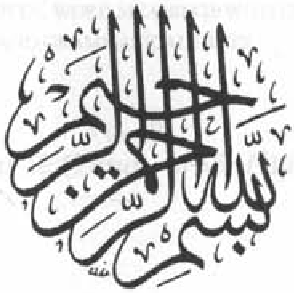
A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. II

By
MUḤAMMAD MOHAR ALI

JAM'IYAT IḤYAA' MINHAAJ AL-SUNNAH


بسم الله الرحمن الرحيم

A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. II

A WORD FOR WORD

MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. II
Sûrahs 12 (*Yûsuf*) to 35 (*Fâṭir*)

By
MUḤAMMAD MOHAR ALI
(Formerly Professor of the History of Islam, Madina Islamic University, Madina, and Imam Muḥammad Islamic University, Riyadh, Saudi Arabia.
Author of *Sîrat al-Nabî and the Orientalists, History of the Muslims of Bengal, The Bengali Reaction to Christian Missionary Activities, A Brief Survey of Muslim Rule in India, The Qur'ân and the Latest Orientalist Assumptions,* etc. etc.)

IPSWICH
JAM'IYAT 'IḤYAA' MINHAAJ AL-SUNNAH
2003

A WORD FOR WORD MEANING OF THE QUR'ÂN (*Sûrahs Yûsuf* to *Fâṭir*)
Published by Jam‘iat 'Iḥyaa' Minhaaj al-Sunnah
P.O. Box 24, Ipswich, Suffolk IP3 8ED
Tel. & Fax : 01473251578

First Completed Edition June 2003
Vol. II
ISBN 954 03695 6

© M. M. Ali

Printed by Alden Group Limited, Osney Mead, Oxford, OX2 OEF

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân.* The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ'* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'âyah.* Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Iṣlâḥ al-Wujûh wa al-Naẓâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985
2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.
4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.
5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985
6. Al-Zajjâj, 'Abû Isḥâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988
7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâẓir Fî 'ilm al-Wujûh wa al-Naẓâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâẓim al-Râḍî), second print, Beirut, 1405 H. /1985
8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qurân Mustakhrajan min Ṣaḥîḥ al-Bukhârî,* second print, Beirut, n.d.
9. *Mu'jam 'Alfâẓ al-Qur'ân al-Karîm,* prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muḥammad, his family and those who follow him.

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

LIST OF ABBREVIATIONS

Acc. = Accusative
Act. = Active
Al-Baḥr. = ’Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.
Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn ’Abû Sa‘îd ‘Abd Allah ibn ‘Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa ’Asrâr al-Ta’wîl*, 2 vols., Dâr al-Kutub al-‘Ilmiyyah, first print, Beirut, 1408 H./1988.
Al-Ṭabarî = Al-Ṭabrarî, ’Abû Ja‘far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi‘ al-Bayân ‘an Ta’wîl ’Ây al-Qur’ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.
Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-‘Allâmah Ḍiyâ’ al-Dîn ‘Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.
Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, ’Abû al-Qâsim Jâr Allah Maḥmûd ibn ‘Umar (467-538 H.), *Al-Kashshâf ‘an Ḥaqâ’iq al-Tanzîl wa ‘Uyûn al-‘Aqâwîl Fî Wujûh al-Ta’wîl*, 2 vols., Maktabat al-Ma‘ârif, Riyâdh and Dâr al-Ma‘rifah, Beirut, n.d.
Baḥr. = Al-Samarqandî, ’Abu al-Layth Naṣr ibn Muḥammad ibn ’Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-‘Ulûm* (ed. ‘Alî Muḥammad Mu‘awwid and others), 3 vols., first print, Dâr al-Kutub al-‘Ilmiyyah, Beirut, 1413 H. /1993.
Baṣâ’ir = Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya‘qûb, *Baṣâ’ir Dhawî al-Tamyîz Fî Laṭâ’if Kitâb al‘Azîz* (ed. Muḥammad ‘Alî al-Najjâr), 6 vols., Beirut, n.d.
Bukhârî = Al-Bukhârî, ’Abû ‘Abd Allah Muḥammad ibn Ismâ‘îl, *Ṣaḥîḥ al-Bukhârî*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî*.
f. = feminine
Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn ‘Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi‘ Bayn Fannay al-Riwâyah wa al-Dirâyah min ‘Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.
Gen. = Genitive
i. = first person
ii. = second person
iii. = third person
Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur’ân al-‘Aẓîm* (ed. ’Abd al-‘Azîz Ghunaym and others), 7 vols., Dâr al-Sha‘b, Cairo, n.d.
impfct. = imperfect
m. = masculine

Mufradât = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.

Muslim = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعل = *fa''ala* (تفعيل *taf'îl)*
" III فاعل = *fâ'ala* (مفاعلة *mufâ'alah)*
" IV أفعل = *'af'ala* (افعال *'If'âl)*
" V تفعل = *tafa''ala* (تفعل *tafa''ul)*
" VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul)*
" VII انفعل = *infa'ala* (انفعال *infi'âl)*
" VIII افتعل = *ifta'ala* (افتعال *ifti'âl)*
" IX افعل = *if'alla* (افعلال *if'ilâl)*
" X استفعل = *istaf'ala* (استفعال *istif'âl)*

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)
آ = Â/â (as long vowel)
ج = J/j
ح= Ḥ/ḥ
ذ = Dh/dh
ز = Z/z

ص = Ṣ/ṣ
ض = Ḍ/ḍ
ط = Ṭ/ṭ
ظ = Ẓ/ẓ
ع = '
غ = Gh/gh

و = W/w
و = û (as long vowel)
ي = Y/y
ي = Î/î (as long vowel)

CONTENTS

Preface V
Preface to the First Part VI
List of Abbreviations VIII
Key to Verb Forms IX
Transliteration IX

LIST OF *SÛRAHS*

1. *Sûrat al-Fâtihah* (The Opening) .. .. page 1
2. " *al-Baqarah* (The Cow) .. .. " 4
3. " *'Âl 'Imrân* (The Family of 'Imrân) .. .. .. " 154
4. " *al-Nisâ'* (The Women) .. .. " 236
5. " *al-Mâ'idah* (The Table) .. .. " 325
6. " *al-'An'âm* (The Cattle) .. .. " 391
7. " *al-'A'râf* (The Heights) .. .. " 465
8. " *al-'Anfâl* (The spoils of War) .. .. .. " 546
9. " *al-Tawbah* (Repentance) .. .. " 576
10. " *Yûnus* .. .. " 635
11. " *Hûd* .. .. " 677
12. " *Yûsuf* .. .. " 722
13. " *al-Ra'd* (The Thunder) .. .. .. " 763
14. " *Ibrâhîm* .. .. " 782
15. " *al-Ḥijr* .. .. " 806
16. " *al-Naḥl* (The Bees) .. .. " 827
17. " *al-Isrâ'* (The Night Journey) .. .. .. " 872
18. " *al-Kahf* (The Cave) .. .. " 910
19. " *Maryam* .. .. " 950

20. *Sûrat Ṭâ-Hâ* .. .. .. page 976
21. " *al-'Anbiyâ'* (The Prophets) .. .. .. " 1012
22. " *al-Ḥajj* (The Pilgrimage) .. .. .. " 1044
23. " *al-Mu'minûn* (The Believers) .. .. " 1075
24. " *al-Nûr* (The Light) .. .. .. " 1105
25. " *al-Furqân* (The Distinguishment) .. .. " 1137
26. " *al-Shu'arâ'* (The Poets) .. .. .. " 1162
27. " *al-Naml* (The ants) .. .. " 1202
28. " *al-Qaṣaṣ* (The Narrative) .. .. .. " 1231
29. " *al-'Ankabût* (The Spider) .. .. .. " 1265
30. " *al-Rûm* (The Romans) .. .. .. " 1290
31. " *Luqmân* 1311
32. " *al-Sijdah* (Prostration) 1324
33. " *al-'Aḥzâb* (The Confederates) 1334
34. " *Saba'* (Sheba) 1367
35. " *Fâṭir* (The Originator) 1389
36. " *Yâ-Sîn* 1409
37. " *al-Ṣâffât* (Those Standing on Rows) 1430
38. " *Ṣâd* 1459
39. " *al-Zumar* (The Groups) 1480
40. " *al-Ghâfir/al-Mu'minûn* (The Forgiver/The Believers) 1509
41. " *Fuṣṣilat* (Elucidated) 1540
42. " *al-Shûrâ* (Consultation) 1560
43. " *al-Zukhruf* (The Ornament) 1582

44. *Sûrat al-Dukhân* (The Smoke) .. .. .. page 1606
45. " *al-Jâthiyah* (The Down on the Knees) .. " 1618
46. " *al-Aḥqâf* (The Winding Sandy Tracts) .. " 1631
47. " *Muḥammad* .. .. .. " 1647
48. *al-Fatḥ* (The Victory) .. .. " 1661
49. " *al-Ḥujurât* (The Chambers) .. .. .. " 1676
50. " *Qâf* .. .. .. " 1685
51. " *al-Dhâriyât* (The Scattering Winds) .. .. " 1696
52. " *al-Ṭûr* (The Mount) .. .. .. " 1707
53. " *al-Najm* (The Star) .. .. .. " 1717
54. " *al-Qamar* (The Moon) .. .. .. " 1729
55. " *al-Raḥmân* (The Most Compassionate) .. " 1741
56. " *al-Wâqi'ah* (The Inevitable Event) .. .. " 1753
57. " *al-Ḥadîd* (Iron) .. .. .. " 1767
58. " *al-Mujâdilah* (The Arguing Lady) 1782
59. " *al-Ḥashr* (The Gathering) .. .. .. " 1794
60. " *al-Mumtaḥinah* (The Woman to be Eaxamined) " 1806
61. " *al-Ṣaff* (The Row) .. .. .. " 1814
62. " *al-Jumu'ah* (Friday) .. .. .. " 1820
63. " *al-Munâfiqûn* (The Hypocrites) .. .. " 1825
64. " *al-Taghâbun* (Mutual Gain and Loss).. .. " 1830
65. " *al-Ṭalâq* (Divorce) .. .. .. " 1837
66. " *al-Taḥrîm* (The Prohibition) .. .. .. " 1844
67. " *al-Mulk* (The Dominion) .. .. .. " 1850

68. *Sûrat al-Qalam* (The Pen) .. page 1859
69. " *al-Ḥâqqah* (The Inevitable) .. .. " 1868
70. " *al-Ma'ârij* (The Ways of Acsent) .. .. " 1877
71. " *Nûḥ* .. .. .. " 1884
72. " *al-Jinn* (The Jinn) .. .. " 1890
73. " *al-Muzzammil* (The Enwrapped) .. .. " 1898
74. " *al-Muddaththir* (The One Shrouded) .. .. " 1904
75. " *al-Qiyâmah* (The Resurrection) .. " 1913
76. " *al-Insân* (Man) .. .. " 1919
77. " *al-Mursalât* (The Despatched) .. .. " 1926
78. " *al-Nabâ'* (The News) .. .. " 1933
79. " *al-Nâzi'ât* (The Divesters) .. .. .. " 1940
80. " *'Abasa* (He Frowned) .. .. " 1947
81. " *al-Takwîr* (The Rolling Up) .. .. " 1953
82. " *al-Infiṭâr* (The Cleaving Asunder) .. .. " 1957
83. " *al-Muṭaffifîn* (The Defrauders) .. .. " 1960
84. " *al-Inshiqâq* (The Splitting) .. .. " 1966
85. " *al-Burûj* (The Constellations) .. .. .. " 1970
86. " *al-Ṭâriq* (The Nocturnal Visitor) .. .. " 1974
87. " *al-'A'lâ* (The Most Exalted) .. .. " 1977
88. " *al-Ghâshiyah* (The Overwhelming Event) .. " 1980
89. " *al-Fajr* (The Daybreak) .. .. " 1984
90. " *al-Balad* (The City) .. .. .. " 1989
91. " *al-Shams* (The Sun) .. .. .. " 1992

92. *Sûrat al-Layl* (The Night) .. .. page 1995
93. " *al-Ḍuhâ* (The Forenoon) .. .. .. " 1998
94. " *al-Sharḥ* (The Exposition) .. .. .. " 2000
95. " *al-Tîn* (The Fig) .. .. .. " 2002
96. " *al-'Alaq* (The Sticking Clot) .. .. .. " 2004
97. " *al-Qadr* (Decree) .. .. .. " 2007
98. " *al-Bayyinah* (The Clear Evidence) .. .. " 2008
99. " *al-Zilzâl* (The Earthquake) .. .. .. " 2011
100. " *al-'Âdiyât* (The Galloping Studs) .. .. " 2013
101. " *al-Qâri'ah* (The Calamity) .. .. .. " 2015
102. " *al-Takâthur* (The Vying for More) .. .. " 2017
103. " *al-'Aṣr* (The Time) .. .. .. " 2019
104. " *al-Humazah* (The Slanderer) .. .. .. " 2020
105. " *al-Fîl* (The Elephant) .. .. .. " 2022
106. " *Quraysh* (Quraysh) .. .. .. " 2023
107. " *al-Mâ'ûn* (Petty things) .. .. .. " 2024
108. " *al-Kawthar* (Abundance) .. .. .. " 2025
109. " *al-Kâfirûn* (The Unbelievers) .. .. .. " 2026
110. " *al-Naṣr* (The Help) .. .. .. " 2027
111. " *al-Masad* (The Palm Fibres) .. .. .. " 2028
112. " *al-'Ikhlâṣ* (Sincerity) .. .. .. " 2029
113. " *al-Falaq* (The Daybreak) .. .. .. " 2030
114. " *al-Nâs* (Mankind) 2031
INDEX .. .. .. " 2032

12. SŪRAT YŪSUF
Makkan: 111 *Āyahs*

This sūrah was revealed [illegible] during the [illegible] Makkan period when the Prophet, peace and blessings of Allah be on him, and his companions were passing through a difficult period due to the opposition and enmity of the unbelieving Makkan people. [illegible] Yūsuf, peace be on him, whose story is related in it, highlighting the trials and [illegible] because of the jealousy and [illegible] [illegible] that Allah [illegible] difficulties and ultimately gave him [illegible] the case of the accounts of all the other Prophets given in the Qur'ān [illegible] consoling and encouraging the Prophet, Muhammad [illegible] in his struggle and mission. The Qur'ān characterises [illegible] best of narratives. [illegible] [illegible] together with [illegible] of the [illegible]

1. Alif Lām Rā.[1]
These are the *āyāt*[2]
of the Book that clarifies.[3]

2. Verily We have sent[4] it
down as a Qur'ān in Arabic
that you may understand.[5]

3. We relate[6] unto you
the best of accounts in that
We communicate[7] to you
this the Qur'ān

---

[1] [illegible] significance of these beginning letters.

[2] [illegible]

[3] [illegible]

[4] [illegible]

[5] [illegible]

[6] [illegible]

[7] [illegible]

12. *SÚRAT YÛSUF*

Makkan: 111 *'âyahs*

This *sûrah* was revealed after the previous *Sûrat Hûd* during the late Makkan period when the Prophet, peace and blessings of Allah be on him, and his mission were passing through a difficult period due to the opposition and enmity of the unbelieving Makkan people. The *sûrah* is named after Prophet Yûsuf, peace be on him, whose story is related in it, highlighting the trials and difficulties he had to face because of the jealousy and machinations of his own brothers, the intrigue of some others in his new domicile in Egypt and his imprisonment there, emphasizing that Allah saved him from all the trials and difficulties and ulltimately gave him success and honour. As in the case of the accounts of the other Prophets given in the Qur'ân, the story of Yûsuf, peace be on him, is also aimed at consoling and encouraging the Prophet Muḥammad, peace and blessings of Allah be on him, in his struggle and mission. The Qur'ân characterizes the story of Yûsuf, peace be on him, as the "best of accounts" (*'aḥsan al-qaṣaṣ*). The accounts of the other Prophets are usually given in the Qur'ân in parts in several *sûrahs*; but that of Yûsuf, peace be on him, is given only in this *sûrah* which deals exclusively with his story, together with matters of the faith.

سُورَةُ يُوسُف

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر 1. *Alif-Lâm-Râ.*[1]

تِلْكَ ءَايَٰتُ These are the *'âyahs*[2]

ٱلْكِتَٰبِ ٱلْمُبِينِ ① of the Book that clarifies.[3]

إِنَّآ أَنزَلْنَٰهُ 2. Verily We have sent[4] it

قُرْءَٰنًا عَرَبِيًّا down as a Qur'ân in Arabic

لَّعَلَّكُمْ تَعْقِلُونَ that you may understand.[5]

②

نَحْنُ نَقُصُّ عَلَيْكَ 3. We relate[6] unto you

أَحْسَنَ ٱلْقَصَصِ the best of accounts in that

بِمَآ أَوْحَيْنَآ إِلَيْكَ We communicate[7] to you

هَٰذَا ٱلْقُرْءَانَ this the Qur'ân;

---

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:94, p. 671, n. 7.

[3] i. e., the rules of guidance. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form four of *bâna* [*bayn/bayân*], to be clear, evident. See at 11:25, p. 686, n. 12.

[4] This is an emphatic declaration that the Qur'ân was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 10:94, p. 671, n. 2).

[5] تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 11:151, p. 696, n. 6).

[6] نقص *naquṣṣu* = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 11:120, p. 720, n. 8).

[7] This a further emphasis of the Qur'ân having been communicated by Allah. أوحينا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:87, p. 668, n. 1) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers.

وَإِن كُنتَ though you had been
مِن قَبْلِهِۦ before it
لَمِنَ ٱلْغَـٰفِلِينَ indeed of those unaware.[1]

إِذْ قَالَ يُوسُفُ 4. When Yûsuf said
لِأَبِيهِ يَـٰٓأَبَتِ to his father: "O my father,
إِنِّى رَأَيْتُ I saw in dream[2]
أَحَدَ عَشَرَ كَوْكَبًا eleven stars[3]
وَٱلشَّمْسَ وَٱلْقَمَرَ and the sun and the moon –
رَأَيْتُهُمْ لِى I saw them to me
سَـٰجِدِينَ ﴿٤﴾ prostrating themselves."[4]

قَالَ يَـٰبُنَىَّ 5. He said: "O my sonny,
لَا تَقْصُصْ رُءْيَاكَ relate not[5] your dream[6]
عَلَىٰٓ إِخْوَتِكَ unto your brothers
فَيَكِيدُوا۟ lest they should hatch[7]
لَكَ كَيْدًا about you a plot.[8]
إِنَّ ٱلشَّيْطَـٰنَ لِلْإِنسَـٰنِ Verily Satan is for man
عَدُوٌّ مُّبِينٌ ﴿٥﴾ an enemy[9] open and clear."

وَكَذَٰلِكَ 6. "And thus
يَجْتَبِيكَ رَبُّكَ will select[10] you your Lord
وَيُعَلِّمُكَ and teach you
مِن تَأْوِيلِ of the interpretation[11]

1. This clause of the *'âyah* stresses that the Prophet had, previously to his receipt of *wahy*, unaware of the facts and instructions contained in it, thus negating the unbelievers assumption that he had gathered information from various sources to make up the Qur'ân. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 7:205, p. 544, n.10.

2. The fact of his having seen in dream is made clear in the next *'âyah*. رأيت ***ra'aytu*** = I saw, noticed, observed, saw in dream (v. ii. m. s. past from *ra'â* [*ra'y* /*ru'yah*], to see. See *ra'aytum* at 11:88, p. 709, n. 8).

3. كوكب ***kawkab*** (s.; pl. *kawâkib*) = star.

4. This was an indication of his subsequent Prophethood and greatness as explained in *'âyah* 6 below. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See at 7:120, p. 509, n. 11).

5. لا تقصص ***lâ taqṣuṣ*** = do not relate/narrate (v. ii. m. s. imperative (prohibition) from *qaṣṣa* [*qaṣṣ*/ *qaṣaṣ*], to cut, to relate. See ***naquṣṣu*** at 12:3, p. 722, n. 6).

6. رؤيا ***ru'yâ*** (s.; pl. رؤى *ru'an*) = dream, vision.

7. يكيدوا ***yakîdû***(*na*) = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. The terminal *nûn* is dropped because of a hidden *'an* in the causal *fâ'* coming before the verb. See *kîydû* at 11:55, p. 697, n. 7).

8. i. e., out of jealousy and envy; for the implication of the dream was quite obvious that Yûsuf, peace be on him, was to be Allah's favoured one.

9. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 9:113, p. 627, n. 11.

10. يجتبي ***yajtabî*** = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 3:179, p. 226, n. 2).

11. i. e., something of the interpretation. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl*/*ma'âl*], to return, to revert. See at 7:53, p. 485, n. 12.

ٱلۡأَحَادِيثِ of narratives[1] and will
وَيُتِمُّ نِعۡمَتَهُۥ make full[2] His Grace[3]
عَلَيۡكَ on you and on
وَعَلَىٰٓ ءَالِ يَعۡقُوبَ the progeny of Ya'qûb,
كَمَآ أَتَمَّهَا as He had made it full
عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ on your two fathers afore —
إِبۡرَٰهِيمَ وَإِسۡحَٰقَۚ Ibrâhîm and Isḥâq.
إِنَّ رَبَّكَ Verily your Lord is
عَلِيمٌ حَكِيمٞ ٦ All-Knowing, All-Wise.[4]

Section (*Rukû'*) 2

لَّقَدۡ كَانَ فِي يُوسُفَ 7. There are indeed in Yûsuf
وَإِخۡوَتِهِۦٓ and his brothers
ءَايَٰتٞ لِّلسَّآئِلِينَ ٧ signs[5] for the enquireres.[6]

إِذۡ قَالُواْ 8. When they[7] said: " Indeed
لَيُوسُفُ وَأَخُوهُ Yûsuf and his brother[8] are
أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا dearer[9] to our father than we,
وَنَحۡنُ عُصۡبَةٌ though we are a group.[10]
إِنَّ أَبَانَا لَفِي In fact our father is in
ضَلَٰلٖ مُّبِينٍ ٨ an error quite obvious."[11]

ٱقۡتُلُواْ يُوسُفَ 9. "Kill Yûsuf[12]

---

[1] i. e., dreams (See Al-Ṭabarî, XII, 153; Ibn Kathîr, IV, 299). أحاديث **'ahâdîth** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. *See ḥadîth* at 7:185, p. 537, n. 10.

[2] يتم ***yutimma***(*u*) = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See at 9:32, p. 580, n. 6).

[3] i. e., by giving guidance, Prophethood and other favours.

[4] i. e., particularly in respect of the bestowal of especial favours like Prophethood and Messengership.

[5] i. e., in the story of Yûsuf and his brothers there are lessons and points for reflection and thought. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:1, p. 722, n. 2.

[6] سائلين ***sâ'ilîn*** (accusative/genitive of *sâ'ilûn*, sing. *sâ'il*; active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask) = beggars, petitioners, questioners, enquirers. See at 2:177, p. 83, n. 10.

[7] i. e., the half-brothers of Yûsuf through a different mother.

[8] i. e., his full brother, Binyâmîn.

[9] أحب ***'aḥabb*** = dearer, preferable, more desirable (elative of *ḥabîb*). See at 9:24, p. 586, n. 7.

[10] They were 11 in number and grown up. So they thought they were powerful to harm their minor brothers, Yûsuf and Binyâmîn. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band.

[11] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form four of *bâna* [*bayn/bayân*], to be clear, evident. See at 11:25, p. 686, n. 12.

[12] Yûsuf's brothers grew jealous of him, unjustly considered their father partial to him and conspired to destroy him. It is to be noted that the story of Yûsuf as contained in the Old Testament does not make any mention of their conspiracy.

أَوِ ٱطْرَحُوهُ أَرْضًا	or banish[1] him to a land,[2]
يَخْلُ لَكُمْ	so free [3] will be for you
وَجْهُ أَبِيكُمْ	your father's face[4]
وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ	and you may be after that
قَوْمًا صَٰلِحِينَ ﴿٩﴾	a virtuous[5] people.
قَالَ قَآئِلٌ مِّنْهُمْ	10. One of them said:
لَا تَقْتُلُوا۟ يُوسُفَ	"Do not kill Yûsuf
وَأَلْقُوهُ فِى	but throw[6] him into
غَيَٰبَتِ ٱلْجُبِّ	the depths[7] of the well,[8]
يَلْتَقِطْهُ	there will pick him[9] up
بَعْضُ ٱلسَّيَّارَةِ	some caravan;[10]
إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾	if you are to do anything."
قَالُوا۟ يَٰٓأَبَانَا	11. They said: "O our father,
مَا لَكَ	"What is the matter with you,
لَا تَأْمَ۫نَّا	you do not trust[11] us
عَلَىٰ يُوسُفَ وَإِنَّا	with Yûsuf though we are
لَهُۥ لَنَٰصِحُونَ ﴿١١﴾	indeed his well-wishers."[12]
أَرْسِلْهُ مَعَنَا	12. "Send him with us
غَدًا	tomorrow,
يَرْتَعْ وَيَلْعَبْ	he will pasture[13] and play;

1. اطرحوا ***iṭraḥû*** = you (all) throw off, drive away, remove, expel, banish (v. ii. m. pl. imperative from *ṭaraḥa* [*ṭarḥ*], to throw, to discard).

2. i. e., land distant and unfamiliar.

3. يخل ***yakhlu*** = he or it becomes empty, vacant, free, disengaged (v. iii. m. s. impfct. from *khalâ* [*khulûw/khalâ'*], to be empty, vacant).

4. i. e., his attention and care.

5. i. e., by doing good deeds. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:196, p. 542, n. 4).

6. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8).

7. غيابة ***ghayâbah*** = depth, bottom.

8. جب ***jubb*** (s.; pl. *ajbâb/jibâb*) = well, pit.

9. يلتقط ***yaltaqiṭ(u)*** = he picks up, collects, receives (v. iii. m. s. impfct. from *iltaqaṭa*, form VIII of *laqaṭa* [*laqṭ*], to gather, to pick up. The final letter is vowelless because the verb is conclusion of an implied conditional clause).

10. Obviously the well into which they planned to throw Yûsuf lay on the highway of trade running from Yaman through Hijaz and Palestine to Egypt and Syria. This is highway (*imâm mubîn*) is also referred to at 15:79. سيارة ***sayyarah*** (s.; pl. *sayyârât*) = automobile, car, caravan.

11. تأمن ***ta'manu*** = you trust, feel safe (v. ii. m. s. inpfct. from *'amina* [*'amn/'amân*], to feel safe. See *'amina* at 2:283, p. 150, n. 5).

12. Yûsuf's brothers, after having made their plans, came to their father to persuade him to let Yûsuf go out with them. Note that the Old Testament, which does not mention the conspiracy, makes Ya'qûb, peace be on him, ask his son Yûsuf to go out with his brothers (Gen. 37:13-14). ناصحين ***nâṣiḥîn*** (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See at 7:79, p. 497, n. 2).

13. يرتع ***yarta'*** = he pastures, grazes (v. iii. m. s. impfct. from *irta'â*, form VIII of *ra'â* [*ra'y/ri'âyah/mar'an*], to graze.

وَإِنَّا لَهُۥ and we will of him
لَحَٰفِظُونَ ١٢ surely be taking care."[1]

قَالَ إِنِّي 13. He said: " As for me,
لَيَحْزُنُنِيٓ أَن it indeed grieves[2] me that
تَذْهَبُوا۟ بِهِۦ you will take him away
وَأَخَافُ and I apprehend[3]
أَن يَأْكُلَهُ ٱلذِّئْبُ that the wolf[4] may eat him up
وَأَنتُمْ while you are
عَنْهُ غَٰفِلُونَ ١٣ unmindful[5] of him."

قَالُوا۟ لَئِنْ 14. They said:
أَكَلَهُ ٱلذِّئْبُ "If the wolf eats him up
وَنَحْنُ عُصْبَةٌ while we are a group,[6] we
إِنَّآ إِذًا لَّخَٰسِرُونَ ١٤ will then be surely losers."[7]

فَلَمَّا ذَهَبُوا۟ بِهِۦ 15. So when they took him
وَأَجْمَعُوٓا۟ away and unitedly decided[8]
أَن يَجْعَلُوهُ فِى that they would put him in
غَيَٰبَتِ ٱلْجُبِّ the depths of the well;
وَأَوْحَيْنَآ and We communicated[9] to
إِلَيْهِ لَتُنَبِّئَنَّهُم him: "You will surely inform[10]
بِأَمْرِهِمْ هَٰذَا them of this deed[11] of theirs

1. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *yuḥâfiẓûna* at 9:112, p. 627, n. 1).

2. يحزن ***yaḥzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. See at 6:33, p. 403, n. 10). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

3. أخاف ***'akhâfu*** = I fear, apprehend (v. i. s. impfct. from *khâfa* [*khawf /makhâfah / khîfah*], to fear. See *takhâfûna* at 6:81, p. 424, n. 2).

4. ذئب ***dhi'b*** (s.; pl. *dhi'âb*) = wolf, jackal.

5. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 10:92, p. 670, n. 3.

6. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band. See at 12:8, p. 724, n. 10.

7. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 9:69, p. 607, n. 3).

8. أجمعوا ***'ajma'û*** = they unitedly decided, unanimpously resolved, were in agreement (v. iii. m. pl. past from *'ajma'a* , from IV of *jama'a* [*jam'*], to gather, to collect. See *yajma'ûna* at 10:58, p. 658, n. 3).

9. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:3, p. 722, n. 7). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also ***Bukhârî***, nos. 2-4.

10. لتنبئن ***la-tunabbi'anna*** = you will surely inform, notify, make know (v. ii. m. s. impfct. emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

11. أمر ***'amr*** (s.; pl. أوامر *'awâmir/* أمور *'umûr*) = order, command, decree/ matter, issue, affair, deed. See at 11:123, p. 721, n. 11.

وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ while they will realize not."[1]

وَجَآءُوٓ 16. And they came
أَبَاهُمْ عِشَآءً to their father early at night[2]
يَبْكُونَ ﴿١٦﴾ weeping.[3]

قَالُوا يَٰٓأَبَانَآ 17. They said: "O our father,
إِنَّا ذَهَبْنَا نَسْتَبِقُ we went running races[4]
وَتَرَكْنَا يُوسُفَ and left Yûsuf
عِندَ مَتَٰعِنَا with our baggage;[5]
فَأَكَلَهُ ٱلذِّئْبُ so the wolf ate him;
وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا but you will not believe us
وَلَوْ كُنَّا even though we are
صَٰدِقِينَ ﴿١٧﴾ speaking the truth."[6]

وَجَآءُو عَلَىٰ قَمِيصِهِۦ 18. And they brought his
بِدَمٍ كَذِبٍ shirt[7] with false blood on it.
قَالَ بَلْ سَوَّلَتْ He said: "Nay, your selves
لَكُمْ أَنفُسُكُمْ أَمْرًا have seduced[8] you to a deed.
فَصَبْرٌ جَمِيلٌ Hence patience is good
وَٱللَّهُ ٱلْمُسْتَعَانُ and help is sought[9] of Allah
عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ on what you describe."[10]

---

1. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:123, p. 443, n.5).

2. After having carried out their plan of throwing Yûsuf into the well they came back home early at night and they were falsely weeping to show their grief over the loss of Yûsuf. They also made up a false story about how he was lost (see the next *'âyah.* عشاء ***'ishâ'*** = evening, early night.

3. يبكون ***yabkûna*** = they weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See *li-yabkû* at 9:82, p. 613, n. 3).

4. نستبق ***nastabiqu*** = we try to outdo one another, get ahead of one another, run races (v. i. pl. impfct. from *istabaqa*, from VIII of *sabaqa*[*sabq*], to go before, to precede. See *sabaqû* at 8:59, p. 568, n. 11.

5. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 10:23, p. 645, n. 7.

6. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 11:32, p. 689, n. 8).

7. قميص ***qamîṣ*** (s.; pl. *qumuṣ/'aqmiṣah/qumṣân*) = shirt, cover, dress, gown.

8. سولت ***sawwalat*** = she or it seduced, enticed (v. iii. f. s. past from *sawwala,* form II of *sawila* [*sawl*], to become loose, soft).

9. مستعان ***musta'ân*** = the one whose help is sought (passive participle from *ista'âna,* form X of *'âna* [*'awn*], to assist, help. See *ista'înû* at 7:128, p. 511, n. 9).

10. Note the difference of the Qur'ânic account from that of the Old Testament which says that Yûsuf's father, Ya'qûb, peace be on them, readily believed his sons' false story, became despaired of getting back Yûsuf, and mourned his loss for a long time (Gen. 37:33-34). تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise).

وَجَآءَتْ سَيَّارَةٌ	19.And there came a caravan
فَأَرْسَلُوا۟	and they sent out[1]
وَارِدَهُمْ	their water-drawer[2]
فَأَدْلَىٰ دَلْوَهُۥ	who let down[3] his bucket.
قَالَ يَٰبُشْرَىٰ	He said:"O good news,[4]
هَٰذَا غُلَٰمٌ	here is a young man."
وَأَسَرُّوهُ	And they hid[5] him
بِضَٰعَةً	as a commodity[6];
وَٱللَّهُ عَلِيمٌۢ	but Allah is All-Knowing
بِمَا يَعْمَلُونَ	of what they did.
١٩	
وَشَرَوْهُ	20. And they sold[7] him
بِثَمَنٍۭ بَخْسٍ	for a price too little,[8] of
دَرَٰهِمَ مَعْدُودَةٍ	dirhams limited in number[9]
وَكَانُوا۟ فِيهِ	and they were about him
مِنَ ٱلزَّٰهِدِينَ ٢٠	of those keen to give up.[10]

Section (*Rukû'*) 3

وَقَالَ	21. And there said the one
ٱلَّذِى ٱشْتَرَىٰهُ	who had bought him
مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ	of Egypt to his wife:
أَكْرِمِى مَثْوَىٰهُ	"Be generous in his lodging;
عَسَىٰٓ أَن يَنفَعَنَآ	maybe he will benefit[11] us

1. The company of merchants were Ismâ'ilite Arabs carrying their merchandise to Egypt (See Gen. 37:25). أرسلوا *'arsalû* = they sent out, despatched, discharged (v. iii. pl. past in form IV of *rasila* [*rasal*], to be long and flowing. See at *'arsala* at 9:33, p. 580, n. 8).

2. i. e., on coming near the well they sent out their water-drawer for drawing water from the well. وارد *wârid* (s.; pl. *wurrâd*) = water-drawer, one who arrives/ goes down (act. participle from *warada* [*wurûd*], to come , to arrive. See *wird* at 11:98, p. 713, n. 4).

3. أدلى *'adlâ* = he let down, cast down, dropped, delivered, expressed (v. iii. m. s. past in form IV of *dalâ* [*dalw*], to drop down, bucket. See *lâ tudlû* at 2:188, p. 90, n. 10).

4. i. e., he exclaimed by picking up Yûsuf from the depth of the well. Note here another difference of the Qur'ânic account from that of the Old Testament which says that Yûsuf's brothers first threw him into a pit and then took him out and sold him to a passing company of merchants (Gen. 37:23-28). بشرى *bushrâ* = glad tidings, good news. See at 11:78, p. 704, n. 7.

5. أسروا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 5:52, p. 356, n. 8).

6. بضاعة *biḍâ'ah* (s.; pl. *baḍâ'i'*) = merchandise, commodity, goods.

7. شروا *sharaw* = they sold/bought (v. iii. m. pl. past from *sharâ* [*shirâ'/shiran*]., to sell, to buy. See at 2:102, p. 49, n. 3).

8. بخس *bakhs* = too little, very low. See *lâ tabkhasû* at 11:85, p. 708, n. 9.

9. معدودة *ma'dûdadah* (f.; m. *ma'dûd*) = limited in number, countable, some. See *ma'dûd* at 11:104, p. 715, n. 4.

10. زاهدين *zâhidîn* (pl. acc./genitive of *zâhidûn*; s. *zâhid*) = abstinent, abstemious, keen to give up (act. participle from *zahada/ zahida /zahuda* [*zuhd*], to abstain, to renounce).

11. ينفع *yanfa'a* (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. See *yanfa'u* at 11:34, p. 669, n. 1).

أَوْ نَتَّخِذَهُۥ or we will take[1] him
وَلَدًا as a son.
وَكَذَٰلِكَ مَكَّنَّا And thus did We establish[2]
لِيُوسُفَ فِى ٱلْأَرْضِ Yûsuf in the land,
وَلِنُعَلِّمَهُۥ and that We might teach him
مِن تَأْوِيلِ some of the interpretations[3]
ٱلْأَحَادِيثِ of reports.[4]
وَٱللَّهُ غَالِبٌ And Allah is All-Prevailing[5]
عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ over His affair[6]
أَكْثَرَ ٱلنَّاسِ but most men
لَا يَعْلَمُونَ ﴿٢١﴾ do not know.

وَلَمَّا بَلَغَ 22. And when he attained[7]
أَشُدَّهُۥٓ his majority[8]
ءَاتَيْنَٰهُ حُكْمًا We gave him judgement[9]
وَعِلْمًا and knowledge.
وَكَذَٰلِكَ نَجْزِى And thus do We reward[10]
ٱلْمُحْسِنِينَ ﴿٢٢﴾ the righteous.[11]

وَرَٰوَدَتْهُ 23.And there sought to lure[12]
ٱلَّتِى هُوَ فِى بَيْتِهَا him she in whose house he
عَن نَّفْسِهِۦ was from his self
وَغَلَّقَتِ ٱلْأَبْوَٰبَ and she shut[13] the doors

1. Yûsuf was bought by *'Azîz*, the Finance minister of the Egyptian ruler (Al-Ṭabarî, Pt. XIII, 174-175; Ibn Kathîr, IV, 305). نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 9:106, p. 623, n. 7).

2. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 7:10, p. 467, n. 12).

3. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:6, p. 723, n. 11.

4. i. e., dreams (See Al-Tabarî, XII, 153, 176; Ibn Kathîr, IV, 299, 306). أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:6, p. 724, n. 1.

5. غالب ***ghâlib*** (s.; pl. *ghâlibûn*) = All-Prevailing, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

6. i. e., whatever He wills and commands it happens. Nothing can prevent it.

7. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 6:19, p. 398, n.5).

8. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority.

9. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 6:89, p. 426, n. 10.

10. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 10:13, p. 641, n. 1).

11. Herein is a consolation for the Prophet and the Muslims.

12. راودت ***râwadat*** = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *yurîdu* at 11:34, p. 690, n. 4).

13. غلقت ***ghallaqat*** = she closed, shut (v. iii. f. s. past from *ghallaqa*, form II of *ghalaqa* [*ghalq*], to close, shut).

وَقَالَتْ هَيْتَ لَكَ	and said: 'Come on, take me'.
قَالَ مَعَاذَ ٱللَّهِ	He said: "Allah save me.[1]
إِنَّهُۥ رَبِّىٓ	Verily he[2] is my master; he
أَحْسَنَ مَثْوَاىَ	has made good my abode.[3]
إِنَّهُۥ لَا يُفْلِحُ	Verily there succeed[5] not
ٱلظَّٰلِمُونَ ﴿٢٣﴾	the transgressors."

وَلَقَدْ هَمَّتْ بِهِۦ	24.And she did desire[6] him
وَهَمَّ بِهَا	and he would have thought
لَوْلَآ أَن رَّءَا	of her had he not seen
بُرْهَٰنَ رَبِّهِۦ	the evidence[7] of his Lord.
كَذَٰلِكَ	Such was it, that
لِنَصْرِفَ عَنْهُ	We might divert[8] from him
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ	the evil and the vile deed.[9]
إِنَّهُۥ مِنْ عِبَادِنَا	He was indeed one of Our
ٱلْمُخْلَصِينَ ﴿٢٤﴾	pure-hearted[11] servants.

وَٱسْتَبَقَا	25. And the two raced[11] for
ٱلْبَابَ وَقَدَّتْ	the door and she tore[12]
قَمِيصَهُۥ مِن دُبُرٍ	his short from the back;
وَأَلْفَيَا سَيِّدَهَا	and the two found[13] her
لَدَا ٱلْبَابِ	master at the door.

1. معاذ ***ma'âdh*** = to seek protection, refuge, place of refuge. *ma'âdh Allah,* Allah save me, Allah forbid. See *'a'ûdhu* at 11:47, p. 694, n. 7.

2. The pronoun refers to 'Azîz, the minister (Al-Ṭabarî, XII, 182). Yûsuf feared Allah and did not want to betray his master.

3. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 6:128, p. 445, n. 10.

4. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 10:77, p. 665, n.6).

6. همت ***hammat*** = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 4:113, p. 294, n. 6).

7. i. e., Allah gave him the knowledge of the sinfulness of the evil deed (*Al-Bahr*.VI, 259). برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 4:174, p. 323, n. 3.

8. نصرف ***naṣrifa*** (*u*) = we divert, turn away, distract (v. i. pl. impfct. from *ṣarafa* [*ṣarf*], to turn, to turn away. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *maṣrûf* at 11:8, p. 680, n. 6).

9. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14).

10. مخلصين ***mukhlaṣîn*** (pl.; acc./geneitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = pure-hearted, made unbleshied (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.

11. Yûsuf ran towards the door to escape from her and she also ran to prevent her from going away. استبقا ***istabaqâ*** = they (two) raced, tried to outdo one another, get ahead of one another (v. iii. dual. impfct. from *istabaqa*, from VIII of *sabaqa* [*sabq*], to go before, to precede. See *nastabiqu* at 12:17, p. 727, n. 4).

12. i. e., she caught Yûsuf's shirt from behind and it was torn. قدت ***qaddat*** = she tore, carved out (v. iii. f. s. past from *qadda* [*qadd*], to cut off).

13. ألفيا ***'alfayâ*** = they (two) found, met coincidently and unexpectedly (v. iii. m. dual past from *'alfâ*, form IV of *lafâ* [*lafw*], to diminish).

قَالَتْ	She said:
مَا جَزَآءُ	"What is the retribution[1] for
مَنْ أَرَادَ	the one who intended doing
بِأَهْلِكَ سُوٓءًا	to your family an evil deed
إِلَّآ أَن يُسْجَنَ	save that he be imprisoned[2]
أَوْ عَذَابٌ	or a punishment
أَلِيمٌ ٢٥	most painful?"
قَالَ هِيَ	26. He[3] said: "She
رَٰوَدَتْنِى عَن نَّفْسِى	attempted to entice[3] me."
وَشَهِدَ شَاهِدٌ	And there testified[4] a witness
مِّنْ أَهْلِهَآ	from among her household:
إِن كَانَ قَمِيصُهُۥ	"If it is that his shirt has been
قُدَّ مِن قُبُلٍ	torn[5] from the front[6]
فَصَدَقَتْ	she has spoken the truth[7]
وَهُوَ مِنَ ٱلْكَٰذِبِينَ ٢٦	and he is of the liers."[8]
وَإِن كَانَ	27. "And if it is that
قَمِيصُهُۥ قُدَّ	his shirt has been torn
مِن دُبُرٍ فَكَذَبَتْ	from the back[9] she has lied
وَهُوَ مِنَ ٱلصَّٰدِقِينَ ٢٧	and he is of the truthful."[10]
فَلَمَّا رَءَا قَمِيصَهُۥ	28. So when he saw his shirt

1. Seeing her husband unexpectedly at the door she hastened to allege that Yûsuf had attempted to violate her honour and, without waiting for her husband's opinion, demanded that he be put in prison or be appropriately punished. This account differs from that of the Old Testament which says that 'Azîz came back home afterwards when his wife informed him of Yûsuf's alleged offence, saying further that when she cried out for help he left his clothes and fled (Gen. 39:14-18). جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 9:82, p. 613, n. 4).

2. يسجن ***yusjana(u)*** = he is imprisoned, jailed (v. iii. m. s. impfct. passive from *sajana* [*sajn*], to imprison. The final letter takes *fathah* for the particle *'an* coming before the verb.

3. Yûsuf defended himself then and there telling the truth that it was she who had attempted to seduce him. The Old Testament does not mention this. راودت ***râwadat*** = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from *râwada*, form III of *râda* [*rawd*], to walk about. See at 12:23, p. 729, n. 12).

4. There is no mention of this fact in the Old Testament. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 3: 18, p. 161, n. 6).

5. قد ***qudda*** = he or it is torn, cut (v. iii. m. s. past passive from *qadda* [*qadd*], to cut off). See *qaddat* at 12:25, p. 730, n. 12.

6. قبل ***qubul*** = front, front part, fore, face.

7. صدقت ***ṣadaqat*** = she spoke the truth (v. iii. f. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣadaqta* at 5:113, p. 387, n. 3).

8. كاذبين ***kâdhibîn*** (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n.11).

9. دبر ***dubur*** (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See *'adbâr* at 8:50, p. 566, n. 4.

10. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:17, p. 727, n. 6).

قُدَّ مِن دُبُرٍ قَالَ torn from the back he said:
إِنَّهُۥ "It is indeed
مِن كَيْدِكُنَّ a plot[1] of you women.
إِنَّ كَيْدَكُنَّ عَظِيمٌ Verily your plot is grave."[2]
﴿٢٨﴾

يُوسُفُ 29. "O Yûsuf,
أَعْرِضْ عَنْ هَٰذَا turn away[3] from this;
وَٱسْتَغْفِرِى and you woman beg forgiveness[4] for your sin.
لِذَنۢبِكِ
إِنَّكِ كُنتِ You have indeed been
مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾ of those in error."[5]

Section (*Rukû'*) 4

وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ 30. And women[6] in the city
ٱمْرَأَتُ ٱلْعَزِيزِ said: " The wife of 'Azîz
تُرَٰوِدُ فَتَىٰهَا seeks to seduce[7] her slave[8]
عَن نَّفْسِهِۦ from himsef.
قَدْ شَغَفَهَا He has just infatuated[9] her
حُبًّا إِنَّا لَنَرَىٰهَا in love. We indeed see her
فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾ in obvious[10] error."

فَلَمَّا سَمِعَتْ 31. So when she heard
بِمَكْرِهِنَّ of their wiliness[11]

---

1. As the shirt was torn in the backside 'Azîz realized the truth of Yûsuf's statement, asked him to pass it over in silence and also asked her to seek Allah's forgiveness for her sinful conduct. Note the difference of this account from that of the Old Testament which says that 'Azîz's anger shot up as soon as he heard his wife's complaint and instantly put Yûsuf into prison (Gen. 39:19-20). كيد ***kayd*** = scheme, plot, plan, stratagem. See at 8:18, p. 553, n.2.

2. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 10:64, p. 660, n. 9).

3. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 11: 76, p. 705, n. 1).

4. استغفرى ***istaghfirî*** = you (woman) ask forgiveness, pray for pardon (v. ii. f. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 11:90, p. 710, n. 8).

5. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khaṭa'* at 4:92, p. 282, n. 13).

6. Note that the account of reaction of the ladies of the town when they heard of the incident and what 'Azîz's wife did to clear her position as related in *'âyahs* 30-32 finds no mention in the Old Testament.

7. تراود ***turâwidu*** = she attempts to seduce, entice, tempt, lure (v. iii. f. s. impfct. from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

8. فتى ***fatan*** (s.; pl. *fityân*) = young man, youth, slave. See *fatayât* at 4:25, p. 251, n. 3.

9. شغف ***shaghafa*** = he infatuated, enamoured, filled with passion (v. iii. m. s. past from *shaghf*, to affect, infatuate).

10. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:1, p. 722, n. 3.

11. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 10:21, p. 644, n. 4.

أَرْسَلَتْ إِلَيْهِنَّ	she sent for them
وَأَعْتَدَتْ لَهُنَّ	and prepared[1] for them
مُتَّكَـًٔا	a banquet;[2]
وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ	and she gave each of them
سِكِّينًا وَقَالَتِ	a knife[3] and said:
ٱخْرُجْ عَلَيْهِنَّ	"Come out[4] before them."
فَلَمَّا رَأَيْنَهُۥٓ	So when they saw him
أَكْبَرْنَهُۥ	they admired[5] him
وَقَطَّعْنَ أَيْدِيَهُنَّ	and cut[6] their hands
وَقُلْنَ حَٰشَ لِلَّهِ	and said: " Allah forbid![7]
مَا هَٰذَا بَشَرًا	This is not a human being;
إِنْ هَٰذَآ إِلَّا مَلَكٌ	this is naught but an angel
كَرِيمٌ ﴿٣١﴾	most noble."[8]
قَالَتْ فَذَٰلِكُنَّ	32. She said: "This is he
ٱلَّذِى لُمْتُنَّنِى فِيهِ	about whom you blamed[9] me;
وَلَقَدْ رَٰوَدتُّهُۥ	and I indeed tried to seduce[10]
عَن نَّفْسِهِۦ	him from himself
فَٱسْتَعْصَمَ	but he resisted;[11]
وَلَئِن لَّمْ يَفْعَلْ	but if he does not do
مَآ ءَامُرُهُۥ	what I bid him to he
لَيُسْجَنَنَّ	will surely be imprisoned[12]
وَلَيَكُونًا	and will certainly be
مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾	of those humiliated."

[1] أعتدت *'a'tadat* = she prepared, got ready (v. iii. f. s. past from *'a'tada*, form IV of *'atada* [*'atâd*], to be ready. See *'a'tadnâ* at 5:107, p. 383, n. 9).

[2] متكا ***muttaka'*** = couch, sofa, prop, support; figuratively, banquet, feast (passive participle from *ittaka'a*, form VIII of *waka'a*).

[3] i. e., she gave them foods to eat and a knife to each to cut what needed to be cut, such as fruit. Note the brevity and beauty of the description which tells the story in details without mentioning each and every act. سكين ***sikkîn*** (s.; pl. *sakâkîn*) = knife.

[4] She asked Yûsuf to come out before them. اخرج ***ukhruj*** = come out, leave, move out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 7:13, p. 469, n. 2).

[5] أكبرن ***'akbarna*** = they (fem.) deemed great, admired (v. iii. f. pl. past from *'akbara*, form IV of *kabura* [*kubr/ kibâr/ kabârah*], to be big. See *istakbarû* at 10:75, p. 665, n. 1).

[6] i. e., they were so impressed by Yûsuf's beauty and personality that they cut their hands instead of the pieces of food they were holding with their hands, for their gazes were fixed on him. قطعن ***qaṭṭa'na*** = they (fem.) cut, carved, ripped (v. iii. f. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'nâ* at 7:168, p. 531, n. 1).

[7] حاشا ***ḥâshâ*** = except, save. *ḥâshâ lillah* is an idiom meaning Allah forbid.

[8] كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:74, p. 575, n. 9).

[9] لمتن ***lumtunna*** = you (fem.) blamed, censured, rebuked (v. iii. f. pl. past from *lâma* [*lawm/malâm/malâmah*], to blame, to censure).

[10] راودت ***râwadtu*** = I tried to seduce, entice, lure (v. i. s. past from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

[11] استعصم ***ista'ṣama*** = he resisted (a temptation), sought refuge, preserved, guarded (v. iii. m. s. past in form X of *'aṣama* [عصم *'aṣm*], to protect, to restrain. See *ya'ṣimu* at 11:43, p. 693, n. 2).

[12] ليسجنن ***la-yusjananna*** = he will surely be imprisoned, jailed (v. iii. m. s. impfct. passive, emphatic, from *sajana* [*sajn*], to imprison. See *yusjana* at 12:25, p. 731, n. 2).

قَالَ رَبِّ	33. He said: "My Lord, the
ٱلسِّجْنُ أَحَبُّ إِلَيَّ	prison is preferable[1] to me
مِمَّا يَدْعُونَنِيٓ إِلَيْهِ	to what they call[2] me to;
وَإِلَّا تَصْرِفْ	and if you divert[3] not
عَنِّي كَيْدَهُنَّ	from me their design[4]
أَصْبُ إِلَيْهِنَّ	I may turn[5] to them
وَأَكُن مِّنَ ٱلْجَٰهِلِينَ	and be of the fools."[6]
٣٣	
فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ	34. So his Lord responded[7] to
فَصَرَفَ عَنْهُ	him and diverted from him
كَيْدَهُنَّ	their design.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ	Verily He is the All-Hearing,
ٱلْعَلِيمُ ٣٤	All-Knowing.
ثُمَّ بَدَا لَهُم	35. Then it became clear[8] to
مِّنۢ بَعْدِ مَا رَأَوُا۟	them[9] after they had seen
ٱلْءَايَٰتِ	the evidences[10] that
لَيَسْجُنُنَّهُۥ	he must put him in prison[10]
حَتَّىٰ حِينٍ ٣٥	for a time.

Section (*Rukû'*) 5

وَدَخَلَ	36. And there entered[12]
مَعَهُ ٱلسِّجْنَ	along with him the prison

---

1. Yûsuf himself preferred going to prison in view of the persistence of 'Azîz's wife in her design. Note that the Old Testament does not mention this fact, nor the fact of 'Azîz's having decided to put Yûsuf in prison for a time, as mentioned at *'âyah* 35 below. أحب ***'ahabb*** = dearer, preferable, more desirable (elative of *habîb*). See at 12:8, p. 724, n. 9.

2. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 10:66, p. 661, n. 2).

3. تصرف *taṣrif(u)* = you divert, turn away,distract (v. ii. m. s. impfct. from *ṣarafa* [*ṣarf*]., to turn, to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *'in* (*'in+lâ = 'illâ). See nasrifa* at 12:24, p. 730, n. 8).

4. كيد ***kayd*** = scheme, plot, plan, design. See at 12:28, p. 732, n.1.

5. أصب ***'aṣbu***(*û*) = I turn, incline (v. i. s. impfct. from *ṣaba'a* [*ṣubû'*], to turn, to grow. The final *waw* is dropped because the verb is conclusion of a conditional clause).

6. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 11:46, p. 694, n. 6).

7. استجاب ***istajâba*** = he responded, answered (v. iii. m. s. past in form X of *jâba* [*jawb*], to travel. See at 8:8, p. 548, n. 12).

8. بدا ***badâ*** = he or it became clear, open, evident (v. iii. m. s. past from ***budûww/badâ'*** , to appear, to become clear. See *tubdûna* at 6:91:428, n.3).

9. i. e., it became clear to 'Azîz and his men that Yûsuf was innocent and that he was the target of a foul design. Hence 'Azîz decided that he must put Yûsuf in prison in order to avoid an imminent scandal.

10. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:7, p. 724, n. 5.

11. ليسجنن ***la-yusjununna*** = he must imprison, put in prison jail (v. iii. m. s. impfct. emphatic, from *sajana* [*sajn*], to imprison. See *la-yusjananna* at 12:32, p. 733, n. 12).

12. دخل ***dakhala*** = he entered, went in (v. iii. m. s. past from *dukhûl*, to enter. See at 3:37, p. 170, n. 1).

فَتَيَانِ	two young men.[1]
قَالَ أَحَدُهُمَآ	One of them said:
إِنِّيٓ أَرَىٰنِيٓ	"I saw myself in dream
أَعْصِرُ خَمْرًا	pressing[2] wine";
وَقَالَ ٱلْءَاخَرُ	and the other said:
إِنِّيٓ أَرَىٰنِيٓ	"I saw myself in dream
أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا	carrying[3] on my head a bread
تَأْكُلُ ٱلطَّيْرُ مِنْهُ	whereof birds were eating.
نَبِّئْنَا بِتَأْوِيلِهِۦٓ	You tell[4] us its interpretation;[5]
إِنَّا نَرَىٰكَ	for we indeed see you are
مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾	of the righteous[6] persons."
قَالَ	37. He said: "There shall
لَا يَأْتِيكُمَا طَعَامٌ	not come to you a meal[7]
تُرْزَقَانِهِۦٓ	you are provided[8] with
إِلَّا نَبَّأْتُكُمَا	but that I shall inform[9] you
بِتَأْوِيلِهِۦ	of its interpretation
قَبْلَ أَن يَأْتِيَكُمَا	before it comes to you.
ذَٰلِكُمَا مِمَّا	This is of what
عَلَّمَنِي رَبِّيٓ	my Lord has taught[10] me.
إِنِّي تَرَكْتُ	I have forsaken[11]
مِلَّةَ قَوْمٍ	the religion[12] of a people
لَّا يُؤْمِنُونَ بِٱللَّهِ	that do not believe in Allah

---

[1] فتيان *fatayân* (dual; s. فتى *fatan*; pl. *fityân*) = two young men, youths, slaves. See *fatan* at 12:30, p. 732, n. 8.

[2] i. e., pressing grapes for making wine. أعصر ***'a'ṣiru*** = I press, squeeze, wring (v. i. s. impfct. from *'asara* [*'asr*], to press, squeeze).

[3] أحمل ***'aḥmilu*** = I carry, bear, transport, mount (v. i. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n.1).

[4] نبىء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *nunabbi'u* at 10:23, p. 645, n. 9).

[5] تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:21, p. 729, n. 13.

[6] محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 9:120, p. 631, n. 8).

[7] طعام ***ṭa'âm*** (s.; pl. أطعمة *at'imah*) = food, diet, meal. See at 5:96, p. 377, n. 13.

[8] ترزقان ***turzaqâni*** = you (two) are provided, given the means of subsistence, bestowed (v. ii. m. dual impfct. passive from *razaqa* [*razq*], to give the means of subsistence. See *razaqa* at 11:88, p. 709, n. 10).

[9] نبأت ***nabba'tu*** = I informed, notified, told, made known (v. i. s. past from *nabba'a*, form II of *naba'a*. See n. 4 above).

[10] علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 4:113, p. 294, n. 11).

[11] تركت ***taraktu*** = I forsook, abandoned, gave up, left (v. i. s. past from *taraka* [*tark*], to leave. See *taraktum* at 6:94, p. 430, n.5.

[12] Yûsuf told his fellow inmates of the prison that he was a believer in Allah as the One and the Only Lord and that He had given him the knowledge of interpreting dreams. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 6:161, p. 462, n. 8).

وَهُم بِٱلْءَاخِرَةِ and they are about the here-
هُمْ كَٰفِرُونَ ﴿٣٧﴾ after the ones unbelieving."[1]

وَٱتَّبَعْتُ مِلَّةَ 38."And I follow[2]the religion
ءَابَآءِيٓ إِبْرَٰهِيمَ of my fathers Ibrâhîm
وَإِسْحَٰقَ وَيَعْقُوبَ and Ishâq and Ya'qûb.
مَا كَانَ لَنَآ أَن It behoves not us that
نُّشْرِكَ بِٱللَّهِ we set partnetrs[3] with Allah
مِن شَيْءٍ of anything.
ذَٰلِكَ مِن فَضْلِ ٱللَّهِ This is of Allah's grace[4]
عَلَيْنَا وَعَلَى ٱلنَّاسِ on us[5] and on mankind,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يَشْكُرُونَ ﴿٣٨﴾ do not express gratitude."[6]

يَٰصَٰحِبَيِ ٱلسِّجْنِ 39. "O my two prison-mates,
ءَأَرْبَابٌ مُّتَفَرِّقُونَ are divers[6] gods
خَيْرٌ أَمِ ٱللَّهُ better or Allah,
ٱلْوَٰحِدُ ٱلْقَهَّارُ the One, the All-Mighty?"
﴿٣٩﴾

مَا تَعْبُدُونَ 40. "You worship naught
مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً besides Him except names
سَمَّيْتُمُوهَآ that you have designated,[8]
أَنتُمْ وَءَابَآؤُكُم you and your fathers.

---

[1] Yûsuf, peace be on him, emphasized on the two main aspects of belief, namely, belief in Allah Alone as Lord (*tawhîd* , monotheism) and belief in the hereafter. كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See *kâfirîn* at 6:130, p. 446, n. 8).

[2] اتبعت ***ittaba'tu*** = I followed, pursued (v. i. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'a* at 11:116, p. 719, n. 7).

[3] Yûsuf, peace be on him, preached *tawhîd* to his fellow inmates of the prison, stressing that he belonged to a family of Prophets and that all the previous Prophets had delivered the same message of *tawhîd*. نشرك ***nushrika***(*u*) = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:64, p. 180, n. 6).

[4] i. e., this guidance to the truth, to belief in Allah as the Only Lord and in the hereafter, is Allah's grace. فضل ***fadl*** (pl. *fudûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:27, p. 687, n. 7.

[5] i. e., the Messengers of Allah, and through them to mankind as a whole.

[6] Most men do not express gratitude by following the guidance given to them and by worshipping Him Alone to the exclusion of all imaginary gods and goddesses. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 10:60, p. 658, n. 12).

[7] Yûsuf, peace be on him, drew his companions' attention to the futility of worshipping divers gods who have no power of doing good or harm and who are nothing but names invented by their worshippers. متفرقون ***mutafarriqûn*** (pl.; s. *mutafarriq*) = divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*farq/furqân*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

[8] سميتم ***sammaytum*** = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See at 7:71, p. 493, n. 9).

مَّآ أَنزَلَ ٱللَّهُ بِهَا	Allah has not sent down[1] for
مِن سُلۡطَٰنٍۚ	it any sanction.[2]
إِنِ ٱلۡحُكۡمُ	None has the command[3]
إِلَّا لِلَّهِۚ	except Allah.
أَمَرَ	He commands[4] that
أَلَّا تَعۡبُدُوٓاْ	you do not worship aught
إِلَّآ إِيَّاهُۚ	but Him;
ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ	this is the straight[5] religion;
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ	but most men
لَا يَعۡلَمُونَ ٤٠	do not know.
يَٰصَٰحِبَيِ ٱلسِّجۡنِ	41. "O my two prison-mates.
أَمَّآ أَحَدُكُمَا	as for the one of you
فَيَسۡقِي رَبَّهُۥ	he will pour[6] for his master
خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ	wine;[7] and as to the other,
فَيُصۡلَبُ	he will be crucified[8]
فَتَأۡكُلُ ٱلطَّيۡرُ	and birds will eat
مِن رَّأۡسِهِۦۚ	of his head.
قُضِيَ ٱلۡأَمۡرُ	Decreed[9] has been the matter
ٱلَّذِي فِيهِ	about which
تَسۡتَفۡتِيَانِ ٤١	you two seek information."[10]
وَقَالَ لِلَّذِي	42. And he said to the one

[1] أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 10:59, p. 658, n. 4).

[2] سلطان *sulṭân* = authority, mandate, rule, sanction. See at 10:68, p. 662, n. 1.

[3] While the previous clause of the *'âyah* states that Allah has not sent down any sanction and authorization for worshipping many gods and goddesses, the present clause emphasizes that in matters of religion and worship there is none except Allah to give directives and lay down rules. Man-made rules cannot be a religion. حكم *ḥukm* (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule. See at 6:89, p. 426, n. 10.

[4] It is Allah's command that you do not worship anything or being except Him. أمر *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 7:28, p. 474, n. 6).

[5] قيم *qayyim* = right, straight, precious. See at 9:36, p. 592, n. 7.

[6] i. e., he will be taken out of the prison and will be employed to serve wine to his master يسقي *yasqî* = he gives a drink, waters, irrigates {here, he pours} (v. iii. m. s. impfct. from *saqâ* [*saqy*], to give a drink. See *tasqî* at 2:71, p. 33, n. 9).

[7] خمر *khamr* (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 5:90, p. 374, n. 5.

[8] يصلب *yuṣlabu* = he is crucified (v. iii. m. s. impfct. passive from *ṣalaba* [*ṣalb*], to crucify. See *'uṣallibanna* at 7:124, p. 510, n. 9).

[9] i. e., it has been so decreed by Allah. قضي *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 11:110, p. 717, n. 4).

[10] تستفتيان *tastaftiyâni* = you (tow) seek opinion, ruling, information (v. ii. m. dual. impfct. from *istaftâ*, form X of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *yastaftûna* at 4:176, p. 323, n. 14).

ظَنَّ أَنَّهُۥ	he believed[1] was going to
نَاجٍ مِّنْهُمَا	be saved[2] of the two:
ٱذْكُرْنِى	"Mention me
عِندَ رَبِّكَ	to your master";
فَأَنسَىٰهُ ٱلشَّيْطَـٰنُ	but Satan made him forget[3]
ذِكْرَ رَبِّهِۦ	to mention to his master.
فَلَبِثَ فِى ٱلسِّجْنِ	Hence he remained[4] in prison
بِضْعَ سِنِينَ (٤٢)	for some[5] years.

Section (*Rukû'*) 6

وَقَالَ ٱلْمَلِكُ	43. And the King said:
إِنِّىٓ أَرَىٰ	"I saw in dream[6]
سَبْعَ بَقَرَٰتٍ سِمَانٍ	seven fat[7] cows,
يَأْكُلُهُنَّ	there eating them
سَبْعٌ عِجَافٌ وَسَبْعَ	seven lean[8] ones, and seven
سُنۢبُلَـٰتٍ خُضْرٍ	ears[9] of green grain
وَأُخَرَ يَابِسَـٰتٍ	and seven others dried out.[10]
يَـٰٓأَيُّهَا ٱلْمَلَأُ	O you the notables,[11]
أَفْتُونِى فِى رُءْيَـٰىَ	counsel[12] me about my dream
إِن كُنتُمْ لِلرُّءْيَا	if you can of dreams
تَعْبُرُونَ (٤٣)	give the interpretation.[13]
قَالُوٓا۟ أَضْغَـٰثُ	44. They said: "Confused[14]
أَحْلَـٰمٍ وَمَا نَحْنُ	dreams"[15] but we are not

[1] Yûsuf, peace be on him, said to the person he believed would be released. ظن *zanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *zann*, to think, to suppose. See at 10:24, p. 646, n. 6).

[2] ناج *nâjin* = one who is going to be saved, get away, be delivered (act. participle from *najâ* [*najw/ najâ'/ najâh*], to be saved. See *'anjayta* at 10:22, p. 645, n.4).

[3] أنسى *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

[4] لبث *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth /lubth/ labath/ lubâth*], to tarry, to remain. See at 11:69, p. 703, n. 2).

[5] بضع *biḍ'a* = some, a few, several.

[6] أرى *'arâ* = I see, see in dream (v. i. s. impfct. from *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *ra'aytu* at 12:3, p. 723, n. 2).

[7] سمان *simân* (pl.; s. *samîn*) = fat, obese.

[8] عجاف *'ijâf* (pl.; s. *'a'jaf*) = lean, slim, slender.

[9] سنبلات *sunbulât* (pl.; s. *sunbulah*) = ears, spikes (of grain). See *sanâbil* at 2:261, p. 136, n.11).

[10] يابسات *yâbisât* (fem. pl.; s. *yâbisah*) = dried, dried out. See *yâbis* at 6:59, p. 414, n. 13.

[11] ملأ *mala'* = crowd, host, grandees, council of elders, chiefs, notable. See at 11:97, p. 712, n. 9).

[12] The king asked his nobles to interpret for him his dreams. أفتوا *'aftû* = you counsel, give opinion, advise (v. ii. m. pl. imperative from *aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *tastaftiyâni* at 12:41, p. 737, n. 10).

[13] تعبرون *ta'burûna* = you interpret, give out the sense, state clearly, traverse, cross (v. ii. m. pl. impfct. from *'abara* [*'abr / ubûr /'ibârah*], to cross, to interpret).

[14] The nobles could not interpret the kings's dreams but remarked that those were confused dreams. أضغاث *'aḍghâth* (pl.; s. ضغث *ḍighth*) = bunches, mazes, muddles, confused. *'aḍghâth 'aḥlâm*, confused dreams.

[15] أحلام *'aḥlâm* (pl.; s. *ḥulm*) = dreams.

بِتَأْوِيلِ ٱلْأَحْلَٰمِ	about interpreting[1] dreams
بِعَٰلِمِينَ ﴿٤٤﴾	any the experts."[2]
وَقَالَ ٱلَّذِى	45. And there said the one
نَجَا مِنْهُمَا	who was released[3] of the two
وَٱدَّكَرَ بَعْدَ أُمَّةٍ	and recalled[4] after a period:[5]
أَنَا۠ أُنَبِّئُكُم	"I may inform[6] you
بِتَأْوِيلِهِۦ	of its interpretation,
فَأَرْسِلُونِ ﴿٤٥﴾	so despatch me."[7]
يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ	46."Yûsuf, the truthful,
أَفْتِنَا فِى	expound[8] to us about the
سَبْعِ بَقَرَٰتٍ سِمَانٍ	seven fat cows that
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ	seven lean ones devour,
وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ	and seven green ears of corn
وَأُخَرَ يَابِسَٰتٍ	and seven others dried up,
لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ	that I may return to the men
لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾	so that they may know."
قَالَ تَزْرَعُونَ	47. He said: "You will sow[9]
سَبْعَ سِنِينَ دَأَبًا	seven years as usual;[10]
فَمَا حَصَدتُّمْ	but what you reap[11]
فَذَرُوهُ فِى سُنۢبُلِهِۦٓ	leave that in the ears

[1] تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. *See* at 12:36, p. 735, n. 5.

[2] عالمين ***'âlimîn*** (acc./gen. of عالمون *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts (active participle from *'alima* [*'ilm*], to know. *See* ***ya'lamu*** at 8:72, p. 573, n. 2).

[3] نجا ***najâ*** = he got away, escaped, was saved, delivered, released (v. iii. m. s. past from *najw/ najâ'/ najâh*, to be saved. *See* ***nâjin*** at 12:42, p. 738, n. 2).

[4] ادكر ***iddakara*** = he recalled, remembered, recollected (v. iii. m. s. past in form VIII of *dhakara* [*dhikr/tadhkâr*], to remember. *See* *tadhakkarûna* at 11:30, p. 688, n. 10).

[5] أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *See* at 11:118, p. 719, n. 12.

[6] أنبئ ***'unabbi'u*** = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:49, p. 175, n. 7).

[7] i. e., he sought permission to go to Yûsuf, peace be on him, who knew the interpretation of dreams. أرسلون ***'arsilû +ni(nî)*** = send me out, despatch me (v. ii. m. pl. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalû* at 12:19, p. 728, n. 1).

[8] The person went to the prison and asked Yûsuf, peace be on him, to interpret the dreams. أفت ***'afti*** = expound, give opinion, give information (v. ii. m. s. imperative from *'aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *'aftû* at 12:46, p. 739, n. 8).

[9] تزرعون ***tazra'ûna*** = you sow, cultivate, plant (v. ii. m. pl. impfct. from ***zara'a*** [***zar'***], to sow.

[10] دأب ***da'b*** = habit, wont, usual practice, persistence, eagerness. *See* at 8:54, p. 567, n. 6.

[11] حصدتم ***haṣadtum*** = you reaped, harvested (v. ii. m. pl. past from *haṣada* [*haṣd/haṣâd/hiṣâd*], to harvest, to reap).

إِلَّا قَلِيلًا مِّمَّا	except a little of which
تَأْكُلُونَ ﴿٤٧﴾	you will consume."[1]
ثُمَّ يَأْتِي	48. "Then there will come
مِنۢ بَعْدِ ذَٰلِكَ	after that
سَبْعٌ شِدَادٌ	seven hard[2] years that
يَأْكُلْنَ	will consume[3] what
مَا قَدَّمْتُمْ	you have laid by in advance[4]
لَهُنَّ إِلَّا قَلِيلًا مِّمَّا	for them save a little of what
تُحْصِنُونَ ﴿٤٨﴾	you make inaccessible."[5]
ثُمَّ يَأْتِي	49. " Then there there will
مِنۢ بَعْدِ ذَٰلِكَ	come after that
عَامٌ فِيهِ	a year in which
يُغَاثُ ٱلنَّاسُ	people will be relieved[6]
وَفِيهِ	and during it
يَعْصِرُونَ ﴿٤٩﴾	they will be pressing."[7]

Section (*Rukû'*) 7

وَقَالَ ٱلْمَلِكُ	50. And the king said:[8]
ٱئْتُونِى بِهِۦ	"Bring him to me."
فَلَمَّا جَآءَهُ	So when the messenger[9]
ٱلرَّسُولُ قَالَ	came to him he[10] said:
ٱرْجِعْ إِلَىٰ رَبِّكَ	" Go back[11] to your master

---

[1] Yûsuf, peace be on him, advised them to husk only the crops they needed to eat and to leave the rest in the ears and to save it for the years of scarcity that were to follow according to the indication of the dream.

[2] i. e., years of scarcity and hardship شداد ***shidâd*** (pl.; s. *shadîd*) = hard, severe, stern, difficult. See *shadîd* at 11:102, 714, n. 11).

[3] يأكلن ***ya'kulna*** = they (fem.) consume, eat, devour (v. iii. f. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).

[4] قدمتم ***qaddamtum*** = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamat* at 8:51, p. 556, n. 7).

[5] i. e., you keep stored. تحصنون ***tuḥṣinûna*** = you (all) make inaccessible, fortify, entrench, keep guarded (v. ii. m. pl. impfct. from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccesible, chaste. See *muḥṣanât* at 5:5, p. 329, n. 7).

[6] i. e., they will have abundance in rains and crops. يغاث ***yughâthu*** = he is relieved, succoured, helped, aided (v. iii. m. s. impfct. passive from *'aghâtha*, form IV from the root *ghawth*, help, aid. See *tastaghîthûna* at 8:8, p. 548, n. 11).

[7] i. e., they will be pressing their fruits and corns for making juice, oil, wine, etc. يعصرون ***ya'ṣirûna*** = they press, squeeze, wring (v. iii. m. pl. impfct. from *'aṣara* [*'aṣr*], to press, squeeze. See *'a'ṣiru* at 12:35, p. 735, n. 2).

[8] On hearing the interpretation of his dream and the wise advice given by Yûsuf, peace be on him, the king ordered his release and sent his officer to bring him to court.

[9] رسول ***rasûl*** (s.; pl. *rusul*) = messenger, envoy, emissary, delegate . See *'arsilûni* at 12:45, p. 739, n. 7.

[10] i. e., Yûsuf, peace be on him, said.

[11] Yûsuf, peace be on him, did not jump at the king's offer to release him and demanded that the affair which had brought him into prison be first enquired and his innocence publicly vindicated. ارجع ***irji'*** = you go back, return (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See *yurja'u* at 11:122, p. 721, n. 5).

فَسْـَٔلْهُ مَا	and ask him what is the
بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى	state[1] of the ladies who
قَطَّعْنَ أَيْدِيَهُنَّ	cut[2] their hands?
إِنَّ رَبِّى	Verily my Lord is
بِكَيْدِهِنَّ	about their plot[3]
عَلِيمٌ ﴿٥٠﴾	All-Knowing."
قَالَ	51. He said:[4]
مَا خَطْبُكُنَّ	"What was the matter[5] with you
إِذْ رَٰوَدتُّنَّ	when you sought to seduce[6]
يُوسُفَ عَن نَّفْسِهِۦ	Yûsuf from himself?"
قُلْنَ حَٰشَ لِلَّهِ	They said: "Allah forgive,[7]
مَا عَلِمْنَا عَلَيْهِ	we do not know against him
مِن سُوٓءٍ	any bad deed'."[8]
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ	The wife of 'Azîz said:
ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ	"Now has emerged[9] the truth.
أَنَا۠ رَٰوَدتُّهُۥ	I sought to seduce[10] him
عَن نَّفْسِهِۦ وَإِنَّهُۥ	from himself; and he indeed
لَمِنَ ٱلصَّٰدِقِينَ	is of the truthful."[11]
﴿٥١﴾	
ذَٰلِكَ لِيَعْلَمَ	52. "This is for his[12] knowing
أَنِّى لَمْ أَخُنْهُ	that I did not betray him
بِٱلْغَيْبِ	in secrecy

---

1. بال ***bâl*** = state, condition, mind, attention.

2. قطعن ***qaṭṭa'na*** = they (fem.) cut, carved, ripped (v. iii. f. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See at 12:31, p. 733, n. 6).

3. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 12:28, p. 732, n.1.

4. i. e., the king said in the course of investigating the matter.

5. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern.

6. راودتن ***râwadtunna*** = you (fem.) sought to seduce, entice, tempt (v. iii. f. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadtu* at 12:32, p. 733, n. 10).

7. حاشا ***ḥâshâ*** = except, save. *ḥâshâ lillah* is an idiom meaning Allah forbid. See at 12:31, p. 733, n. 7.

8. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:188, p. 359, n. 5).

9. حصحص ***ḥaṣḥaṣa*** = he or it became clear, plain, came to light (v. iii. m. s. past, a quadrilateral verb).

10. This public confession by the wife of 'Azîz of her role was a vindication of the innocence of Yûsuf, peace be on him. It is to be noted that there is no mention of this fact in the Old Testament. راودت ***râwadtu*** = I tried to seduce, entice, lure (v. i. s. past from *râwada*, from III of *râda* [*rawd*], to walk about. See n. 6 above and at 12:32, p. 733, n. 10).

11. i. e., in saying that "She attempted to seduce me". صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:26, p. 731, n. 10).

12. i. e., for 'Azîz's knowing.

13. Al-Tabarî (XII, 237-238) says that this statement is of Yûsuf,peace be on him, who said so in explaining his demand for an enquiry into the affair. Ibn Kathîr (IV, 319-320), on the other hand, says that it was a statement of 'Azîz's wife who said so while confessing her attempt to seduce Yûsuf, peace be on him, stressing that though she had attempted to seduce him, she had not ultimately committed the vile deed. The next *'âyah* is a continuation of her statement.

وَأَنَّ ٱللَّهَ لَا يَهْدِى	and that Allah guides[1] not
كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾	the plot of the betrayers."[2]

PART (*JUZ'*) 13

۞ وَمَآ أُبَرِّئُ نَفْسِىٓ	53."Nor do I absolve[3] myself.
إِنَّ ٱلنَّفْسَ	Indeed the human self
لَأَمَّارَةٌۢ بِٱلسُّوٓءِ	does incite[4] the doing of evil
إِلَّا مَا رَحِمَ رَبِّىٓ	save such as my Lord graces.
إِنَّ رَبِّى	Verily my Lord is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿٥٣﴾	Most Merciful."
وَقَالَ ٱلْمَلِكُ	54. And the king said:
ٱئْتُونِى بِهِۦٓ	"Bring him to me;
أَسْتَخْلِصْهُ لِنَفْسِى ۖ	I shall select[5] him for myself."
فَلَمَّا كَلَّمَهُۥ	So when he spoke to him he
قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا	said: "You are today unto us
مَكِينٌ أَمِينٌ ﴿٥٤﴾	one of rank[6] and trusted."[7]
قَالَ ٱجْعَلْنِى	55. He said: "Appoint[8] me
عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ	over the land's treasuries;[9]
إِنِّى حَفِيظٌ	I am indeed attentive,[10]
عَلِيمٌ ﴿٥٥﴾	well informed."[11]

---

[1] يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 10:35, p. 650, n. 16).

[2] خائنين ***khâ'inîn*** (pl.; acc./gen. of *khâ'inûn*; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [*khawn/khiyânah*], to be treacherous. See at 4:105, p. 291., n. 11.

[3] أبرىء ***'ubarri'u*** = I acquit, absolve, exculpate, clear (v. i. s. impfct. from *bari'a* [*barâ'ah*], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).

[4] أمارة ***'ammârah*** (fem. s.) = one who constantly urges, demands, incites, instigates (act. participle in the intensive form of *fa''âl* from *'amara* [*'amr*], to command, to order. See *'amara* at 12:40, p. 737, n. 4).

[5] The king, on knowing Yûsuf's innocence, quality of character and intelligence, decided not only to release him from prison but to appoint him as one of his select body of ministers and advisers. استخلص ***astakhliṣ(u)*** = I select, choose, derive, extract, deduce (v. i. s. impfct. from *istakhlaṣa*, form X of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mukhlasîn* at 12:24, p. 730, n. 10.

[6] مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

[7] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal,, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 7:68, p. 492, n. 3).

[8] اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 7:138, p. 516, n. 2).

[9] خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers . See at 6:50, p. 410, n. 4.

[10] حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 11:86, p. 709, n. 1.

[11] عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient. See at 10:79, p. 666, n. 2.

وَكَذَٰلِكَ مَكَّنَّا	56. Thus We gave firm position[1]
لِيُوسُفَ فِي الْأَرْضِ	to Yûsuf in the land
يَتَبَوَّأُ مِنْهَا	to settle down[2] therein
حَيْثُ يَشَاءُ	wherever he wished.
نُصِيبُ بِرَحْمَتِنَا	We bestow[3] Our mercy on
مَنْ نَشَاءُ	whomsoever We will;
وَلَا نُضِيعُ	and We let not slip[4] the
أَجْرَ الْمُحْسِنِينَ ٥٦	reward[5] of the righteous.[6]
وَلَأَجْرُ	57. And indeed the reward of
الْآخِرَةِ خَيْرٌ	the herefater is the best[7]
لِلَّذِينَ آمَنُوا	for those who believe
وَكَانُوا يَتَّقُونَ ٥٧	and use to fear Allah.[8]

Section (*Rukû'*) 8

وَجَاءَ	58. And there came
إِخْوَةُ يُوسُفَ	the brothers of Yûsuf[9]
فَدَخَلُوا عَلَيْهِ	and entered unto him;
فَعَرَفَهُمْ	so he recognized[9] them
وَهُمْ لَهُ	but they were of him
مُنْكِرُونَ ٥٨	non-cognizant.[10]
وَلَمَّا جَهَّزَهُمْ	59. And when he supplied[11]

1. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 12:21, p. 729, n. 2).

2. يتبوأ ***yatabawwa'u*** = he provides, settles down (v. iii. m. s. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

3. نصيب ***nuṣîbu*** = we hit, reach, afflict, bestow, allot, make to fall to (v. i. pl. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *yuṣîbu at* 10:107, p. 675, n. 8).

4. نضيع ***nuḍî'u*** = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See at 7:170, p. 532, n. 6).

5. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 11:51, p. 696, n. 4).

6. محسنين ***muḥsinîn*** = (pl.;acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:36, p. 735, n. 6).

7. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:84, p. 708, n. 5.

8. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:63, p. 660, n. 2).

9. They came to Egypt, following a season of scarcity in their land, for buying food and provisions (Al-Ṭabarî, XIII, 8).

10. عرف ***'arafa*** = he recognized, knew (v. iii. m. s. past from the root *ma'rifah/'irfân*], to know. See *yata'ârafûna* at 10:45, p. 653, n. 11).

10. منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira*[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkar* at 9:71, p. 608, n. 5.

11. جهز ***jahhaza*** = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of *jahaza*, to finish off).

بِجَهَازِهِمْ قَالَ	them with their gear[1] he said:
ٱئْتُونِى	"Bring to me a consan-
بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ	guine[2] brother of yours.[3]
أَلَا تَرَوْنَ	Do you not see that
أَنِّىٓ أُوفِى ٱلْكَيْلَ	I give full[4] measure[5] and
وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾	that I am the best of hosts?"[6]
فَإِن لَّمْ تَأْتُونِى بِهِۦ	60. "But if you bring him not
فَلَا كَيْلَ	to me, you shall have no
لَكُمْ عِندِى	measure with me nor shall
وَلَا تَقْرَبُونِ ﴿٦٠﴾	you come near me."[7]
قَالُوا۟ سَنُرَٰوِدُ	61. They said: "We will seek
عَنْهُ أَبَاهُ	to win[8] him from his father,[9]
وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾	and we indeed will do.
وَقَالَ لِفِتْيَٰنِهِ	62. And he said to his
ٱجْعَلُوا۟ بِضَٰعَتَهُمْ	slaves:[10] "Put their stock[11]
فِى رِحَالِهِمْ	in their baggage[12] that
لَعَلَّهُمْ يَعْرِفُونَهَآ	they might recognize[13] it
إِذَا ٱنقَلَبُوٓا۟	when they returned[14]
إِلَىٰٓ أَهْلِهِمْ	to their people;
لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾	maybe they will come back.

1. جهاز ***jahaz*** (s.; pl. *jahâzât/ajhizah*) = gear, equipment, appliance.

2. من ابيكم ***min 'abîkum*** = from your father, i. e., consanguine (step-brother through father).

3. Yûsuf, peace be on him, demanded of them to bring to him his full brother, Binyâmîn.

4. أوفي ***'ûfî*** = I give in full, fulfil (v. i. s. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfû* at 11:8, p. 708, n. 7).

5. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 7:85, p. 498, n. 9.

6. منزلين ***munzilîn*** (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalnâ* at 12:2, p. 722, n. 4).

7. لا تقربوا ***lâ taqrabû*** [+ *ni*(*nî*)] = you do not come near approach [me] (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 6:151, p. 457, n. 5).

8. نراود ***nurâwidu*** = we seek to seduce, entice, tempt, lure, win (v. i. pl. impfct. from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

9. They said so because after the loss of Yûsuf, peace be on him, his father did not like to let Binyâmîn go away from him.

10. فتيان *fitayân* (p.l; s. فتى *fatan*) = young men, youths, slaves. See *fatayân* at 12:36, p. 735, n. 1.

11. Yûsuf, peace be on him, secretly returned their stock in order to make them all the more grateful and therefore inclined to come back to him with his brother Binyâîn. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock).

12. رحال ***riḥâl*** (pl.; s. رحل *raḥl*) = baggage, saddlebags, camel saddles).

13. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 7:46, p. 483, n. 3).

14. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 7:119, p. 509, n. 8).

فَلَمَّا رَجَعُوٓا	63. So when they returned
إِلَىٰٓ أَبِيهِمْ قَالُوا	to their father they said:
يَٰٓأَبَانَا	"O our father,
مُنِعَ مِنَّا	embargoed[1] to us has been
ٱلْكَيْلُ	the measure.[2]
فَأَرْسِلْ مَعَنَآ أَخَانَا	So send[3] with us our brother
نَكْتَلْ	that we may get the measure;[4]
وَإِنَّا لَهُۥ	and we will of him
لَحَٰفِظُونَ ﴿٦٣﴾	be surely taking care ."[5]
قَالَ	64. He said:
هَلْ ءَامَنُكُمْ عَلَيْهِ	"Can I trust[6] you over him
إِلَّا كَمَآ أَمِنتُكُمْ	otherwise than as I trusted
عَلَىٰٓ أَخِيهِ مِن قَبْلُ	you over his brother before?
فَٱللَّهُ خَيْرٌ	But Allah is the best
حَٰفِظًا	as Protector;
وَهُوَ أَرْحَمُ	and He is the Most Merciful
ٱلرَّٰحِمِينَ ﴿٦٤﴾	of the merciful."
وَلَمَّا فَتَحُوا	65. And when they opened[7]
مَتَٰعَهُمْ	their baggage[8]
وَجَدُوا بِضَٰعَتَهُمْ	they found their stock[9]

1. منع ***muni'a*** = he or it was prevented, forbidden, embargoed, barred, hindered, obstructed, restrained, stopped from (v. iii. m. s. past passive from *mana'a* [*man'*], to prevent. See *mana'a* at 9:54, p. 600, n. 8).

2. i. e., the giving of the measure of provisions. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 12:59, p. 744, n. 5.

3. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:105, p. 506, n. 8).

4. نكتل ***naktal*** (originally *naktâlu*) = we get measure (v. i. pl. impfct. from *iktâla*, form VIII of *kâla* [*kayl/makâl/makîl*], to measure, to weigh. The final letter becomes vowelless [and hence the *'alif* before it is dropped to avoid the meeting of two *sâkins*] because the verb is conclusion of an implied conditional clause. See ***kayl*** at n. 2 above).

5. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 12:12, p. 726, n. 1).

6. The allusion here is to what the brothers of Yûsuf, peace be on him, did with him when they had brought him with them under the pretext of playing and pasturing. ءامن ***'âmanu*** = I trust, feel safe (v. i. s. inpfct. from *'amina* [*'amn/'amân*], to feel safe. See *'amina* at 7:98, p. 504, n. 1).

7. فتحوا ***fataḥû*** = they opened, disclosed, granted victory (v. iii. m. pl. past from *fataḥa* [*fatḥ*], to open. See *tastaftiḥû* at 8:19, p.553, n. 3).

8. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:17, p. 727, n. 5.

9. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock. See at 12:62, p. 744, n. 11.

رُدَّتْ إِلَيْهِمْ	returned[1] to them.
قَالُوا يَٰٓأَبَانَا	They said: "O our father,
مَا نَبْغِي	What can we desire?[2]
هَٰذِهِۦ بِضَٰعَتُنَا	This our stock
رُدَّتْ إِلَيْنَا	has been returned to us;
وَنَمِيرُ	so we shall get provison[3]
أَهْلَنَا	for our family and
وَنَحْفَظُ أَخَانَا	shall take care of our brother
وَنَزْدَادُ	and shall get an increase[4] in
كَيْلَ بَعِيرٍ	measure of a camel's load.
ذَٰلِكَ كَيْلٌ يَسِيرٌ ٦٥	That is an easy[5] measure."
قَالَ لَنْ أُرْسِلَهُۥ	66. He said: "I shall not send
مَعَكُمْ حَتَّىٰ	him out[6] with you until you
تُؤْتُونِ مَوْثِقًا	give me a covenant[7]
مِّنَ ٱللَّهِ	by Allah that you will surely
لَتَأْتُنَّنِي بِهِۦٓ إِلَّآ	bring him back to me except
أَن يُحَاطَ بِكُمْ	if you were surrounded."[8]
فَلَمَّآ ءَاتَوْهُ	So when they gave him
مَوْثِقَهُمْ قَالَ	their covenant he said:
ٱللَّهُ عَلَىٰ مَا نَقُولُ	"Allah is over what we say
وَكِيلٌ ٦٦	the Guardian-Protector."[9]

---

[1] ردت ***ruddat*** = she or it was returned, sent back, brought back (v. iii. f. s. past passive from *radda* [*radd*], to send back. See *yuraddûna* at 9:101, p. 621, n. 13).

[2] i. e., what more can we desire? نبغى ***nabghî*** = we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 11:19, p. 685, n. 1).

[3] They tried to persuade his father to let Binyâmîn go with them by saying that if he did so they would be able to get provisions for their family and shall get in addition another camel-load, for they were given each a camel-load. نمير ***namîru*** = we get provision, provide (v. i. pl. impfct. from *mâra* [*mayr*], to provide).

[4] نزداد ***nazdâdu*** = we get in addition, get an increase, grow, compound (v. i. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. See *izdâdû* at 4:137, p. 305, n. 6).

[5] i. e., easy for the Egyptian minister (Yûsuf, peace be on him) to give. يسير ***yasîr*** = easy, simple, insgnificant. See at 4:169, p. 320, n. 2.

[6] أرسل ***'ursila***(*u*) = I send, send out, despatch (v. i. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at *'arsalû* at 12:19, p. 728, n. 1).

[7] موثق ***mawthiq*** (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See *mîthâq* at 8:72, p. 574, n. 7).

[8] i. e., overpowered by enemies. يحاط ***yuhâṭa***(*u*) = he or it is surrounded, encompassed, encircled, (v. iii. m. s. impfct. passive from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ ḥiyâṭah*], to encircle, enclose, guard. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'uḥîta* at 10:22, p. 644, n. 13).

[9] وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 11:12, p. 682, n. 1).

وَقَالَ يَٰبَنِيَّ	67. And he said: "O my sons,
لَا تَدْخُلُوا۟	do not enter[1]
مِنۢ بَابٍ وَٰحِدٍ	by one gate
وَٱدْخُلُوا۟	but enter
مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ	by different[2] gates;
وَمَآ أُغْنِى عَنكُم	and I cannot avail[3] you
مِّنَ ٱللَّهِ مِن شَىْءٍ	against Allah whatsoever.
إِنِ ٱلْحُكْمُ	Decree belongs to none
إِلَّا لِلَّهِ	but Allah.
عَلَيْهِ تَوَكَّلْتُ	On Him I rely;[4]
وَعَلَيْهِ فَلْيَتَوَكَّلِ	and on Him let there reply
ٱلْمُتَوَكِّلُونَ ٦٧	all the relying ones."[5]
وَلَمَّا دَخَلُوا۟	68. And when they entered
مِنْ حَيْثُ	according as
أَمَرَهُمْ أَبُوهُم	their father had asked[6] them,
مَّا كَانَ يُغْنِى عَنْهُم	it was not to avail them
مِّنَ ٱللَّهِ مِن شَىْءٍ	against Allah whatsoever
إِلَّا حَاجَةً	except for a wish[7]
فِى نَفْسِ يَعْقُوبَ	in the mind of Ya'qûb
قَضَىٰهَا	which he carried[8] out.
وَإِنَّهُۥ	And verily he was
لَذُو عِلْمٍ	endowed with knowledge

---

1. Ya'qûb, peace be on him, asked his sons to enter by different gates in order to avoid the envy and suspicion of any person, for his eleven sons were a handsome and impressive group of young men, emphasizing at the same time that nothing can avail against Allah's decree and on Him should rely all believers in spite of taking the necessary care (Al-Ṭabarî, XIII, 13-14). لاتدخلوا ***lâ tadkhukû*** = you (all) do not enter, go in (v. ii. m. pl. imperative (prohibition) from *dakhala* [*dukhûl*], to enter. See *dakhala* at 12:36, p. 734, n. 12).

2. متفرقة ***mutafarriqah*** (f.; s; pl. *mutafarriqât*) = different, divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*farq/ furqân*], to separate. See *mutafarriqûn* at 12:39, p. 73, n. 7).

3. أغني ***'ughnî*** = I avail, become of use, enrich, suffice (v. i. s. impfct from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 11:101, p. 714, n. 3).

4. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 11:88, p. 710, n. 2).

5. متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n. 4 above).

6. أمر ***'amara*** = He commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:40, p.437, n. 4).

7. حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object of need, desire, wish, concern.

8. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 62, p. 392, n. 1).

لِمَا عَلَّمْنَٰهُ وَلَٰكِنَّ	for We had taught[1] him;
أَكْثَرَ ٱلنَّاسِ	but most men
لَا يَعْلَمُونَ ٦٨	do not know.[2]

Section (*Rukû'*) 9

وَلَمَّا دَخَلُوا۟	69. And when they called
عَلَىٰ يُوسُفَ	on Yûsuf
ءَاوَىٰٓ إِلَيْهِ	he lodged[3] unto him
أَخَاهُ قَالَ	his brother[4] and said:
إِنِّىٓ أَنَا۠ أَخُوكَ	"I am indeed your brother;
فَلَا تَبْتَئِسْ بِمَا	so do not be distressed[5] at
كَانُوا۟ يَعْمَلُونَ ٦٩	what they used to do."
فَلَمَّا جَهَّزَهُم	70. Then when he furnished[6]
بِجَهَازِهِمْ	them with their gear[7]
جَعَلَ ٱلسِّقَايَةَ	he put the drinking cup[8] in
فِى رَحْلِ أَخِيهِ	the baggage[9] of his brother.
ثُمَّ أَذَّنَ	Then there announced[10]
مُؤَذِّنٌ	an announcer:[11]
أَيَّتُهَا ٱلْعِيرُ	"O you the caravan,[12]
إِنَّكُمْ لَسَٰرِقُونَ ٧٠	you indeed are thieves."[13]
قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم	71. They said, turning[14] to them:

---

[1] Ya'qûb, peace be on him, received knowledge from Allah through *waḥy*. علمنا *'allamnâ* = we taught, instructed, informed (v. i. pl. past from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* at 12:37, p. 735, n. 10).

[2] i. e., most men do not know that everything happens according to Allah's plan and dispensation.

[3] ءاوى *'âwâ* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 8:26, p. 555, n. 10).

[4] i. e., Binyâmîn.

[5] لا تبتئس *lâ tabta'is* = do not be sad, do not grieve, be distressed (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable. See at 11:36, p.681, n. 1).

[6] جهز *jahhaza* = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of *jahaza*, to finish off. See at 12:59, p. 743, n. 11).

[7] جهاز *jahaz* (s.; pl. *jahâzât/ajhizah*) = gear, equipment, appliance. See at 12:59, p. 744, n. 1.

[8] The object of doing this, as is clear from the rest of the narrative, was to retain Binyâmîn with Yûsuf, peace be on him, and to cause his brothers to come back with their father. سقاية *siqâyah* = watering, irrigation, giving of drink, drinking cup/bowl, the traditional office connected with the Ka'ba of providing water for the pilgrims. See at 9:19, p. 584, n. 6.

[9] رحل *raḥl* = (s.; pl.; رحال *riḥâl*) = baggage, saddlebag, camel saddle. See *riḥâl* at 12:62, p. 744, n. 12).

[10] أذن *'adhdhana* = he called out, made call, (to prayer), announced , (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).

[11] مؤذن *mu'adhdhin* = caller, announcer (active participle from *'adhdhana*. See. n. 10 above).

[12] عير *'îr* (s.; pl. *'îrât*) = caravan.

[13] سارقون *sâriqûn* (pl.; s. *sâriq*) = thieves (active participle from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). See *sâriq* at 5:38, p. 347, n. 1.

[14] أقبلوا *'aqbalû* = they turned to, turned forward, approached (v. iii. m. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See *yaqbalu* at 9:104, p. 622, n. 11).

مَاذَا تَفْقِدُونَ ٧١	"What is it that you miss?"[1]
قَالُوا۟ نَفْقِدُ	72. They said: "We miss[2]
صُوَاعَ ٱلْمَلِكِ	the the king's beaker;[3]
وَلِمَن جَآءَ بِهِۦ	and whoever produces it will
حِمْلُ بَعِيرٍ	have the load[4] of a camel;[5]
وَأَنَا۠ بِهِۦ زَعِيمٌ ٧٢	and I am for it a guarantor.[6]"
قَالُوا۟ تَٱللَّهِ	73. They said: "By Allah,
لَقَدْ عَلِمْتُم	you indeed know we did not
مَّا جِئْنَا لِنُفْسِدَ	come to make mischief[7] in
فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ٧٣	the land nor are we thieves."[8]
قَالُوا۟ فَمَا	74. They said: "Then what
جَزَٰٓؤُهُۥٓ	will be the penalty[9] for it
إِن كُنتُمْ كَٰذِبِينَ ٧٤	if you are lying?"[10]
قَالُوا۟ جَزَٰٓؤُهُۥ	75.They said:"Its penalty is:
مَن وُجِدَ فِى رَحْلِهِۦ	he in whose baggage[11] it is found,[12]
فَهُوَ جَزَٰٓؤُهُۥ	he shall be its penalty.[13]
كَذَٰلِكَ نَجْزِى	Thus do we punish[14]
ٱلظَّٰلِمِينَ ٧٥	the wrong-doers."[15]

1. تفقدون *tafqidûna* = you miss, lose (v. ii. m. pl. impfct. from *faqada [faqd/fiqdân/fuqd]*, to lose).

2. نفقد *nafqidu* = we miss, lose (v. i. pl. impfct. from *faqada*. See n. 1 above).

3. صوع *ṣuwa'* = cup, beaker.

4. حمل *ḥiml* (s.; pl. *aḥmâl*) = load, burden, cargo.

5. بعير *ba'îr* (s.; pl. *ab'irah/ bu'rân/ abâ'ir/ ba'ârîn*) = camel.

6. زعيم *za'îm* (s.; pl. *zu'amâ'*) = leader, guarantor.

7. نفسد *nufsida(u)* = we cause corruption, make mischief (v. i. pl. impfct. from *'afsada*, form IV of *fasada [fasâd/fusûd]*, to be bad. The final letter takes *fathah* because of a hidden *'an* in *li* (0f motivation) coming before the verb. See ***mufsidîn*** at 10:81, p. 666, n. 9).

8. سارقين *sâriqîn* (pl.; acc./genitive of *sâriqûn*; s. *sâriq*) = thieves (active participle from *saraqa [saraq/ sariq/ saraqah/ sariqah/surqân]*, to steal). See ***sâriqûn*** at 12:70, p. 748, n. 13.

9. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital. See at 12:25, p. 731, n. 1).

10. كاذبين *kâdhibîn* (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah]*, to lie. See at 12:26, p. 731, n. 8).

11. رحل *raḥl* = (s.; pl.; رحال *riḥâl*) = baggage, saddlebag, camel saddle. See at 12:70, p. 748, n. 9).

12. وجد *wujida* = he or it was found (v. iii. s. m. past passive from *wajada [wujûd]*, to find. See *'ajidu* at 9:92, p. 617 , n. 2).

13. i. e., he shall be given in bondage for the offence.

14. نجزى *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ [jazâ']*, to recompense. See at 12:22, p. 729, n. 10).

15. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama [ẓulm]*, to transgress, do wrong. See at 11:31, p. 689, n. 4).

فَبَدَأَ بِأَوْعِيَتِهِمْ	76. So he started[1] with their
قَبْلَ وِعَآءِ أَخِيهِ	bags[2]before his brother's bag,
ثُمَّ ٱسْتَخْرَجَهَا	then he brought it out[3]
مِن وِعَآءِ أَخِيهِ	from the bag of his brother.
كَذَٰلِكَ كِدْنَا	Thus did We plan[4]
لِيُوسُفَ	for Yûsuf;
مَا كَانَ لِيَأْخُذَ أَخَاهُ	he could not seize his borther
فِي دِينِ ٱلْمَلِكِ	by the law[5] of the king
إِلَّآ أَن يَشَآءَ ٱللَّهُ	except that Allah so willed.
نَرْفَعُ دَرَجَٰتٍ	We raise[6] in ranks[7]
مَّن نَّشَآءُ وَفَوْقَ	whomsoever We will; and
كُلِّ ذِي عِلْمٍ	above every knowing person
عَلِيمٌ ﴿٧٦﴾	is one more knowing.[8]
قَالُوٓاْ إِن يَسْرِقْ	77. They said: "If he steals,[9]
فَقَدْ سَرَقَ	there indeed had stolen
أَخٌ لَّهُۥ مِن قَبْلُ	a brother of his before."[10]
فَأَسَرَّهَا يُوسُفُ	But Yûsuf suppressed[11] it
فِي نَفْسِهِۦ	within himself and
وَلَمْ يُبْدِهَا لَهُمْ	did not disclose[11] it to them.
قَالَ	He said:
أَنتُمْ شَرٌّ مَّكَانًا	"You are worse in position;
وَٱللَّهُ أَعْلَمُ	and Allah is the Best Aware

1. i. e., Yûsuf, peace be on him, started searching their bags. بدأ ***bada'a*** = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See *yabda'u* at 10:34, p. 650, n. 3).

2. أوعية ***'aw'iyah*** (pl.; s. *wi'â'*) = bags, contaiers, vessels.

3. استخرج ***istakhraja*** = he brought out, took out, got out, extracted, removed, derived, deduced, drew (v. iii. m. s. past in form X of *kharaja* [*khurûj*], to go out. See *ukhruj* at 12:31, p. 733, n. 4).

4. This shows that what Yûsuf, peace be on him, did to retain his brother with him was according to Allah's plan. كدنا ***kidnâ*** = we planned, contrived, set a strategy (v. i. pl. past from *kâda* [*kayd*], to contrive, to set a strategy. See *yakîdû* at 12:5, p. 723, n. 7).

5. The then law of Egypt did not permit enslavement of a thief. دين ***dîn*** = religion, creed, faith, code, law, worship. See at 10:22, p. 645, n. 3.

6. نرفع ***narfa'u*** = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'a* at 6:83, p. 425, n. 1).

7. i. e., in knowledge and intelligence, as in the case of Yûsuf, peace be on him. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 8:4, p. 547, n. 12).

8. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:55, p. 742, n. 11.

9. يسرق ***yasriq***(*u*) = he steals, commits theft (v. iii. m. s. impfct. from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). The final letter is vowelless because of the particle *'in* coming before the verb. See *sâriqîn* at 12:73, p. 749, n. 8.

10. They falsely alleged that a brother of his (i. e., Yûsuf's, peace be on him) had stolen before.

11. أسر ***'asarra*** = he hided, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *'asarrû* at 12:19, p. 728, n. 5).

بِمَا تَصِفُونَ ٧٧ of what you are describing."[1]

قَالُوا 78. They said:
يَٰٓأَيُّهَا ٱلْعَزِيزُ "O you the mighty one,[2]
إِنَّ لَهُۥٓ أَبًا indeed he has a father,
شَيْخًا كَبِيرًا old and great.[3]
فَخُذْ أَحَدَنَا So take one of us
مَكَانَهُۥٓ in his place.
إِنَّا نَرَىٰكَ We indeed consider[4] you
مِنَ ٱلْمُحْسِنِينَ ٧٨ a generous person."[5]

قَالَ مَعَاذَ ٱللَّهِ 79. He said: "Allah forbid[6]
أَن نَّأْخُذَ إِلَّا that we seize anyone but
مَن وَجَدْنَا مَتَٰعَنَا the one we found[7] our goods[8]
عِندَهُۥٓ with
إِنَّآ إِذًا We shall in that case
لَّظَٰلِمُونَ ٧٩ be indeed wrong-doers."[9]

Section (*Rukû'*) 10

فَلَمَّا 80. So when
ٱسْتَيْـَٔسُوا۟ مِنْهُ they lost hope[10] of him
خَلَصُوا۟ نَجِيًّا they retired[11] to confer.[12]
قَالَ كَبِيرُهُمْ The senior of them said:

---

1. تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 12:18, p. 727, n. 10).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 11:91, p. 711, n. 5.

3. كبير ***kabîr*** = big, great, enormous, grave thing. See at 2:219, p. 107, n.3.

4. نرى ***narâ*** = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 11:27, p. 687, n. 3).

5. محسنين ***muḥsinîn*** = (pl.;acc. /gen. of ***muḥsinûn***; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

6. معاذ ***ma'âdh*** = to seek protection, refuge, place of refuge. *ma'âdh Allah*, Allah save me, Allah forbid. See at 12:23, p. 730, n. 1.

7. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:101, p. 505, n. 7).

8. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:65, p. 745, n. 8.

9. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:93, p. 429, n. 8).

10. استيئسوا ***istay'asû*** = they lost hope, became disappointed, despaired, (v. iii. m. pl. past from *istay'asa*, form X of *ya'isa* [*ya's/ya'âsah*], to give up hope).

11. خلصوا ***khalaṣû*** = they became alone, retired (v. iii. m. pl. past from *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *astakhliṣu* at 12:53, p. 742, n. 5).

12. نجي ***najiyy*** = consulting , conferring (act. prticiple from *najâ*[*najw/najwan*], to be saved, to confide a secret. See *najwâ* at 9:78, p. 611, n. 7).

أَلَمْ تَعْلَمُوٓاْ أَنَّ	" Do you not know that your
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم	father had taken from you
مَّوْثِقًا مِّنَ ٱللَّهِ	a covenant[1] by Allah,
وَمِن قَبْلُ	and previously
مَا فَرَّطتُمْ	what you had failed[2]
فِى يُوسُفَ	in repspect of Yûsuf?
فَلَنْ أَبْرَحَ ٱلْأَرْضَ	So I will not leave[3] the land
حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ	till my father gives me leave[4]
أَوْ يَحْكُمَ ٱللَّهُ لِى	or Allah decides[5] for me; and
وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ	He is the Best of judges."
(٨٠)	
ٱرْجِعُوٓاْ إِلَىٰٓ أَبِيكُمْ	81."You return to your father
فَقُولُواْ يَٰٓأَبَانَآ	and say:" O our father,
إِنَّ ٱبْنَكَ سَرَقَ	your son committed theft,[6]
وَمَا شَهِدْنَآ إِلَّا	and we testify[7] not but to
بِمَا عَلِمْنَا	what we have come to know;
وَمَا كُنَّا لِلْغَيْبِ	nor can we be of the unseen
حَٰفِظِينَ (٨١)	wardens."[8]
وَسْـَٔلِ ٱلْقَرْيَةَ	82. "And ask the town[9]
ٱلَّتِى كُنَّا فِيهَا	wherein we have been
وَٱلْعِيرَ ٱلَّتِىٓ	and the caravan[10] which
أَقْبَلْنَا فِيهَا	we have come back[11] in;

[1] موثق ***mawthiq*** (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See at 12:66, p. 746, n. 7).

[2] فرطتم ***farraṭ-tum*** = you failed, missed, neglected, forsook (v. ii. pl. past from *farraṭa*, form II of *faraṭa* [*farṭ/furûṭ*], to rush, to escape. See *farraṭnâ* at 6:38, p. 405, n. 15).

[3] أبرح ***'abraḥa****(u)* = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. The final letter takes *fatḥah* because of the particle *lan* coming before the verb).

[4] يأذن ***ya'dhana****(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fatḥah* because of a hidden *'an* in *hattâ* coming before the verb. See *yasta'dhinûna* at 9:93, p. 617, n. 8).

[5] يحكم ***yahkuma****(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *hattâ* coming before it. See at 10:109, p. 676, n. 6).

[6] سرق ***saraqa*** = he stole, committed theft (v. iii. m. s. past from the root *saraq/ sariq/ saraqah/ sariqah/surqân*, to steal). The final letter is vowelless because of the particle *'in* coming before the verb. See *yasriq* at 12:76, p. 750, n. 9).

[7] شهدنا ***shahidnâ*** = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See at 6:130, p. 446, n.6).

[8] حافظين ***hâfiẓîn*** (pl.; acc. /genitive of *ḥâfiẓûn*;s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *ḥafiẓa* [*hifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 12:63, p. 745, n. 4).

[9] i. e., the people of the town. قرية ***qaryah*** (s.; pl. قرى ***quran***) = habitation, town, village, hamlet. See at 10:98, p. 672, n. 1.

[10] عير ***'îr*** (s.; pl. *'îrât*) = caravan. See at 12:70, p. 748, n. 12.

[11] أقبلنا ***'aqbalnâ*** = we turned forward, came to, came back, approached (v. i. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalû* at 12:71, p. 748, n. 14).

وَإِنَّا	and we are
لَصَٰدِقُونَ ﴿٨٢﴾	indeed speaking the truth.[1]
قَالَ بَلۡ	83. He said: "Nay, but there
سَوَّلَتۡ لَكُمۡ	have seduced[2] you
أَنفُسُكُمۡ أَمۡرٗاۖ	your selves into something.
فَصَبۡرٞ جَمِيلٌۖ	Hence patience is good.[3]
عَسَى ٱللَّهُ أَن	Maybe that Allah will
يَأۡتِيَنِي بِهِمۡ جَمِيعًاۚ	bring them all to me.
إِنَّهُۥ هُوَ ٱلۡعَلِيمُ	Verily He is the One
ٱلۡحَكِيمُ ﴿٨٣﴾	All-Knowing, All-Wise."[4]
وَتَوَلَّىٰ	84.And he turned away[5]
عَنۡهُمۡ وَقَالَ	from them and said:
يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ	"Alas my grief[6] for Yûsuf!"
وَٱبۡيَضَّتۡ عَيۡنَاهُ	And his eyes turned white[7]
مِنَ ٱلۡحُزۡنِ	on account of grief[8]
فَهُوَ كَظِيمٞ ﴿٨٤﴾	for he was suppressing.[9]
قَالُواْ تَٱللَّهِ	85. They said: "By Allah,
تَفۡتَؤُاْ	you will not cease[10]
تَذۡكُرُ يُوسُفَ	remembering[11] Yûsuf
حَتَّىٰ تَكُونَ حَرَضًا	until you become debilated[12]

[1] صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣâdiqîn* at 12:51, p. 741, n. 11).

[2] Ya'qûb, peace be on him, found it difficult to believe them because of his sad experience with them about Yûsuf, peace be on him. سولت ***sawwalat*** = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft. See at 12:18, p. 727, n. 8).

[3] جميل ***jamîl*** = beautiful, handsome, comely, good.

[4] It is to be noted that Ya'qûb, peace be on him, did not give up hope and believed that Allah would bring his sons back to him.

[5] تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:93, p. 502, n. 4).

[6] يا أسفى ***yâ 'asfâ*** = O my sorrow, Alas my grief.

[7] ابيضت ***abyaḍḍat*** = she or it became white, brightened up (v. iii. f. s. past from *abyaḍḍa*, form IX of *bâḍa* [*bayḍ*], to lay eggs, to settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 11).

[8] حزن ***ḥuzn*** = grief, sadness, sorrow, affliction. See *yaḥzunu* at 12:13, p. 726, n. 2).

[9] كظيم ***kaẓîm*** = one who suppresses anger/grief (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See *kâẓimîn* at 3:134, p. 207, n. 13).

[10] تفتؤا ***tafta'û*** = you cease not, desist not (v. ii. m. s. impfct. from *fata'a* [*fat'*], not to cease to be).

[11] تذكر ***tadhkuru*** = you remember (v. ii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. See *iddakara* at 12:45, p. 739, n. 4).

[12] حرض ***ḥaraḍ*** = debilitated, decayed, sick to the point of death.

أَوْ تَكُونَ مِنَ	or be of
ٱلْهَٰلِكِينَ ٨٥	those dead."[1]
قَالَ إِنَّمَآ أَشْكُوا۟	86. He said: " I but complain[2]
بَثِّى وَحُزْنِىٓ	of my distress[3] and my grief[4]
إِلَى ٱللَّهِ	to Allah;
وَأَعْلَمُ مِنَ ٱللَّهِ	and I know from Allah
مَا لَا تَعْلَمُونَ ٨٦	what you do not know."
يَٰبَنِىَّ ٱذْهَبُوا۟	87. "O my sons, you all go
فَتَحَسَّسُوا۟	and make enquiries[5]
مِن يُوسُفَ وَأَخِيهِ	about Yûsuf and his brother
وَلَا تَا۟يْـَٔسُوا۟	and never give up hope[6]
مِن رَّوْحِ ٱللَّهِ	of Allah's mercy.[7]
إِنَّهُۥ لَا يَا۟يْـَٔسُ	Verily there despair not
مِن رَّوْحِ ٱللَّهِ إِلَّا	of Allah's mercy except
ٱلْقَوْمُ ٱلْكَٰفِرُونَ ٨٧	the unbelieving[8] people."
فَلَمَّا دَخَلُوا۟	88. So when they entered
عَلَيْهِ قَالُوا۟	unto him they said:
يَٰٓأَيُّهَا ٱلْعَزِيزُ	"O you the venerable, there
مَسَّنَا وَأَهْلَنَا	has hit[9] us and our people
ٱلضُّرُّ	deprivation[10]

[1] هالكين ***hâlikîn*** = those who perish, die, are dead (act. participle from *halaka* [*halk/ hulk/halâk/ tahlukah*], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

[2] أشكوا ***'ashkû*** = I complain (v. i. s. impfct. from *shakâ* [*shakw/ shikâyah/ shakîyah*], to complain).

[3] بث ***bathth*** = distress, grief, sorrow, dissemination, spreading. See *baththa* at 4:1, p. 236, n. 6.

[4] حزن ***ḥuzn*** = grief, sadness, sorrow, affliction. See at 12:84, p. 753, n. 8).

[5] تحسسوا ***taḥassasû*** = you (all) make enquiries, probe, investigate, touch, perceive (v. ii. m. pl. imperative from *taḥassasa*, form V of *ḥassa*, [*ḥass*], to feel, to sense. See *taḥussûna* at 3:152, p. 214, n. 1).

[6] لا تيأسوا ***lâ tay'asû*** = do not give up hope, despair (v. ii. m. pl. imperative {prohibition} from *ya'isa* [*ya's/ya'âsah*], to give up hope. See *istay'asû* at 12:80, p. 751, n. 10).

[7] روح ***rawḥ*** = refreshment, comfort, goodness, mercy.

[8] كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 12:37, p. 736, n. 1).

[9] The sons of Ya'qû, peace be on him, travelled again to Egypt as suggested by their father and approached Yûsuf, peace be on him, as described in this *'âyah*. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 10:12, p. 640, n. 3).

[10] ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation. See at 10:12, p. 640, n. 4.

وَجِئْنَا	and we have come
بِبِضَٰعَةٍ مُّزْجَىٰةٍ	with a stock[1] of a little value.[2]
فَأَوْفِ لَنَا ٱلْكَيْلَ	So give us the full[3] measure[4]
وَتَصَدَّقْ عَلَيْنَآ	and be charitable[5] to us.
إِنَّ ٱللَّهَ يَجْزِى	Verily Allah rewards[6]
ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾	the charitable."[7]
قَالَ هَلْ عَلِمْتُم	89. He said:[8] " Do you know
مَّا فَعَلْتُم بِيُوسُفَ	what you did with Yûsuf
وَأَخِيهِ إِذْ أَنتُمْ	and his brother while you
جَٰهِلُونَ ﴿٨٩﴾	were ignorant?"[9]
قَالُوٓا۟ أَءِنَّكَ	90. They said: " Are you
لَأَنتَ يُوسُفُ	indeed Yûsuf?"
قَالَ أَنَا۠ يُوسُفُ	He said: "I am Yûsuf
وَهَٰذَآ أَخِى	and this is my brother.
قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ	Allah has indeed graced[10] us.
إِنَّهُۥ مَن يَتَّقِ	Verily he who fears[11] Allah
وَيَصْبِرْ	and bears with patience,
فَإِنَّ ٱللَّهَ لَا يُضِيعُ	Allah does not let slip[12]
أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾	the reward of the righteous."
قَالُوا۟ تَٱللَّهِ	91. They said: "By Allah,

---

[1] بضاعة **biḍâ'ah** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock. See at 12:65, p. 745, n. 9.

[2] مزجاة ***muzjâh*** (f. s.; m. *muzjan*)= of little value, trivial, that which is pushed out or disposed (passive participle from *'azjâ* , from IV of *zajâ* [*zajw*], to drive, to press).

[3] أوف ***'awfi*** = give in full, fulfil (v. ii. m. s. imperative from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfû* at 11:85, p. 708, n. 7).

[4] كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 12:63, p. 745, n. 2.

[5] تصدق ***taṣaddaq*** = be charitable, bestow charitably, donate (v. ii. m. s. imperative from *taṣaddaqa* {*tataṣaddaqa*}, form V of *ṣadaqa* [*ṣadq* /*ṣidq*], to speak the truth, to be sincere. See *naṣṣaddaqanna* at 9:75, p. 610, n. 9).

[6] يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 10:4, p. 637, n. 1).

[7] متصدقين ***mutaṣaddiqîn*** (pl.; acc. /gen. of *mutaṣaddiqûn*, s. *mutaṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa*. See n. 5 above).

[8] i. e., Yûsuf, peace be on him, said by way of disclosing his identity.

[9] i. e., of the consequences of committing an act contrary to the code of conduct prescribed by Allah. Hence "ignorance" in its technical sense means the practice of committing such prohibited acts, not simply lack of knowledge. جاهلون ***jâhilûn*** (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See *jâhilîn* at 12:33, p. 734, n. 6).

[10] من ***manna*** = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 6:53, p. 411, n. 10).

[11] ***yattaqi(î)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).

[12] يضيع ***yuḍî'u*** = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 12:90, p. 755, n. 12).

لَقَدْ ءَاثَرَكَ ٱللَّهُ	Allah has indeed preferred[1]
عَلَيْنَا وَإِن كُنَّا	you over us; and surely we
لَخَٰطِـِٔينَ ﴿٩١﴾	have been sinners."[2]
قَالَ لَا تَثْرِيبَ	92. He said: "No censure[3] is
عَلَيْكُمُ ٱلْيَوْمَ	is on you today.
يَغْفِرُ ٱللَّهُ لَكُمْ	May Allah forgive[4] you;
وَهُوَ أَرْحَمُ	and He is the Most Merciful
ٱلرَّٰحِمِينَ ﴿٩٢﴾	of all who show mercy."
ٱذْهَبُوا۟	93. "You all go
بِقَمِيصِى هَٰذَا	with this shirt[5] of mine
فَأَلْقُوهُ	and throw[6] it
عَلَىٰ وَجْهِ أَبِى	on the face of my father,
يَأْتِ بَصِيرًا	he will regain sight;[7]
وَأْتُونِى بِأَهْلِكُمْ	and bring to me your family[8]
أَجْمَعِينَ ﴿٩٣﴾	all together."

Section (*Rukû'*) 11

وَلَمَّا فَصَلَتِ ٱلْعِيرُ	94. And when the caravan
قَالَ أَبُوهُمْ	went away,[9] their father said:
إِنِّى لَأَجِدُ	"I indeed get[10]
رِيحَ يُوسُفَ	the smell[11] of Yûsuf; if you
لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾	do not prove me wrong."[12]

---

1. آثر ***'âthara*** = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate].

2. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:29, p. 732, n. 5).

3. تثريب ***tathrîb*** = censure, blame, reproof.

4. Yûsuf, peace be on him, excused his brothers. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *istaghfirî* at 12:29, p. 732, n. 4).

5. Yûsuf, peace be on him, came to know from his conversation with his brothers that their father had lost his sight due to extreme sorrow and weeping. (Al-Tabarî, XIII, 57). So he asked his brothers to return with his shirt to their father, telling them that his father would regain his sight after it was thrown on his face. قميص ***qamîṣ*** (s.; pl. *qumuṣ/ 'aqmiṣah/ qumṣân*) = shirt, cover, dress, gown. See at 12:18, p. 627, n. 7.

6. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:93, p. 756, n. 6).

7. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).

8. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال*'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 9:120, p. 630, n. 4.

9. فصلت ***faṣalat*** = she or it went away, departed, moved away, left, parted, separated (v. iii. f. s. past from *fuṣûl/faṣl*, to go away, to deparate. See *fuṣṣilat* at 11:1, p. 677, n. 4).

10. Allah made him get the smell of Yûsuf (see *'âyah* 96 below). أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 9:92, p. 617. n. 2).

11. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 8:46, p. 564, n. 4).

12. تفندون ***tufannidûni***(*nî*) = you disaprove, refute, confuse, rebut, prove wrong (v. ii. m. pl. impfct. from *fannada*, form II of *fanida* [*fanad*], to be weak in opinion due to senility, to lie).

قَالُوا۟ تَٱللَّهِ 95. They said:[1] "By Allah,
إِنَّكَ لَفِى ضَلَـٰلِكَ you indeed are in your error[2]
ٱلْقَدِيمِ ٩٥ of former time."[3]

فَلَمَّآ أَن جَآءَ 96. Then when there came
ٱلْبَشِيرُ the bearer of the good news[4]
أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ he threw[5] it on his face and
فَٱرْتَدَّ بَصِيرًا he got back[6] his eyesight.
قَالَ أَلَمْ أَقُل لَّكُمْ He said: "Did I not tell you
إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ I know from Allah
مَا لَا تَعْلَمُونَ ٩٦ what you do not know?"

قَالُوا۟ يَـٰٓأَبَانَا 97. They said: "O our father,
ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ ask forgiveness[7] for our sins.
إِنَّا كُنَّا خَـٰطِـِٔينَ ٩٧ We have truly been sinners."[8]

قَالَ سَوْفَ 98. He said : "I shall
أَسْتَغْفِرُ لَكُمْ seek forgiveness for you
رَبِّىٓ from my Lord.
إِنَّهُۥ هُوَ Verily He is the One
ٱلْغَفُورُ Most Forgiving,
ٱلرَّحِيمُ ٩٨ Most Merciful.

1. i. e., those near him said.

2. i. e., the habit of not forgetting Yûsuf, peace be on him, and feeling his presence. ضلال ***dalâl*** = error, straying from the right path. See at 3:164, p. 220, n. 9.

3. قديم ***qadîm*** (s.; pl. *qudamâ'/qudamâ*) = old, ancient, of former time (act. participle in the scale of *fa'îl* from of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamtum* at 12:48, p. 740, n. 4).

4. بشير ***bashîr*** (pl. *busharâ'*) = conveyer of glad tidings, bearer of good news. See at 11:2, p. 677, n. 7.

5. i. e., the son who had brought the shirt threw it on the face of his father (Ya'qûb, peace be on him). ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:171, p. 321, n. 3).

6. ارتد ***irtadda*** = he reverted, returned, relapsed, retreated, went back (v. iii. m. s. past in form VIII of *radda* [*radd*], to send back. See ***ruddat*** at 12:65, p. 746, n. 1).

7. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirî* at 12:29, p. 732, n. 4).

8. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:91, p. 756, n. 2).

99. So, when they went in[1]	فَلَمَّا دَخَلُوا
to Yûsuf he lodged[2] with him	عَلَىٰ يُوسُفَ ءَاوَىٰٓ
his parents and said:	إِلَيْهِ أَبَوَيْهِ وَقَالَ
"Enter Egypt, Allah willing,	ٱدْخُلُوا مِصْرَ إِن شَآءَ
safe and secure."[3]	ٱللَّهُ ءَامِنِينَ ٩٩
100. And he raised[4]	وَرَفَعَ
his parents on the throne;[5]	أَبَوَيْهِ عَلَى ٱلْعَرْشِ
and they fell down[6] to him	وَخَرُّوا لَهُۥ
prostrate.[7]	سُجَّدًا
And he said: "O my father,	وَقَالَ يَٰٓأَبَتِ
this is the interpretation[8]	هَٰذَا تَأْوِيلُ
of my dream afore.	رُءْيَٰىَ مِن قَبْلُ
My Lord has indfeed made it	قَدْ جَعَلَهَا رَبِّى
come true;[9]	حَقًّا
and He has been good[10] to	وَقَدْ أَحْسَنَ بِىٓ
me as He brought me out[11]	إِذْ أَخْرَجَنِى
of the prison and brought	مِنَ ٱلسِّجْنِ وَجَآءَ
you from the desert[12] after	بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ
Satan had caused discord[13]	أَن نَّزَغَ ٱلشَّيْطَٰنُ
between me and my brothers.	بَيْنِى وَبَيْنَ إِخْوَتِىٓ
Verily My Lord is Most Fine	إِنَّ رَبِّى لَطِيفٌ
in what He will.	لِّمَا يَشَآءُ

---

1. Note the brevity of the narration which omits mentioning that the sons took their father and other members of the family to Egypt, which is easily understood from what is stated next. دخلوا ***dakhalû*** = they entered, went in (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See *lâ tadkhulû* at 12:67, p. 747, n. 1).

2. ءاوى ***'âwâ*** = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 12:69, p. 748, n. 2).

3. ءامنين ***'âminîn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âmanu* at 12:64, p. 745, n. 6).

4. رفع ***rafa'a*** = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 6:165, p. 464, n. 2).

5. عرش ***'arsh***= throne. See at 11:7, p. 679, n. 8.

6. خروا ***kharrû*** = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [*kharr/khurûr*], to fall, fall down).

7. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 7:161, p. 528, n. 3.

8. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:44, p. 739, n. 1.

9. The Qur'ân, unlike the Old Testament, mentions how Yûsuf, peace be on him, was finally united with his father and brothers and also mentions how his dream proved true.

10. أحسن ***'aḥsana*** = he did good, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 12:78, p. 751, n. 5).

11. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 8:5, p. 548, n.3).

12. بدو ***badw*** = desert, nomads.

13. نزغ ***nazagha*** = he caused discord, incited evil (v. iii. m. s. past from the root *nazgh*, to incite evil. See *yanzaghanna* at 7:200, p. 543, n. 1).

إِنَّهُۥ هُوَ Verily He is the One
ٱلْعَلِيمُ ٱلْحَكِيمُ (١٠٠) All-Knowing, All-Wise.

رَبِّ 101. "My Lord,
قَدْ ءَاتَيْتَنِى You have indeed given me
مِنَ ٱلْمُلْكِ of the dominion[1]
وَعَلَّمْتَنِى مِن and have taught[2] me of the
تَأْوِيلِ ٱلْأَحَادِيثِ interpretation[3]of reports[4]–
فَاطِرَ ٱلسَّمَٰوَٰتِ O Originator[5] of the heavens
وَٱلْأَرْضِ and the earth,
أَنتَ وَلِىِّۦ فِى You are my Protector[6] in
ٱلدُّنْيَا وَٱلْءَاخِرَةِ the world and the hereafter.
تَوَفَّنِى مُسْلِمًا Make me die[7] as a Muslim
وَأَلْحِقْنِى and join[8] me
بِٱلصَّٰلِحِينَ (١٠١) with the righteous."[9]

ذَٰلِكَ مِنْ 102. This is of the
أَنۢبَآءِ ٱلْغَيْبِ tidings[10] of the unseen
نُوحِيهِ إِلَيْكَ We communicate[11] to you;
وَمَا كُنتَ لَدَيْهِمْ you were not with them
إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ when they agreed[12] on their
وَهُمْ يَمْكُرُونَ (١٠٢) plan while conspiring.[13]

---

1. The *'âyah* records the prayer and expression of thanks by Yûsuf, peace be on him. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 9:116, p. 628, n.6.

2. علمت ***'allamta*** = you taught, instructed (v. ii. m. s. past, in form II of *'alima* [*'ilm*], to know. See *ya'lamu* at 8:72, p. 573, n. 2). 3. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:100, p. 758, n. 8.

4. i. e., dreams . أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:21, p. 729, n. 4.

5. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 6:14, p. 396, n. 8.

6. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:116, p. 628, n. 9).

7. توف ***tawaffa*** = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 7:126, p. 511, n. 2).

8. ألحق ***'alḥiq*** = join, attach, cling, unite (v. ii. m. s. imperative. from *'alhaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *yalḥaqû* at 3:170, p. 222, n. 11).

9. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 12:9, p. 725, n. 5).

10. أنباء***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:120, p. 720, n. 9.

11. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 11:49, p. 695, n. 9).

12. أجمعوا ***'ajma'û*** = they resolved on a plan, made a joint decision, agreed (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. *'ajma'û 'amrahum* is an idiom meaning they all agreed on a plan).

13. يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See *tamkurûna*, p. 10:21, p. 644, n. 6).

وَمَآ أَكۡثَرُ ٱلنَّاسِ	103. But most men are not,
وَلَوۡ حَرَصۡتَ	even though you desire,[1]
بِمُؤۡمِنِينَ ﴿١٠٣﴾	believers.
وَمَا تَسۡـَٔلُهُمۡ	104. Nor do you ask[2] of them
عَلَيۡهِ مِنۡ أَجۡرٍ	for it any remuneration.[3]
إِنۡ هُوَ إِلَّا ذِكۡرٞ	It is naught but a reminder[4]
لِّلۡعَٰلَمِينَ ﴿١٠٤﴾	to all beings.[5]

Section (*Rukû'*) 12

وَكَأَيِّن مِّنۡ ءَايَةٖ	105. And how many a sign[6]
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	in the heavens and the earth
يَمُرُّونَ عَلَيۡهَا	they pass[7] by
وَهُمۡ عَنۡهَا	while they are of it
مُعۡرِضُونَ ﴿١٠٥﴾	evasive.[8]
وَمَا يُؤۡمِنُ	106. Nor do there believe
أَكۡثَرُهُم بِٱللَّهِ	most of them in Allah
إِلَّا وَهُم مُّشۡرِكُونَ ﴿١٠٦﴾	except that they set partners.[9]
أَفَأَمِنُوٓاْ	107.Do they then feel secure
أَن تَأۡتِيَهُمۡ	against the coming to them
غَٰشِيَةٞ	of an overwhelming calamity[10]
مِّنۡ عَذَابِ ٱللَّهِ	of Allah's retribution

[1] The *'âyah* is a consolation to the Prophet, peace and blessings of Allah be on him, and through him to all sincere preachers of the *dîn*. حرصت ***haraṣta*** = you desired, coveted, intended, wished (v. ii. m. s. past from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet. See ***ḥarîṣ*** at 9:128, p. 634, n. 7).

[2] This *'âyah* is a refutation of the misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل ***tas'alu*** = you ask, demand, enquire (v. ii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *sa'alta* at 9:65, p. 604, n. 11).

[3] أجر ***'ajr*** (pl. أجور ***'ujûr***) = reward, recompense, remuneration. See at 12:56, p. 743, n. 5).

[4] ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

[5] عالمين ***'âlamîn*** (acc./gen. of عالمون ***'âlamûn***; sing. عالم ***'âlam***, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 10:37, p. 651, n. 7).

[6] آية ***'âyah*** (pl. آيات ***'âyât***) = sign, revelation, miracle. See at 11:64, p. 701, n. 5.

[7] يمرون ***yamurrûna*** = they pass by, pass , walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

[8] معرضون ***mu'riḍûn*** (sing. ***mu'riḍ***) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 9:75, p. 760, n. 12).

[9] The *'âyah* emphasizes the very important fact that the polytheists are not atheists. They believe in Allah but they set partners with Him worshipping them for various purposes. مشركون ***mushrikûn*** (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See *mushrikîn* at 10:105, p. 674, n. 8).

[10] غاشية ***ghâshiyah*** (f. s.; pl. *ghawâsh*) = overwhelming calamity, disaster, stupor, that which covers/envelopes/encompasses/overwhelms (act. participle from *ghashiya* [*ghishâwah/ ghashyân/ ghishyân*], to cover, to overwhelm. See *yughashshî* at 8:11, p. 550, n. 2).

أَوْ تَأْتِيَهُمُ	or the coming to them
ٱلسَّاعَةُ بَغْتَةً	of the Hour[1] all of a sudden[2]
وَهُمْ لَا يَشْعُرُونَ	while they realize not?[3]
١٠٧	
قُلْ هَٰذِهِۦ سَبِيلِيٓ	108. Say: "This is my way.[4]
أَدْعُوٓا۟ إِلَى ٱللَّهِ	I call to Allah
عَلَىٰ بَصِيرَةٍ	with perception[5] –
أَنَا۠ وَمَنِ ٱتَّبَعَنِي	I and who follows[6] me.
وَسُبْحَٰنَ ٱللَّهِ	Sacrosanct[7] is Allah;
وَمَآ أَنَا۠ مِنَ	and I am not of
ٱلْمُشْرِكِينَ ١٠٨	the polytheists.
وَمَآ أَرْسَلْنَا	109. And We sent out not
مِن قَبْلِكَ إِلَّا رِجَالًا	before you except men
نُّوحِىٓ إِلَيْهِم	whom We communicated[8] to
مِّنْ أَهْلِ	from among the inhabitants
ٱلْقُرَىٰٓ	of the townships.[8]
أَفَلَمْ يَسِيرُوا۟ فِى	Do they not then go about[9]
ٱلْأَرْضِ فَيَنظُرُوا۟	in the land and then see
كَيْفَ كَانَ عَٰقِبَةُ	how was the end[10] of
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them?
وَلَدَارُ	Surely the abode of
ٱلْءَاخِرَةِ خَيْرٌ	the hereafter is the best

[1] ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 9:117, p. 629, n. 2.

[2] بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 7:187, p. 538, n. 7.

[3] يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 12:15, p. 727, n.1).

[4] i. e., the way of belief and conduct, *dîn*. This is explained in the rest of the *'âyah* which mentions that the Prophet, peace be on him, called to Allah with understanding, i. e., *waḥy*, and that he called to monotheism (*tawḥîd*). سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.

[5] بصيرة ***baṣîrah***(f. s.; pl. *baṣâ'ir*) = perception, insight, discernment, understanding. See *baṣâ'ir* at 7:203, p. 544, n. 2.

[6] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 11:116, p. 719, n. 7).

[7] The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 10:18, p. 643, n.1.

[8] The *'âyah* stresses the fact that Allah always raised Messengers from among the inhabitants of specific places. Never was a stranger from an unknown place and people sent to another place and people. This is a reply to the unbelievers' objection why an angel or an unusual person was not sent as Allah's Messenger. The only distinction of a Messenger from among his own people was that he received communication (*waḥy*) from Allah.

[9] قرى ***quran*** (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:102, p. 714, n. 9.

[10] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

لِلَّذِينَ اتَّقَوْا	for those who fear Allah.[1]
أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾	Do you not then understand?[2]
حَتَّىٰٓ إِذَا	110. Till[3] when the
اسْتَيْـَٔسَ الرُّسُلُ	Messengers gave up hope[4]
وَظَنُّوٓا أَنَّهُمْ	and thought[5] that they
قَدْ كُذِبُوا	had been rejected,
جَآءَهُمْ نَصْرُنَا	there came to them Our help
فَنُجِّيَ	and there were rescued[6]
مَن نَّشَآءُ	those whom We willed.
وَلَا يُرَدُّ	Nor can there be repulsed[7]
بَأْسُنَا	Our retribution[8]
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾	from the sinful people.
لَقَدْ كَانَ	111.There is indeed
فِي قَصَصِهِمْ عِبْرَةٌ	in their narrative[9] a lesson[10]
لِّأُولِي الْأَلْبَٰبِ	for those who understand.[11]
مَا كَانَ حَدِيثًا	It is not an account
يُفْتَرَىٰ	that is made up[12]
وَلَٰكِن تَصْدِيقَ	but it is a confirmation[13]
الَّذِي بَيْنَ يَدَيْهِ وَ	of what is before it and an
تَفْصِيلَ كُلِّ شَيْءٍ	elaboration[14] of everything;
وَهُدًى وَرَحْمَةً	and guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾	for a people that believe.

1. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 7: 201, p. 543, n. 4).

2. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 12:2, p. 722, n. 5).

3. This is in continuation of what is said in the previous *'âyah* about Allah's sending of Messengers and what happened in respect of them.

4. استيئس ***istay'asa*** = he gave up hope, despaired, became disappointed (v. iii. m. pl. past in form X of *ya'isa* [*ya's/ya'âsah*], to give up hope. See *istay'asû* at 12:80, p. 751, n. 10).

5. ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 9:118, p. 629, n. 10).

6. نجي ***nujjiya*** = he was saved, rescued, delivered (v. iii. m. s. past passive from *najjâ,* form II of *najâ* [*najw/ najâ'/ najâh*], to save. See ***najâ*** at 12:45, p. 739, n. 3).

7. يرد ***yuraddu*** = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:147, p. 455, n. 2).

8. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:98, p. 504, n. 2.

9. قصص ***qaṣaṣ*** = narrative, tale, story, clippings. See at 3:62, p. 179, n. 10.

10. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 3:13, p. 159, n. 7.

11. ألباب ***'albâb*** (sing. لب *lubb*) = heart, acumen, understanding. See at 5:100, p. 379, n. 12).

12. يفترى ***yuftarâ*** = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ,* form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *iftarâ* at 10:37, p.651 , n. 2).

13. تصديق ***taṣdîq*** = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/sidq*], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

13. *SÛRAT AL-RA'D* (THE THUNDER)
Madinan: 43 *'âyahs*

This is a Madinan *sûrah*. It deals with the fundamentals of the faith, namely, monotheism, the truth of Messengership (*risâlah*), the Book (Qur'ân), Resurrection, Judgement, Reward and punishment. It draws attention to the existence of Allah and His wonderful creation of the heavens and the earth, the sun and the moon, the stars and everything in them of living and non-living beings, to His Absolute Power over life and death and the inevitability of death, resurrection, reward and punishment. The distinction between the truth and falsehood is also emphasized by appropriate similes. The *sûrah* is named *al-Ra'd* with reference to its *'âyahs* 12-13 wherein mention is made of lightning and thunder (*al-ra'd*) as illustrative of Allah's Power and wondrous creation, mentioning specifically that thunder itself and the angels sing His glory and that it is He Who sends the thunderbolts and strikes therewith whomsoever He wills. Such natural phenomena are as well His creation as are all the other things and beings in existence. Therefore these natural phenomena should not be deified and worshipped as gods.

سُورَةُ الرَّعْدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓرۚ 1. *Alif -Lâm- Mîm - Râ.*[1]
تِلْكَ ءَايَٰتُ These are the signs[2]
ٱلْكِتَٰبِۗ of the Book;
وَٱلَّذِىٓ and that which
أُنزِلَ إِلَيْكَ has been sent down[3] to you
مِن رَّبِّكَ ٱلْحَقُّ from your Lord is the truth;[4]
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يُؤْمِنُونَ ① do not believe.

ٱللَّهُ ٱلَّذِى 2. Allah is He Who
رَفَعَ ٱلسَّمَٰوَٰتِ raised[5] the heavens
بِغَيْرِ عَمَدٍ تَرَوْنَهَاۖ without pillars[6] you can see.
ثُمَّ ٱسْتَوَىٰ Moreover[7] He took position[8]
عَلَى ٱلْعَرْشِۖ on The Throne;[9]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

[3] أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 11:14, p. 682, n. 7).

[4] i. e., it is the truth that the Qur'ân has been sent down by Allah and that it contains the truth.

[5] رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 12:100, p. 758, n. 4).

[6] *'amad* (pl.; s. *'imâd*) = pillars, posts, support, props.

[7] ثم *thumma* = moreover, then, thereupon, fruthermore. See at 2:29, p. 15, n. 12.

[8] i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 103, p. 636, n. 7).

[9] The emphasis is on the fact that His function is not limited to creation alone, but His is the dominion and He owns, maintains, governs and controls everything. Nothing happens without His will, direction and regulation, as mentioned in the next clause of the *'âyah*. عرش *'arsh*= throne. See at 12:100, p. 758, n. 5.

and He reduced to service[1]	وَسَخَّرَ
the sun and the moon,	ٱلشَّمْسَ وَٱلْقَمَرَ
each running[2]	كُلٌّ يَجْرِى
for a term[3] specified.[4]	لِأَجَلٍ مُّسَمًّى
He directs[5] the affairs;	يُدَبِّرُ ٱلْأَمْرَ
He elaborates[6] the signs,	يُفَصِّلُ ٱلْءَايَٰتِ
that you may in the meeting	لَعَلَّكُم بِلِقَآءِ
with your Lord	رَبِّكُمْ
be believing with certitude.[7]	تُوقِنُونَ ﴿٢﴾
3. And He it is Who	وَهُوَ ٱلَّذِى
laid out[8] the earth	مَدَّ ٱلْأَرْضَ
and set therein	وَجَعَلَ فِيهَا
firm mountains[9] and rivers;	رَوَٰسِىَ وَأَنْهَٰرًا
and of every fruits	وَمِن كُلِّ ٱلثَّمَرَٰتِ
He made therein	جَعَلَ فِيهَا
pairs in twos.[10]	زَوْجَيْنِ ٱثْنَيْنِ
He makes the night wrap[11]	يُغْشِى ٱلَّيْلَ
the day.	ٱلنَّهَارَ
Verily in these are sure signs	إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
for a people that reflect.	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾
4. And in the earth are tracts	وَفِى ٱلْأَرْضِ قِطَعٌ

1. The sun and the moon are set by Allah for the benefit of the creation. سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira*[*sukhr/maskhar*], to ridicule, deride. See *musakhkharât* at 7:54, p. 487, n.2).

2. Every heavenly body goes on according to Allah's plan and purpose for specified periods of time.

3. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 11:104, p. 715, n. 3.

4. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuww/ samâ'*], to be high. See at 113, p. 678, n. 4).

5. يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara,* form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 10:31, p. 649, n. 7).

6. i. e., He elaborates the signs all around us that point to Him as the Creator and Lord. يفصل ***yufaṣṣilu*** = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala,* form II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 10:5, p. 637, n. 11).

7. توقنون ***tûqinûna*** = you believe with certitude, have firm conviction, know for certain, are sure (v. ii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *yûqinûna* at 5:51, p. 355, n.7).

8. مد ***madda*** = he laid out, stretched out, spread out, extended, lengthened, prolonged (v. iii. m. s. past from *madd,* to extend. See *yumiddu* at 3:124, p. 205, n. 3.

9. رواس ***rawâsin*** (pl.; s. *râsin*) = firm, anchored, fixed, towering mountains.

10. i. e., two kinds, male and female, sweet and sour, nourishing and non-nourishing, etc.

11. Note the expression which indicates that the night and the day each gradually overlaps the other, thus indicating the rotation of the earth. يغشى ***yughshî***= he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See at 7:54, p. 486, n. 9).

مُّتَجَٰوِرَٰتٌ adjacent one to another[1]
وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ and orchards of grapes and
وَزَرْعٌ وَنَخِيلٌ crop fields[2] and date-palms,[3]
صِنْوَانٌ of a single stem[4] and
وَغَيْرُ صِنْوَانٍ other than of a single stem,
يُسْقَىٰ بِمَآءٍ وَٰحِدٍ watered[5] by the same water,
وَنُفَضِّلُ بَعْضَهَا yet We make some excel[6]
عَلَىٰ بَعْضٍ over others
فِى ٱلْأُكُلِ in fruit.[7]
إِنَّ فِى ذَٰلِكَ Verily in these are
لَءَايَٰتٍ لِّقَوْمٍ sure signs for a people
يَعْقِلُونَ ④ that understand.[8]

وَإِن تَعْجَبْ ۞ 5. And if you are amazed,[9]
فَعَجَبٌ قَوْلُهُمْ then amazing is their saying:
أَءِذَا كُنَّا تُرَٰبًا "Is it when we will be dusts,[10]
أَءِنَّا لَفِى will we then surely be in
خَلْقٍ جَدِيدٍ a creation anew?"
أُو۟لَٰٓئِكَ ٱلَّذِينَ They are the ones who
كَفَرُوا۟ بِرَبِّهِمْ disbelieve in their Lord;
وَأُو۟لَٰٓئِكَ and such ones
ٱلْأَغْلَٰلُ will have fetters[11]
فِىٓ أَعْنَاقِهِمْ in their necks;[12]

[1] متجاورات ***mutajâwirât*** (pl; s.. *mutajâwirah*) = adjacent one to anonther, neighbouring to one another, side by side (act. participle in form VI from *jâra* [*jawr*], to stray, to commit a wrong. See *istajâra* at 9:6, p. 579, n. 13).

[2] زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, fields. See *tazra'ûna* at 12:47, p. 719, n. 9.

[3] نخيل ***nakhîl*** = palm, date palm. See at 6:99, p. 433, n. 1.

[4] صنوان ***ṣinwân*** = two or more from a single stem.

[5] يسقى ***yusqâ*** = he or it is watered, irrigated, given to drink (v. iii. m. s. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yasqî* at 12:41, p. 737, n. 6).

[6] نفضل ***nufaḍḍilu*** = we prefer, give precedence, make excel (v. i. pl. impfct. from *faḍḍala*, form II of *faḍala* [*faḍl* /*fuḍûl*], to excel, to be in excess. See *faḍḍala* at 7:140, p. 516, n. 8).

[7] أكل ***'ukul*** = fruit, food. See at 2:265, p. 139, n. 7.

[8] The variety of produce from the same earth and the same water is ample proof of Allah's power and Hand behind it. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 10:24, p.646, n. 13).

[9] i. e., if you are amazed at their unbelief and ingratitude, then far more amazing is their saying that they could not be resurrected after their death and decomposition; for Allah Who creates in the first instance can create again. تعجب ***ta'jab***(*u*) = you are amazed, wonder, are astonished (v. ii. m. s. impfct. from *'ajiba* [*'ajab*], to wonder, to be astonished.The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *ta'jabîna* at 11:73, p. 704, n. 3).

[10] i. e., after death and decomposition. تراب ***turâb*** (pl. *atribah*/*tirbân*) = soil, dust, dirt, earth. See at 2:264, p. 138, n. 4.

[11] i. e., in the hereafter as punishment for their unbelief, while they will be put in the fire . أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles, chains, iron collars.

[12] أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 8:12, p. 551, n. 3.

وَأُوْلَٰٓئِكَ	and such ones will be
أَصْحَٰبُ ٱلنَّارِ	inmates[1] of the fire –
هُمْ فِيهَا	they in there
خَٰلِدُونَ ٥	abiding for ever.[2]
وَيَسْتَعْجِلُونَكَ	6.And they ask you to hurry[3]
بِٱلسَّيِّئَةِ	the evil[4]
قَبْلَ ٱلْحَسَنَةِ	before the good,
وَقَدْ خَلَتْ	while there have gone by[5]
مِن قَبْلِهِمُ	before them the
ٱلْمَثُلَٰتُ	exemplary punishments.[6]
وَإِنَّ رَبَّكَ	And verily your Lord is
لَذُو مَغْفِرَةٍ	indeed full of forgiveness[7]
لِّلنَّاسِ	for men
عَلَىٰ ظُلْمِهِمْ	in spite of their wrong-doing,
وَإِنَّ رَبَّكَ	and indeed your Lord is
لَشَدِيدُ ٱلْعِقَابِ ٦	most severe[8] in punishing.
وَيَقُولُ ٱلَّذِينَ	7. And there say those who
كَفَرُوا۟ لَوْلَآ	disbelieve: "Why is not there
أُنزِلَ عَلَيْهِ	sent down on him
ءَايَةٌ مِّن رَّبِّهِۦٓ	a sign[9] from his Lord?"
إِنَّمَآ أَنتَ مُنذِرٌ	You are but a warner;[10]

---

1. أصحاب **'aṣḥâb** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 11:23, p. 686, n. 2).

2. خالدين **khâlidîn** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 11:106, p. 715, n. 11.

3. The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. (see also 8:32, 15:6-8, 29:53-54, 38:16, 42:18, 46:33 and 78:1). The *'âyah* points out that such was the case with the previous unbelievers who similarly wished for the punishment and who had therefore been given exemplary punishments. يستعجلون **yasta'jilûna** = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilu* at 10:50, p. 655, n. 10).

4. i. e., the punishment. سيئة **sayyi'ah** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 7:131, p. 513, n. 4.

5. خلت **khalat** = she passed, passed away, went by, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 7:38, p. 478, n. 12).

6. مثلات **mathulât** (pl.; s, *mathulah*) = exemplary punishments.

7. It is reminded here that in spite of men's transgression and sins Allah continues to bestow His mercy on them and it is stressed at the same time that Allah is severe in punishing so that they should fear Him and hope for His forgiveness and mercy. Of similar import are the *'âyahs* 6:147, 7:167, 15:49 and 35:45 (See Ibn Kathîr, IV, 355).

8. شديد **shadîd** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 11:102, p. 714, n. 11).

9. i. e., a miracle according to their suggestion, such as turning the Ṣafâ and Marwah hills into mounds of gold.

10. i. e., against Allah's displeasure and punishment. نذير **nadhîr** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:188, p.539, n. 6.

وَلِكُلِّ قَوْمٍ and there is for every people
هَادٍ ٧ a guide.[1]

Section (*Rukû'*) 2

اللَّهُ يَعْلَمُ 8. Allah knows
مَا تَحْمِلُ كُلُّ أُنثَىٰ what every female carries[2]
وَمَا تَغِيضُ الْأَرْحَامُ and what the wombs[3] shrink[4]
وَمَا تَزْدَادُ and what they exceed.[5]
وَكُلُّ شَيْءٍ عِندَهُ And everything is to Him
بِمِقْدَارٍ ٨ according to measure.[6]

عَالِمُ 9. The All-Knowing
الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;[7]
الْكَبِيرُ the All-Great,
الْمُتَعَالِ ٩ the All-Eaxalted.[8]

سَوَاءٌ مِّنكُم 10. It is the same[9] of you,
مَّنْ أَسَرَّ الْقَوْلَ whoever conceals[10] the saying
وَمَن جَهَرَ بِهِ and whoever expresses[11] it;
وَمَنْ هُوَ مُسْتَخْفٍ and whoever hides[12]
بِاللَّيْلِ by night
وَسَارِبٌ بِالنَّهَارِ ١٠ and flows[13] by day.

لَهُ 11. He has for him

---

[1] i. e., a Prophet or Messenger to guide them to the way of Allah (See 35:24). هاد ***hâdin*** (هادى *hâdî*) = a guide, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 12:52, p. 742, n. 1).

[2] تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n. 1).

[3] أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 8:75, p. 575, n. 10.

[4] i. e., do not complete the full time and abort. تغيض ***taghîḍu*** = she decreases, diminishes, recedes, shrinks (v. iii. f. s. impfct. from *ghâḍa* [*ghayḍ/maghâḍ*], to decrease, diminish).

[5] i. e., carry for a longer time than the usual period. تزداد ***tajdâdu*** = she exceeds, gets an increase, grows, compounds (v. iii. f. s. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. See *izdâdû* at 4:137, p. 305, n. 6).

[6] i. e., the masure in all respects set by Allah for each of His creation. ***miqdâr*** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See *qaddarnâ* at 10:4, p. 637, n. 6.

[7] شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses. See at 9:105, p. 623, n. 4.

[8] متعال ***muta'âlin*** = exalted, elevated, lofty, the All-Exalted.

[9] i. e., it is the same to Allah whether one does anything secretly or openly; for He knows everything (see 10:61, 11:5, 20:7).

[10] أسر ***'asarra*** = he hid, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 12:76, p. 750, n. 11).

[11] جهر ***jahara*** = he declared openly, expressed, announced (v. iii. m. s, past from *jahr/jihâr*, to declare publicly, to come out. See *jahr* at 6:3, p. 392, n. 8).

[12] مستخف ***mustakhfin*** = one who hides, seeks to conceal (act. participle from *istakhfâ*, from X of *khafiya* [*khafâ' / khîfah / khufyah*], to be hidden. See *yastakhfû* at 11:5, p. 678, n. 10).

[13] سارب ***sârib*** = one who flows, goes freely, flows, is conspicuous, visible (act. participle from *saraba* [*sarab*], to flow, to run out).

مُعَقِّبَٰتٌ	angels in rotation[1] –
مِّنۢ بَيۡنِ يَدَيۡهِ	in his front
وَمِنۡ خَلۡفِهِۦ	and in his rear,
يَحۡفَظُونَهُۥ	They guard[2] him
مِنۡ أَمۡرِ ٱللَّهِۗ	by Allah's command.
إِنَّ ٱللَّهَ لَا يُغَيِّرُ	Verily Allah changes[3] not
مَا بِقَوۡمٍ	what is with a people
حَتَّىٰ يُغَيِّرُواْ	until they change[4]
مَا بِأَنفُسِهِمۡۗ	what is with themselves;[5]
وَإِذَآ أَرَادَ ٱللَّهُ	and if Allah intends[6]
بِقَوۡمٖ سُوٓءٗا	for a people an injury[7]
فَلَا مَرَدَّ لَهُۥۚ	there is no repulsion[8] for it;
وَمَا لَهُم	and they do not have
مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾	besides Him any guardian.[9]
هُوَ ٱلَّذِي يُرِيكُمُ	12. He it is Who shows[10] you
ٱلۡبَرۡقَ	the lightning[11]
خَوۡفٗا وَطَمَعٗا	as fear and hope;[12]
وَيُنشِئُ	and He produces[13]
ٱلسَّحَابَ ٱلثِّقَالَ	the clouds weighing heavy.[14]
﴿١٢﴾	
وَيُسَبِّحُ ٱلرَّعۡدُ	13. The thunder[15] sings
بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ	His praise, and the angels,

[1] معقبات ***mu'aqqibât*** (f. pl.; s. *mu'aqqibah*; m. *mu'aqqib*) = those who come one after another, successors, pursuers, trailers {here angels coming in rotation by night and day} (act. participle from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *'a'qaba* at 9:77, p. 611, n. 1).

[2] يحفظون ***yaḥfaẓûna*** = they guard, preserve, protect, observe (v. iii. m. pl. impfct. from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See *yuḥâfiẓûna* at 6:92, p. 429, n. 2).

[3] يغير ***yughayyiru*** = he changes, alters, modifies (v. iii. m. s. impfct. from *ghayyara* , from II of *ghâra* [*ghayrah*], to be jealous

[4] يغيروا ***yughayyirû***(*na*) = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. See n. 3 above. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb. See at 8:53, p. 567. n. 4).

[5] i. e., by disbelieving and sinning.

[6] أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 2:233, p. 117, n. 1).

[7] i. e., punishment. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 12:51, p. 741, n. 8).

[8] مرد ***maradd*** = repulsion, driving back, resistance.

[9] وال ***wâlin*** (s.; pl. *wulâh*) = guardian, protector, defender, friend.

[10] يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 8:43, p. 562, n. 12.

[11] برق ***barq*** (pl. *burûq*) = lightning. See at 2:19, p. 10, n. 8.

[12] i. e., fear of being struck with it and hope of the coming of rains. طمع ***ṭama'*** (s.; pl. *'aṭmâ'*) = hope, craving, desire. See at 7:56, p. 487, n. 11.

[13] ينشئ ***yunshi'u*** = he produces, brings into being, (v. iii. s. impfct. from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 11:61, p. 699, n. 10).

[14] i. e., rain-bearing clouds. ثقال ***thiqâl*** (pl.; s. *thaqîl*) = heavy, weighty. See at 9:41, p. 595, n. 6.

[15] رعد ***ra'd*** (pl. *ru'ûd*) = thunder. See at 2:19, p.10, n. 7.

مِنْ خِيفَتِهِۦ	out of his dread;[1]
وَيُرْسِلُ	and He sends forth
ٱلصَّوَٰعِقَ	the thunderbolts[2]
فَيُصِيبُ بِهَا	and strikes[3] therewith
مَن يَشَآءُ	whomsoever He will.
وَهُمْ يُجَٰدِلُونَ	Yet they dispute[4]
فِى ٱللَّهِ وَهُوَ	about Allah though He is
شَدِيدُ ٱلْمِحَالِ ١٣	severe in might.[5]
لَهُۥ	14. To Him is due
دَعْوَةُ ٱلْحَقِّ	the prayer[6] of truth;
وَٱلَّذِينَ يَدْعُونَ	and those whom they invoke[7]
مِن دُونِهِۦ	besides Him
لَا يَسْتَجِيبُونَ لَهُم	do not respond[8] to them
بِشَىْءٍ	in any matter
إِلَّا كَبَٰسِطِ	except like the one streching[9]
كَفَّيْهِ إِلَى ٱلْمَآءِ	his two palms[10] to water
لِيَبْلُغَ فَاهُ	that it may reach[11] his mouth
وَمَا هُوَ بِبَٰلِغِهِۦ	but it cannot reach it;[12]
وَمَا دُعَآءُ	and the invocation
ٱلْكَٰفِرِينَ	of the unbelievers is naught
إِلَّا فِى ضَلَٰلٍ ١٤	but a straying in error.[12]

[1] خيفة ***khîfah*** = fear, dread, awe. See at 7:204, p. 544, n. 6.

[2] صواعق ***ṣawâ'iq*** (pl.; s. صاعقة *ṣâ'iqah*) = thunderbolts, lightning. See *sa'iqa* at 7:143, p. 518, n. 5.

[3] يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb* / *ṣaybûbah*], to hit the mark, to be right. See at 10:107, p. 675, n. 8).

[4] يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 8:6, p. 548, n. 6).

[5] So He may deal with and punish anyone. محال ***miḥâl*** = might, power.

[6] i. e., He Alone truly deserves to be worshipped and invoked. دعوة ***da'wah*** = prayer, call, supplication, invocation, appeal. See at 2:186, p. 88, n. 12. See also note 7 below.

[7] يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 12:33, p. 734, n. 2).

[8] يستجيبون ***yastajîbûna*** = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 11:14. p. 682, n. 6).

[9] باسط ***bâsiṭ*** (s.; pl. *bâsiṭûn*)= one who stretches, spreads out (act. participle from *basaṭa* [*basṭ*]., to spread. See *bâsiṭû* at 6:93, p. 429, n. 10).

[10] كفى ***kaffay***(*n*) (acc./gen. of *kaffân*; s. *kaff*; pl. *kufûf/akuff*) = two palms (of hands), paws.

[11] يبلغ ***yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The final letter takes *fatḥah* for a hidden *'an* in the *li* of motivation coming before the verb. See at 2:235, p. 118, n. 14).

[12] The false and imaginary gods and goddesses invoked by the polytheists do not have any power to respond to prayers just as the lifeless water cannot reach the mouth of a thirsty person who stretches his palms to it expecting that it would reach his mouth.

[13] ضلال ***ḍalâl*** = error, straying from the right path. See at 12:95, p. 754, n. 2.

وَلِلَّهِ 15. And to Allah –
يَسْجُدُ do prostrate themselves[1]
مَن فِي ٱلسَّمَٰوَٰتِ whoever[2] are in the heavens
وَٱلْأَرْضِ and the earth
طَوْعًا وَكَرْهًا willingly[3] and unwillingly,[4]
وَظِلَٰلُهُم and their shadows,[5]
بِٱلْغُدُوِّ by the mornings[6]
وَٱلْأَصَالِ ۩ ⑮ and the evenings.[7]*

قُلْ مَن رَّبُّ 16. Say: "Who is the Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth?"
قُلِ ٱللَّهُ Say: "Allah".
قُلْ أَفَٱتَّخَذْتُم Say: "Do you then take[8]
مِّن دُونِهِۦٓ أَوْلِيَآءَ besides Him protectors[9]
لَا يَمْلِكُونَ that do not have the power[10]
لِأَنفُسِهِمْ to do to themselves
نَفْعًا وَلَا ضَرًّا any benefit[11] or any harm?"[12]
قُلْ هَلْ يَسْتَوِي Say: " Do there equalize[13]
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ the blind[14] and the seeing
أَمْ هَلْ تَسْتَوِي one[15] or do there equalize
ٱلظُّلُمَٰتُ وَٱلنُّورُ the darkness and the light?"
أَمْ جَعَلُوا۟ لِلَّهِ Or do they set for Allah
شُرَكَآءَ خَلَقُوا۟ partners that create

---

1. يسجد ***yasjudu*** = he prostrates himself, bows respectfully, pays obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *yasjudûna* at 7:206, p. 545, n. 4).

2. Note the word ***man*** which is generally used in respect of living beings.

3. طوعا ***ṭaw'an*** = willingly, obediently (from *ṭaw'*, to obey, be obedient. See at 9:53, p. 600, n. 4).

4. كرها ***karhan*** = against will, unwillingly, grudgingly. See at 9:53, p. 600, n. 5.

5. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See *ẓill* at 4:57, p. 266, n. 3.

6. غدو ***ghuduww*** = morning. See at 7:205, p. 544, n. 8

7. أصال ***'aṣâl*** (pl.; s. *'aṣil*) = afternoons. See at 7:205, p. 544, n. 9.

*** One should prostrate oneself to Allah on reading this *'âyah.***

8. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

9. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:113, p. 718, n. 5

10. يملكون ***yamlikûna*** = they possess, have the power, hold, dominate, own (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamliku* at 10:31, p. 649, n. 4).

11. نفع ***naf'*** = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.

12. ضر ***ḍarr*** = harm, damage, injury. See at 10:49, p. 655, n. 3.

13. يستوى ***yastawî*** = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 6:50, p. 410, n. 7).

14. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.

15. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).

كَخَلۡقِهِۦ	like His creation,
فَتَشَٰبَهَ	so that similar appears[1]
ٱلۡخَلۡقُ عَلَيۡهِمۡۚ	the creation to them?
قُلِ ٱللَّهُ خَٰلِقُ	Say: "Allah is the Creator
كُلِّ شَيۡءٖ	of everything;
وَهُوَ ٱلۡوَٰحِدُ	and He is the One,
ٱلۡقَهَّٰرُ ١٦	the All-Mighty."[2]

أَنزَلَ	17. He sends down[3]
مِنَ ٱلسَّمَآءِ مَآءٗ	from the sky water,
فَسَالَتۡ أَوۡدِيَةُۢ	so there flow[4] the ravines[5]
بِقَدَرِهَا	according to their capacity;
فَٱحۡتَمَلَ ٱلسَّيۡلُ	then the torrent[6] carries[7]
زَبَدٗا رَّابِيٗاۖ	the froth[8] that swel up;[9] and
وَمِمَّا يُوقِدُونَ عَلَيۡهِ	out of what they enkindle[10]
فِي ٱلنَّارِ ٱبۡتِغَآءَ	in the fire seeking[11]
حِلۡيَةٍ أَوۡ مَتَٰعٖ	ornaments or wares,
زَبَدٞ مِّثۡلُهُۥۚ	there is froth alike of it.
كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ	Thus Allah gives instance of
ٱلۡحَقَّ وَٱلۡبَٰطِلَۚ	the truth and the falsehood.
فَأَمَّا ٱلزَّبَدُ	So as to the froth,
فَيَذۡهَبُ جُفَآءٗۖ	it passes away uselessly;[12]
وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ	and as to what benefits man,

[1] تشابه ***tashâbaha*** = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*. See at 3:7, p. 156, n. 7).

[2] *'Âyahs* 15 and 16 constitute a very clear statement of monotheism. To Allah pays obeisance every being in the heavens and the earth. He is their Lord and Sole Creator. None of the imaginary gods and goddesses can create anything nor can do any harm or benefit. He is the All-Mighty and He Alone deserves to be worshipped and invoked. قهار ***qahhâr*** = the Subduer, the Almighty.

[3] In the previous *'âyah* truth and falsehood have been compared with blindness and sight, darkness and light. Here follow two other parables for each. The truth is compared to pure water and pure metal, both of which are beneficial. Falsehood is compared to the froth of the flooding water and the impurities or froth of the metal, both of which are discarded and thrown away. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 12:40, p. 737, n. 1).

[4] سالت ***sâlat*** = she flows, streams, melts (v. iii. f. s. past from *sâla* [*sayl/saylân*], to flow).

[5] أودية ***'awdiyah*** (pl.; s. واد ***wâdin***) = ravines, river beds, valleys, gorges.

[6] سيل ***suyl*** (s.; pl. سيول ***suyûl***) = flood, torrent, stream.

[7] احتمل ***iḥtamala*** = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *ḥamala* [*ḥaml*], to carry. See at 4:112, p. 294, n. 3).

[8] زبد ***zabad*** = froth, foam.

[9] رابيا ***râbiyan*** (acc./ gen. of رابي ***râbî***)= growing up, swelling up (act. participle from *rabâ* [*rabâ'/rubûw*], to grow).

[10] i. e., of metals like iron, copper, gold, silver, etc. يوقدون ***yûqidûna*** = they kindle, set fire (v. iii. m. pl. impfct. from *'awqada*, form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *awqadû* at 5:64, p. 362, n. 1).

[11] ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 4:114, p. 295, n. 6).

[12] جفاء ***jufâ'*** = useless, vain, futile.

فَيَمْكُثُ فِى ٱلْأَرْضِ	that remains[1] in the earth.
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ	Thus does Allah strike[2]
ٱلْأَمْثَالَ ﴿١٧﴾	the instances.
لِلَّذِينَ ٱسْتَجَابُوا۟	18. For those who respond[3]
لِرَبِّهِمُ	to their Lord
ٱلْحُسْنَىٰ	is the best outcome;[4]
وَٱلَّذِينَ	and those who
لَمْ يَسْتَجِيبُوا۟ لَهُۥ	do not respond[5] to Him –
لَوْ أَنَّ لَهُم	even if they had
مَّا فِى ٱلْأَرْضِ جَمِيعًا	all that is in the earth in toto,
وَمِثْلَهُۥ مَعَهُۥ	and the like of it with it,[6]
لَٱفْتَدَوْا۟	they would ransom
بِهِۦٓ	themselves[7] therewith –
أُو۟لَٰٓئِكَ لَهُمْ	such ones shall have
سُوٓءُ ٱلْحِسَابِ	the calamity[8] of reckoning,
وَمَأْوَىٰهُمْ جَهَنَّمُ	and their abode[9] will be hell,
وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾	and evil is the resting place.[10]

Section (*Rukû'*) 3

۞ أَفَمَن يَعْلَمُ	19. Is the one who knows
أَنَّمَآ أُنزِلَ	that what has been sent down
إِلَيْكَ مِن رَّبِّكَ	to you from your Lord

[1] يمكث ***yamkuthu*** = he or it remains, stays, abides, lives (v. iii. m. s. impfct. from *makatha* [*makth/mukûth*], to remain).

[2] يضرب ***yaḍribu*** = he strikes, beats, hits (v. iii. m. s. impfct. from *ḍaraba* [*ḍarb*], to hit. See *yaḍribûna* at 8:50, p. 566, n. 2).

[3] i. e., believe and follow the guidance given by their Lord. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba,* form X of *jâba* [*jawb*], to travel, to explore. See at 3:172. p. 223, n. 2).

[4] i. e., the paradise and the pleasure of Allah. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best outcome, the happy ending.

[5] يستجيبوا ***yastajîbû***(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba,* form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 11:14. p. 682, n. 6 and n. 3 above).

[6] i. e., twice as much as all that is in the earth. The torment of the reckoning and Allah's punishment will be so tremendous that they would not hesitate to offer the double of all that is in the earth to ransom themselves therewith and thus escape the punishment.

[7] افتدوا ***iftadaw*** = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ,* form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadat* at 10:54, p. 556, n. 8).

[8] سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:11, p. 768, n. 7).

[9] i. e., in the hereafter. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 10:8, p. 638, n. 11).

[10] مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 7:41, p. 480, n. 11.

ٱلْحَقُّ	is the truth
كَمَنْ هُوَ أَعْمَىٰٓ	like the one who is blind?[1]
إِنَّمَا يَتَذَكَّرُ	Verily there but take heed[2]
أُو۟لُوا۟ ٱلْأَلْبَٰبِ ١٩	those who have acumen –[3]
ٱلَّذِينَ يُوفُونَ	20. Who fulfil[4]
بِعَهْدِ ٱللَّهِ	the covenant[5] of Allah and
وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ٢٠	do not violate[6] the pact;[7]
وَٱلَّذِينَ يَصِلُونَ	21. And who keep the link[8]
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ	with what Allah has bidden
أَن يُوصَلَ	that the link be kept,[9]
وَيَخْشَوْنَ رَبَّهُمْ	and fear[10] their Lord
وَيَخَافُونَ	and dread[11]
سُوٓءَ ٱلْحِسَابِ ٢١	the calamity of reckning;
وَٱلَّذِينَ صَبَرُوا۟	22. And who persevere,
ٱبْتِغَآءَ وَجْهِ	desiring[12] the Countenance
رَبِّهِمْ	of their Lord and
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	properly perform the prayers
وَأَنفَقُوا۟ مِمَّا	and expend[13] out of what
رَزَقْنَٰهُمْ	We provide for them

---

[1] i. e. blind to the truth, the unbeliever.

[2] يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *tadhakkarûna* at 11:30, p. 688, n. 10).

[3] ألباب ***'albâb*** (sing. لب *lubb*) = heart, acumen, understanding. See at 12:111, p. 762, n. 11).

[4] يوفون ***yûfûna*** = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfi* at 12:88, p. 755, n. 3).

[5] *Âyahs* 20-23 describe 8 qualities of the believer and person of understanding. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:12, p. 581, n. 6.

[6] ينقضون ***yanquḍûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 8:56, p.568, n. 2).

[7] ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, agreement. See at 8:72, p. 574, n. 7).

[8] i. e., the link with relatives and kinsfolk, the needy and fellow Muslims. يصلون ***yaṣilûna*** = they reach, go to, arrive, keep the link, join (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See *taṣilu* at 11:81, p. 706, n. 8).

[9] يوصل ***yûṣala*** = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join. See at 2:27, p. 15, n. 2).

[10] يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 4:77, p. 274, n. 11).

[11] يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/ khîfah*], to fear. See at 5:54, p. 357, n. 8).

[12] i. e., desire the pleasure of Allah and persevere in the face of troubles and temptations. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:17, p. 771, n. 11).

[13] i. e., in charity and *zakâh*. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 4:38, p. 258, n. 3).

سِرًّا وَعَلَانِيَةً secretly[1] and openly,[2]
وَيَدْرَءُونَ بِالْحَسَنَةِ and ward off[3] by the good
السَّيِّئَةَ deed[4] the bad deed.[5]
أُولَٰئِكَ لَهُمْ Such ones, they shall have
عُقْبَى الدَّارِ ٢٢ the ultimate[5] abode –[6]

جَنَّٰتُ عَدْنٍ 23. The Gardens of Eternity[7]
يَدْخُلُونَهَا which they shall enter,
وَمَنْ صَلَحَ and those who were good[8]
مِنْ ءَابَآئِهِمْ among their fathers and
وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ their spouses and progeny;[9]
وَالْمَلَٰٓئِكَةُ يَدْخُلُونَ and the angels will call on
عَلَيْهِم مِّن كُلِّ بَابٍ ٢٣ them from every gate:

سَلَٰمٌ عَلَيْكُم 24. "Peace be on you, for
بِمَا صَبَرْتُمْ you bore with patience.[10]
فَنِعْمَ So how excellent[11] is
عُقْبَى الدَّارِ ٢٤ the ultimate abode!"

وَالَّذِينَ يَنقُضُونَ 25. And those who violate[12]
عَهْدَ اللَّهِ the covenant of Allah
مِن بَعْدِ مِيثَٰقِهِۦ after its ratification,[13]
وَيَقْطَعُونَ and cut off[14]

1. i. e., giving in charity secretly and openly. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 2:274, p. 143, n. 12.

2. علانية ***'alâniyatan*** = openly, overtly, publicly, patently. See at 2:274, p. 143, n. 13.

3. يدرءون ***yadra'ûna*** = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [*dar'*], to avert. See *idra'û* at 3:168, p.222, n. 3).

4. Such as disarming bad behaviour with good behaviour, meeting folly with wisdom, offence with patience; also obliterating faults and sins with good deeds (See Ibn Kathîir, IV, 372 and al-Qurtubî, IX, 311. See also 41:34-35).

5. عقبى ***'uqbâ*** = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'âqibah* at 12:109, p. 761, n. 9.

6. The "ultimate abode" is explained in the next *'âyah*.

7. جنات عدن ***Jannât 'Âdn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372).

8. i. e., those who were righteous. صلح ***ṣalaḥa*** = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalâḥ/ṣulûḥ/maṣlaḥah*. See *ṣâliḥîn* at 12:101, p. 759, n. 9.

9. See also 52:21. ذريات ***dhurriyât*** (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See *dhurriyah* at 10:83, p. 666, n. 13.

10. i. e., bore with patience all the trials and hardships and resisted all temptations for the sake of Allah. صبرتم ***ṣabartum*** = you bore with patience, persevered (v. ii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 11:11, p. 681, n. 6).

11. نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See *ni'immâ* at 4:58, p. 266, n. 10.

12. ينقضون ***yanquḍûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 13:20, p.773, n. 6).

13. ميثاق ***mîthâq*** (pl. مواثيق ***mawâthîq***) = covenant, pact, treaty, ratification of a contract. See at 13:20, p. 773, n. 7).

14. يقطعون ***yaqṭa'ûna*** = they cut, cut off, sever, break off (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut off. See *qaṭṭa'na* at 12:50, p. 741, n. 2).

مَآ أَمَرَ ٱللَّهُ	what Allah has commanded
بِهِۦٓ أَن يُوصَلَ	that the link be kept[1] with,
وَيُفْسِدُونَ	and make mischief[2]
فِى ٱلْأَرْضِ	in the earth,
أُو۟لَٰٓئِكَ	such people,
لَهُمُ ٱللَّعْنَةُ	theirs shall be the curse[3]
وَلَهُمْ	and theirs shall be
سُوٓءُ ٱلدَّارِ (٢٥)	the evil of abode.[4]
ٱللَّهُ يَبْسُطُ	26. Allah stretches out[5] the
ٱلرِّزْقَ لِمَن يَشَآءُ	provision for whom He will
وَيَقْدِرُ	and measures out.[6]
وَفَرِحُوا۟	And they are elated[7]
بِٱلْحَيَوٰةِ ٱلدُّنْيَا	with the worldly life; but
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life is naught,
فِى ٱلْءَاخِرَةِ	in relation to the hereafter,
إِلَّا مَتَٰعٌ (٢٦)	but an enjoyment.[8]

Section (*Rukû'*) 4

وَيَقُولُ	27. And there say
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve:
لَوْلَآ أُنزِلَ	"Why is not there sent down
عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ	on him a sign[9] from his Lord?"

---

[1] i. e., the link with relatives, kinsfolk and fellow Muslims. يوصل ***yûsala*** = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join. See at 13:21, p. 773, n. 9).

[2] يفسدون ***yufsidûna***= they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 7:127, p. 511, n. 4).

[3] i. e., exclusion from Allah's mercy and paradise. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:99, p. 713, n. 7.

[4] i. e., punishment and condemnation to hell, in contrast with the reward and residence in paradise for the believers and the righteous.

[5] i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See 2:245, p. 123, n. 9).

[6] i. e., gives a measured quantity. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *taqdirû* at 5:34, p. 345, n. 8).

[7] i. e., the unbelievers become elated with the boons of worldly life which are only Allah's gifts, overlooking the fact that He can give incomparably far more in the hereafter which is the eternal life and that what they are elated with dwindles into insignificance in comparison with the rewards that await the believers and the righteous in the hereafter. فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*faraḥ*], to be glad. See 10:22, p. 644, n. 11).

[8] i. e., a fleeting and temporary enjoyment. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

[9] The Makkan unbelievers demanded of the Prophet to produce miracles which they specified. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

قُلْ إِنَّ ٱللَّهَ يُضِلُّ	Say: "Allah lets go astray[1]
مَن يَشَآءُ	whom He will
وَيَهْدِىٓ إِلَيْهِ	and guides towards Him
مَنْ أَنَابَ ﴿٢٧﴾	those who turn in repentance."[2]
ٱلَّذِينَ ءَامَنُوا۟	28. Those who believe
وَتَطْمَئِنُّ قُلُوبُهُم	and their hearts find repose[3]
بِذِكْرِ ٱللَّهِ	in the remembrance of Allah.
أَلَا بِذِكْرِ ٱللَّهِ	Lo, in the remembrance of
تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾	Allah do hearts get repose!
ٱلَّذِينَ ءَامَنُوا۟	29. Those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do good deeds,[4]
طُوبَىٰ لَهُمْ	they shall have bliss[5]
وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾	and a good place of return.[6]
كَذَٰلِكَ أَرْسَلْنَٰكَ	30. Thus[7] We have sent you
فِىٓ أُمَّةٍ	out[8] amidst a community[9]
قَدْ خَلَتْ مِن قَبْلِهَآ	before whom have passed
أُمَمٌ	away[10] communities
لِّتَتْلُوَا۟ عَلَيْهِمُ	that you may recite[11] to them
ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ	what We communicate[12] to
وَهُمْ يَكْفُرُونَ	you, though they disbelieve

1. يضل ***yudillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 2:26, p. 14, n. 6).

2. أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'unîbu* at 11:88, p. 710, n. 3).

3. i. e. Allah guides those who believe and their hearts find repose in the remembrance of Allah. تطمئن ***taṭma'innu***= she is reassured, gets rest, is at ease, finds repose (v. iii. f. s. impfct. from *iṭma'anna*. See at 5:113, p. 387, n. 2).

4. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah*). Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right.. See at 11:11, p. 681, n. 7.

5. طوبى ***ṭûbâ*** (pl. of *ṭayyibah* or feminine form of *'aṭyab*, elative of *ṭayyib*) = blessedness, bliss, beatitude.

6. i. e., paradise. مآب ***ma'âb***= place to which one returns, return (as verbal noun).

7. i. e., as We had sent out Messengers before.

8. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:25, p. 686, n. 11).

9. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 12:45, p. 739, n. 5.

10. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 13:6, p. 466, n. 5).

11. تتلو ***tatluwa*** (*tatlû*) = you recite, read out (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. The final letter takes ***fatḥah*** because of a hidden *'an* in the *li* (of motivation) coming before the verb. See *tatlû* at 10:61, p. 659, n. 3).

12. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:15, p. 726, n. 9).

بِٱلرَّحۡمَٰنِ in the Most Compassionate
قُلۡ هُوَ رَبِّي Say: "He is my Lord,[1]
لَآ إِلَٰهَ إِلَّا هُوَ there is no god[2] except He;
عَلَيۡهِ تَوَكَّلۡتُ on Him I rely[3]
وَإِلَيۡهِ مَتَابِ ﴿٣٠﴾ and to Him I do penance."[4]

وَلَوۡ أَنَّ قُرۡءَانٗا 31. Were there a Qur'ân
سُيِّرَتۡ بِهِ whereby set in motion[5] were
ٱلۡجِبَالُ the mountains
أَوۡ قُطِّعَتۡ بِهِ or whereby cleft asunder[6]
ٱلۡأَرۡضُ was the earth,
أَوۡ كُلِّمَ بِهِ or whereby made to speak[7]
ٱلۡمَوۡتَىٰۗ were the dead –
بَل لِّلَّهِ ٱلۡأَمۡرُ nay, Allah's is the command
جَمِيعًاۗ entirely.
أَفَلَمۡ يَاْيۡـَٔسِ Do there not know[8]
ٱلَّذِينَ ءَامَنُوٓاْ those who believe
أَن لَّوۡ يَشَآءُ ٱللَّهُ that had Allah willed
لَهَدَى He would have guided
ٱلنَّاسَ جَمِيعٗاۗ mankind as a whole;
وَلَا يَزَالُ but there cease[9] not
ٱلَّذِينَ كَفَرُواْ those who disbelieve
تُصِيبُهُم that there would hit[10] them

1. This is an assertion of monotheism in repspect of Lordship (*tawḥîd ai-rubûbiyyah*).

2. i. e., there is none deserving of worship. This part of the *'âyah* is an assertion of monotheism in respect of worship (*tawḥîd al-'ulûhiyyah*).

3. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 12:67, p. 747, n. 4).

4. متاب ***matâbi***(*ī*) = my repentance, my doing of penance, my return in repentance. See *tûbû* at 11:90, p. 710, n. 9.

5. The Makkan unbelievers asked to turn, by means of the Qur'ân, the mountains into plain fileds or to cause rivers to gush forth from the lands or to make their dead ancestors appear and speak to them. It is pointed out that it would have been the same Qur'ân, but the command to cause miracles belongs solely to Allah. سيرت ***suyyirat*** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See *yusayyiru* at 10: 22, p. 644, n. 7).

6. قطعت ***quṭṭi'at*** = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See *qatta'na* at 12:50, p. 741, n. 2).

7. The conclusion of the conditional clause is kept silent, i. e., it would have been the same Qur'ân. كلم ***kullima*** = he or it was addressed, made to speak (v. iii. m. s. past passive from *kallama*, form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *kallama* at 6:111, p. 438, n. 1).

8. ييأس *yay'as*(*u*) = he despairs, gives up hope { here it metaphorically means "he knows" – See Al-Ṭabarî, pt. XIII, 153-155; *Baṣâ'ir*, V, 375} (v. iii. m. s. impfct. from *ya'isa* [*ya's/ya'âsah*], to give up hope. The final letter is vowelless because of the particle *lam* coming before the verb. See *istay'asa* at 12:110, p. 762, n. 4).

9. لا يزال ***lâ yazâlu***= he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zâla* [*zawâl*], to go away, disappear. See *lâ yazâlûna* at 11:118, p. 720, n.1.

10. تصيب ***tuṣîbu*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *tuṣîba* at 5:52, p. 356, n. 4).

بِمَا صَنَعُوا	for what they do
قَارِعَةٌ	a devastating calaminty[1]
أَوْ تَحُلُّ	or it would descend[2]
قَرِيبًا مِّن دَارِهِمْ	close by their habitation
حَتَّىٰ يَأْتِيَ	until there comes
وَعْدُ اللَّهِ	the promise[3] of Allah.
إِنَّ اللَّهَ لَا يُخْلِفُ	Verily Allah does not break[4]
الْمِيعَادَ ﴿٣١﴾	the promise.[5]

Section (*Rukû'*) 5

وَلَقَدِ اسْتُهْزِئَ	32. And mocked[6] indeed
بِرُسُلٍ مِّن قَبْلِكَ	were Messengers before you,
فَأَمْلَيْتُ	but I gave a respite[7]
لِلَّذِينَ كَفَرُوا	to those who disbelieved,
ثُمَّ أَخَذْتُهُمْ	then seized[8] them.
فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾	So how was My punishment?[9]
أَفَمَنْ هُوَ	33. Is then He Who
قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ	watches[10] over every being
بِمَا كَسَبَتْ	for what it acquires[11] – and
وَجَعَلُوا لِلَّهِ شُرَكَاءَ	they set for Allah partners?
قُلْ سَمُّوهُمْ	Say: "Name them".
أَمْ تُنَبِّئُونَهُ	Or do you inform[12] Him

---

[1] قارعة ***qâri'ah*** (s. ; pl. *qawâri'*) = calamity, disaster, that which knocks, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit).

[2] تحل ***taḥullu*** = she or it descends, settles down, alights, befalls, comes to (v. iii. f. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to descend).

[3] i. e., the promised thing – death, punishment, help, victory.

[4] يخلف ***yukhlifu*** = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 2:80, p. 37, n. 11).

[5] ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment. See at 8:42, p.562, n. 7.

[6] The *'âyah* is a consolation to the Prophet in view of the opposition and enmity of the unbelievers. استهزىء ***'ustuhzi'a*** = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See *yastahzi'ûna* at 6:10, p. 395, n.1).

[7] أمليت ***'amlaytu*** = I gave respite, rein to, indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See *'umlî* at 7:183, p. 537, n. 2).

[8] أخذت ***'akhadhtu*** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 11:94, p. 712, n. 3).

[9] The allusion is to the previous nations whose ruins were visible to the unbelievers. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty. *'iqâbi(bî)*= my punishment) See at 8:48, p. 565, n. 7.

[10] قائم على ***qâ'im 'alâ*** = one who watches over, looks after, manages, guards (act. participle from *qâma* [*qawmah/qiyâm*], to stand up. See *qâ'im* at 3:39, p. 170, n. 13).

[11] The conclusion of the interrogation is kept silent, which is : like the imaginary gods who cannot do anything? كسبت ***kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

[12] تنبئون ***tunabbi'ûna*** = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعۡلَمُ	of what He knows[1] not
فِي ٱلۡأَرۡضِ	in the earth?
أَم بِظَٰهِرٖ مِّنَ ٱلۡقَوۡلِۗ	Or is it a show[2] of words?
بَلۡ زُيِّنَ	Nay, but embellished[3] is
لِلَّذِينَ كَفَرُواْ	to those who disbelieve
مَكۡرُهُمۡ	their wiliness[4]
وَصُدُّواْ	and deterred[5] are they
عَنِ ٱلسَّبِيلِۗ	from the way.[6]
وَمَن	And whoever
يُضۡلِلِ ٱللَّهُ	Allah lets go astray,
فَمَا لَهُۥ	there cannot be for him
مِنۡ هَادٖ ٣٣	anyone to show the way.[7]
لَّهُمۡ عَذَابٞ	34.For them there is torment
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ	in the worldly life; and
وَلَعَذَابُ ٱلۡأٓخِرَةِ	indeed the punishment of the
أَشَقُّۖ	hereafter will be severer;[8]
وَمَا لَهُم	and they shall not have
مِّنَ ٱللَّهِ مِن وَاقٖ	against Allah any protector.[9]
٣٤	
۞ مَّثَلُ ٱلۡجَنَّةِ	35.The model of the garden
ٱلَّتِي وُعِدَ	that is promised to
ٱلۡمُتَّقُونَۖ	the righteous is:[10]

---

[1] يعلم ***ya'lama(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lam* at 8:72,p. 573, n. 2).

[2] i. e., or is the polytheists' setting of partners with Allah a mere matter of words without thought and reflection?. ظاهر ***ẓâhir*** = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, for show (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See at 6:120, p. 441, n. 9).

[3] i. e., Satan makes their deed embellished to them. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 10:12, p. 640, n. 8).

[4] i. e., their disbelief and setting partners with Allah which they try to justify and thus oppose Islam. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 12:31, p. 732, n. 11.

[5] i. e., they are deterred by Satan from the right way. صدوا ***ṣuddû*** = they were barred, hindered, prevented, deterred, turned away, rejected, restrained, dissuaded (v. iii. m. pl. past passive from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 11:19, p. 684, n. 12).

[6] i. e., the way of belief and right conduct, Islam. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.

[7] هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:7, p. 767, n. 1).

[8] أشق ***'ashaqq*** = severer, harder, more difficult, more troublesome (elative of *shâqq*, hard, difficult). See *shâqqû* at 8:13, p. 551, n. 5).

[9] واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect, to preserve. See *yattaqi* at 12:90, p. 755, n. 11.

[10] متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ*{to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 8:34, p. 558, n. 9.

تَجۡرِي مِن تَحۡتِهَا	there flow[1] below it -
ٱلۡأَنۡهَٰرُ	the rivers;
أُكُلُهَا دَآئِمٞ	its fruit[2] is incessant[3]
وَظِلُّهَا	and so is its shade.[4]
تِلۡكَ عُقۡبَى	Such will be the reward[5]
ٱلَّذِينَ ٱتَّقَواْ	of those who fear[6] Allah; and
وَّعُقۡبَى ٱلۡكَٰفِرِينَ	the reward of the unbelievers
ٱلنَّارُ ٣٥	will be the fire.
وَٱلَّذِينَ	36. And those whom
ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ	We have given[7] the Book
يَفۡرَحُونَ بِمَآ	rejoice[8] at what
أُنزِلَ إِلَيۡكَ	has been sent down to you;
وَمِنَ ٱلۡأَحۡزَابِ	and of the groups[9] are some
مَن يُنكِرُ بَعۡضَهُۥ	that disavow[10] part of it.
قُلۡ إِنَّمَآ أُمِرۡتُ	Say: "I have been but ordered
أَنۡ أَعۡبُدَ ٱللَّهَ	that I worship Allah and set
وَلَآ أُشۡرِكَ بِهِۦٓ	not any partner[11] with Him.
إِلَيۡهِ أَدۡعُواْ	To Him I call and to Him
وَإِلَيۡهِ مَـَٔابِ	will be my return."[12]
٣٦	
وَكَذَٰلِكَ أَنزَلۡنَٰهُ	37. And thus We have sent
حُكۡمًا عَرَبِيّٗا	it[13] down as a law[14] in Arabic

1. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from ***jarâ*** [*jary*], to flow. See at 10:9, p. 639, n. 2).

2. أكل ***'ukul*** = fruit, food. See at 13:4, p. 765, n. 7.

3. دائم ***dâ'im*** = perennial, incessant, perpetual, enduring, lasting, continued, eternal (act. participle from *dâma [dawm/dawâm]*, to last. See *mâ dumtu* at 11:107, p. 715, n. 12.

4. ظل ***zill*** (s.; pl. *zilâl/zulâl/'azlâl*)= shade, shadow, shelter. See at 4:57, p.266, n. 3.

5. عقبى ***'uqbâ*** = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'âqibah* at 13:122, p. 774, n. 5.

6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 12: 109, p. 762, n. 1).

7. ءاتيناهم ***'âtaynâ+hum*** = we gave + them (v. i. pl. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See at 2:211, p. 101, n.6).

8. يفرحون ***yafrahûna*** = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥû* at 3:188, p. 230, n. 4).

9. i. e., of the followers of the different creeds and faiths. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 11:17, p. 684, n. 1.

10. ينكر ***yunkiru*** = he denies, disavows, pretends not to know (v. iii. m. s. impfct. from *'ankara,* form IV of *nakira [nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkirûn* at 12:58, p. 743, n. 10).

11. أشرك ***'ushrika(u)*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka,* form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb *'a'buda* preceded by the particle *'an*. See *nushrika* at 12:38, p. 736, n. 3).

12. مآب ***ma'âb***= place to which one returns, return (as verbal noun). See at 13:29, p. 776, n. 6.

13. i. e., as We had sent scriptures on previous Prophets, so We have sent down the Qur'ân.

14. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment. See at 12:89, p. 426, n. 10.

and if you follow[1]	وَلَئِنِ ٱتَّبَعْتَ
their whims[2]	أَهْوَآءَهُم
after what has come to you	بَعْدَمَا جَآءَكَ
of the knowledge,[3]	مِنَ ٱلْعِلْمِ
you shall not have	مَا لَكَ
against Allah any guardian[4]	مِنَ ٱللَّهِ مِن وَلِيٍّ
nor any protector.[5]	وَلَا وَاقٍ ٣٧

Section (*Rukû'*) 6

38. And We did send out[6]	وَلَقَدْ أَرْسَلْنَا
Messengers before you	رُسُلًا مِّن قَبْلِكَ
and set[7] for them	وَجَعَلْنَا لَهُمْ
wives and offspring;[8] and	أَزْوَٰجًا وَذُرِّيَّةً
it was not for any Messenger	وَمَا كَانَ لِرَسُولٍ
to bring any miracle[9]	أَن يَأْتِىَ بِـَٔايَةٍ
save by the leave of Allah.[10]	إِلَّا بِإِذْنِ ٱللَّهِ
For every affair	لِكُلِّ أَجَلٍ
there is a writ.[11]	كِتَابٌ ٣٨
39. Allah effaces[12]	يَمْحُوا۟ ٱللَّهُ
what He will and confirms;[13]	مَا يَشَآءُ وَيُثْبِتُ
and with Him	وَعِندَهُۥٓ
is the Mother of the Book.[14]	أُمُّ ٱلْكِتَٰبِ ٣٩

---

[1] اتبعت ***ittaba'ta*** = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'tu* at 12:38, p. 736, n. 2).

[2] i.e., the whims and ways of the unbelievers. أهواء ***'ahwâ'*** (sing. هوى ***hawan***) = desires, fancies, caprices, whims. See at 6:150, , p. 456, n. 7).

[3] i. e., knowledge of the truth and guidance contained in the Qur'ân.

[4] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 12:101, p. 759, n. 6.

[5] واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect. See *yattaqi* at 13:34, p. 779, n. 9.

[6] أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 13:30, p. 776, n. 8).

[7] جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 6: 25, p. 400, n.4).

[8] The emphasis is on the fact that all the Prophets were human beings, having wives and children, except that they received *wahy* and guidance from Allah. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 10:83, p. 666, n. 13).

[9] ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

[10] The Prophets themslevs do not have any power to cause a miracle. It is by Allah's command that miracles are caused to happen.

[11] i. e., a decree by Allah. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 10:61, p. 659, n. 13.

[12] يمحوا ***yamḥû*** = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *maḥâ* [*maḥw*], to wipe off).

[13] i. e., confirms what He wills. يثبت ***yuthbitu*** = he confirms, makes firm, substantiates, establishes, affirms, proves (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabât/thubût*], to be firm, stable. See *yuthbitû* at 8:30, p. 557, n. 2.

[14] i. e., *Al-Lawḥ al-Maḥfûẓ*.

وَإِن مَّا نُرِيَنَّكَ	40. And whether We show[1]
بَعْضَ الَّذِي	you some of what
نَعِدُهُمْ	We promise[2] them
أَوْ نَتَوَفَّيَنَّكَ	or We make you die,[3]
فَإِنَّمَا عَلَيْكَ	it is but incumbent on you
الْبَلَاغُ وَعَلَيْنَا	to communicate,[4] and on Us
الْحِسَابُ ﴿٤٠﴾	is the taking of account.[5]
أَوَلَمْ يَرَوْا	41. Do they not see
أَنَّا نَأْتِي الْأَرْضَ	that We bring the earth
نَنقُصُهَا	diminishing[6] it
مِنْ أَطْرَافِهَا	of its extremities?[7]
وَاللَّهُ يَحْكُمُ	And Allah decrees;
لَا مُعَقِّبَ	there is none to amend[8]
لِحُكْمِهِ وَهُوَ	His decree; and He is
سَرِيعُ الْحِسَابِ ﴿٤١﴾	quick[9] at the reckoning.
وَقَدْ مَكَرَ	42. And there did plot[10]
الَّذِينَ مِن قَبْلِهِمْ	those before them,
فَلِلَّهِ الْمَكْرُ	but Allah's is the plan
جَمِيعًا	altogether.
يَعْلَمُ مَا	He knows what
تَكْسِبُ كُلُّ نَفْسٍ	every individual acquires;[11]

---

1. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 10:46, p. 654, n. 3).

2. i. e., of retributions in this world for unbelief and disobedience. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 10:46, p. 654, n. 4).

3. نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 10:46, p. 654, n. 5).

4. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.

5. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, account. See at 10:5, p. 637, n.10.

6. ننقص ***nanquṣu*** = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *lâ tanquṣû* at 11:84, p. 708, n. 1).

7. i. e., by gradually bringing the then lands of the unbelievers under the control of the Muslims. أطراف ***'aṭrâf*** (pl.; s. *ṭaraf*) = extremities, outmost parts, tips, fringes, edges, sides. See *ṭarafay* at 11:114, 718, n. 7).

8. معقب ***mu'aqqib*** = one who comes after another, successor, pursuer, reviser, rectifier, one who amends (act. participle from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *mu'aqqibât* at 13:11, p. 768, n. 1).

9. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 7:167, p. 530, n. 11.

10. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر ***makara*** = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [*makr*], to deceive, to delude. See at 3:54, p. 177, n. 2).

11. تكسب ***taksibu*** =she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [*kasb*], to earn, acquire. See *taksibûna* at 10:8, p. 638, n. 12).

وَسَيَعْلَمُ and there will know
ٱلْكُفَّٰرُ the unbelievers
لِمَنْ for whom shall be
عُقْبَى ٱلدَّارِ ﴿٤٢﴾ the ultimate[1] abode.[2]

وَيَقُولُ ٱلَّذِينَ 43. And there say those
كَفَرُوا۟ لَسْتَ who disbelieve: "You are not
مُرْسَلًا the one sent out."[3]
قُلْ كَفَىٰ بِٱللَّهِ Say: "Sufficient[4] is Allah
شَهِيدًۢا as witness[5]
بَيْنِى وَبَيْنَكُمْ between you and me,
وَمَنْ عِندَهُۥ and those who have
عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾ the knowledge of the Book."[6]

---

[1] i. e., the ultimately good and happy life in the hereafter. عقبى *'uqbâ* = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See at 13:35, p. 780, n. 5.

[2] دار *dâr* (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 6:127, p. 444, n. 10.

[3] i. e., a Messenger of Allah. مرسل *mursal* = one sent out, despatched (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:75, p. 495, n. 14).

[4] كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 10:29, p. 648, n. 8).

[5] شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 10:29, p 648, n. 9).

[6] i. e., those of the Jews and Christians who, having the true knowledge of their scriptures, believe in the Prophethood of Muḥammad, peace and blessings of Allah be on him, as did 'Abd Allah ibn Salâm.

14. *SÛRAT IBRÂHÎM*

Makkan: 52 *'âyahs*

Like the previous *sûrah,* this *sûrah* also deals with the fundamentals of the faith, namely, belief in Allah, Messengership (*risâlah*), resurrection and reward and punishment, with particular emphasis on the fact that all the Prophets have delivered the same message, calling men to the worship of Allah Alone and showing them the way to come out from the darkness of unbelief and paganism to the light of the faith and the right path. It is also emphasized that the Prophets were human beings like others but that they were especially chosen by Allah to convey His message to the people in their own language and that miracles were caused only by Allah to happen through some of his Messengers. In this connection reference is made to the mission of Prophet Mûsâ and how he endeavoured to bring his people to the right path and how they opposed and disbelieved him. The *sûrah* is named after Prophet Ibrâhîm, peace be on him, whose act of settling a branch of his family, Hâjar and Ismâ'îl, at Makka for the practice and propagation of *tawhîd* and whose prayer to Allah for blessing it are specially mentioned in the sixth section of the *sûrah.*

سُورَةُ إِبۡرَاهِيمَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓر 1. *Alif-Lâm-Râ.*[1]
كِتَٰبٌ A Book[2] which
أَنزَلۡنَٰهُ إِلَيۡكَ We have sent down[3] to you
لِتُخۡرِجَ ٱلنَّاسَ that you may bring out[4] man-
مِنَ ٱلظُّلُمَٰتِ kind from the darkness[5]
إِلَى ٱلنُّورِ to the light[6]
بِإِذۡنِ رَبِّهِمۡ by the leave of their Lord –
إِلَىٰ صِرَٰطِ to the path of
ٱلۡعَزِيزِ the All-Mighty,[7]
ٱلۡحَمِيدِ (١) the Most Praiseworthy[8] –

ٱللَّهِ 2. Allah,
ٱلَّذِي لَهُۥ to Whom belongs
مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِي ٱلۡأَرۡضِۗ and all that is in the earth.[10]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] i. e., this is a Book, the Qur'ân.

[3] This is again an emphatic declaration that the Qur'ân was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala,* form IV of *nazala* [*nuzûl*], to come down. See at 12:2, p. 722, n. 4).

[4] تخرج **tukhrija(u)** = you bring out, produce (v. ii. m. s. impfct. from *'akhraja,* form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tukhriju* at 3:27, p. 165, n. 7).

[5] i. e., the darkness of polytheism and wrong way of life. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. See at 6:63, p. 416, n. 4.

[6] i. e., the light of guidance and the right way of life, Islam.

[7] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 12:77, p. 751, n. 2.

[9] حميد ***hamîd*** = paraiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 11:4, p. 704, n. 4.

[10] Allah's is the absolute and indivisible dominion and sovereignty over the entire universe which is His creation and which is sustained, directed and managed by Him Alone.

وَوَيْلٌ لِّلْكَٰفِرِينَ	And woe[1] to the unbelievers
مِنْ عَذَابٍ	on account of a punishment
شَدِيدٍ ۝٢	most severe.[2]
ٱلَّذِينَ يَسْتَحِبُّونَ	3. Those who prefer[3]
ٱلْحَيَوٰةَ ٱلدُّنْيَا	the worldly life
عَلَى ٱلْءَاخِرَةِ	to the hereafter,
وَيَصُدُّونَ	and deter[4]
عَن سَبِيلِ ٱللَّهِ	from the way[5] of Allah
وَيَبْغُونَهَا عِوَجًا	and seek[6] it crooked.[7]
أُوْلَٰٓئِكَ	Such ones are
فِى ضَلَٰلٍۭ	gone astray
بَعِيدٍ ۝٣	straying far away.
وَمَآ أَرْسَلْنَا	4. And We sent out[8] not
مِن رَّسُولٍ إِلَّا	any Messenger except
بِلِسَانِ قَوْمِهِۦ	with the tongue[9] of his people
لِيُبَيِّنَ لَهُمْ	that he might clarify[10] to them.
فَيُضِلُّ ٱللَّهُ	Then Allah leaves in error[11]
مَن يَشَآءُ	whom He will
وَيَهْدِى مَن يَشَآءُ	and guides whom He will.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,
ٱلْحَكِيمُ ۝٤	the All-Wise.

---

[1] ويل ***wayl*** = woe, distress, the deepest depth of ruin and degradation. See at 2:79, p. 37, n. 2.

[2] شديد ***shadîd*** (s.; pl. أشداء ***'ashiddâ'***/شداد ***shidâd***) = most severe, stern, rigorous, hard, harsh, strong. See at 13:6, p. 766, n. 8).

[3] يستحبون ***yastaḥibbûna*** = they prefer, like, deem desirable (v. iii. m. pl. impfct. from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See *istaḥabbû* at 9:23, p. 585, n. 11).

[4] i. e., deter others. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd*/*ṣudûd*], to turn away. See at 11:19, p. 684, n. 12).

[5] i. e., monotheism and Islam, the way of life prescribed by the Qur'ân and *sunnah*. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

[6] يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 9:47, p. 598, n. 1. See also at 11:19, p. 685, n. 1).

[7] عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 11:19, p. 685, n. 2.

[8] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 13:38, p. 781, n. 6).

[9] لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language.

[10] i. e., clarifiy the message and teachings. يبين ***yubayyina(u)*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:115, p. 628, n. 4).

[11] يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *dalla* [*dalâl/ dalâlah*], to go astray. See at 13:27, p. 776, n. 1).

وَلَقَدْ أَرْسَلْنَا	5. And We had sent out
مُوسَىٰ بِـَٔايَٰتِنَآ	Mûsâ with Our signs[1]
أَنْ أَخْرِجْ قَوْمَكَ	that you take out[2] your people
مِنَ ٱلظُّلُمَٰتِ	from the darkness[3]
إِلَى ٱلنُّورِ	to the light[4]
وَذَكِّرْهُم	and remind[5] them
بِأَيَّىٰمِ ٱللَّهِ	of the Days[6] of Allah.
إِنَّ فِى ذَٰلِكَ	Verily therein are
لَءَايَٰتٍ لِّكُلِّ	signs for everyone
صَبَّارٍ	firmly patient,[7]
شَكُورٍ ﴿٥﴾	deeply gateful.[8]
وَإِذْ قَالَ مُوسَىٰ	6. And when Mûsâ said
لِقَوْمِهِ	to his people:
ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ	"Remember Allah's grace
عَلَيْكُمْ	upon you
إِذْ أَنجَىٰكُم مِّنْ	when He rescued[9] you from
ءَالِ فِرْعَوْنَ	the host of the Pharaoh,
يَسُومُونَكُمْ	they inflicting[10] on you
سُوٓءَ ٱلْعَذَابِ	the evil[11] of persecution
وَيُذَبِّحُونَ أَبْنَآءَكُمْ	and slaughtering your sons
وَيَسْتَحْيُونَ	and keeping alive[12]
نِسَآءَكُمْ	your womenfolk.

---

[1] i. e., with Allah's message together with visible miracles which he performed by Allah's command. آيات ***'âyât*** (sing.. *'âyah*) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

[2] أخرج ***'akhrij*** = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 4: 75, p. 273, n. 5).

[3] i. e., the darkness of polytheism and wrong way of life. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. See at 14:1, p. 785, n. 4.

[4] i. e., the light of guidance and the right way of life, Islam.

[5] ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhkuru* at 12:85, p. 753, n. 1).

[6] i. e., the days when Allah bestowed on them favour and also put them under trials. أيام ***'ayyâm*** (pl.; s. يوم *yawm*) = days, time, era.

[7] صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 11:11, p. 681, n. 6).

[8] شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See *yashkurûna* at 12:38, p. 736, n.6).

[9] أنجا ***'anjâ*** = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See at 6:63, p. 416, n. 7).

[10] يسومون ***yasûmûna*** = they impose, inflict, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See at 7:141, p. 516, n. 11).

[11] سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:18, p. 772, n. 8).

[12] يستحيون ***yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. from *istaḥyâ*, form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See at 7:141, p.517, n.2).

وَفِي ذَٰلِكُم And in that was
بَلَآءٌ مِّن رَّبِّكُمْ a trial[1] from your Lord,
عَظِيمٌ ٦ very grave.[2]

Section (*Rukû'*) 2

وَإِذْ 7. And when
تَأَذَّنَ رَبُّكُمْ your Lord proclaimed[3] :
لَئِن شَكَرْتُمْ "If you express gratitude[4]
لَأَزِيدَنَّكُمْ I will indeed give you more;[5]
وَلَئِن كَفَرْتُمْ but if you turn ungrateful,[6]
إِنَّ عَذَابِي My punishment is
لَشَدِيدٌ ٧ very severe."[7]

وَقَالَ مُوسَىٰ 8. And Mûsâ said:
إِن تَكْفُرُوٓا "If you disbelieve,
أَنتُمْ وَمَن فِي ٱلْأَرْضِ you and those in the earth
جَمِيعًا one and all,
فَإِنَّ ٱللَّهَ لَغَنِيٌّ then Allah is Above want,[8]
حَمِيدٌ ٨ Most Praiseworthy."[9]

أَلَمْ يَأْتِكُمْ 9. Has there not come to you
نَبَؤُا ٱلَّذِينَ the news[10] of those
مِن قَبْلِكُمْ before you –

---

[1] بلاء ***balâ'*** = trial, test, tribulation. See at 7:141, p. 517, n. 3). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great trial or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Tabarî, I, 274-275,; Ibn Kathîr, I, 128-129).

[2] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 12:28, p. 732, n. 2).

[3] تأذن ***ta'adhdhana*** = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:167, p. 530, n. 8).

[4] شكرتم ***shakartum*** = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [*shukr/shukrân*], to thank, be grateful. See at 4:147, p. 310, n. 6).

[5] لأزيدن ***la+'azîdanna*** = I will indeed increase, give more, augment (v. i. s. impfct. emphatic from *zâda* [*zayd/ziâdah*], to increase. See *la+yazîdanna* at 5:68, p. 364, n. 3).

[6] كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See *yakfurûna* at 13:30, p.777, n. 1).

[7] شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:2, p. 785, n. 2).

[8] Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. غني ***ghanîyy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 6:133, p. 447, n. 6.

[9] حميد ***hamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:1, p. 785, n. 9.

[10] نبا ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 10:71, p. 662, n. 11.

قَوۡمِ نُوحٖ the people of Nûh –

وَعَادٖ وَثَمُودَۛ and the 'Âd and the Thamûd,

وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۛ and those after them?

لَا يَعۡلَمُهُمۡ None knows[1] them

إِلَّا ٱللَّهُۚ except Allah?

جَآءَتۡهُمۡ To them had come

رُسُلُهُم their Messengers

بِٱلۡبَيِّنَٰتِ with the clear evidences;[2]

فَرَدُّوٓاْ أَيۡدِيَهُمۡ but they put back[3] their hands

فِيٓ أَفۡوَٰهِهِمۡ وَقَالُوٓاْ into their mouths[4] and said:

إِنَّا كَفَرۡنَا "We indeed disbelieve[5] in

بِمَآ أُرۡسِلۡتُم بِهِۦ what you have been sent with

وَإِنَّا لَفِي شَكّٖ and we really are in doubt[5]

مِّمَّا تَدۡعُونَنَآ إِلَيۡهِ about what you call[7] us to,

مُرِيبٖ ٩ full of suspicion.[7]

قَالَتۡ رُسُلُهُمۡ ۞10. Their Messengers said:

1. i. e., none knows their numbers. يعلم ***ya'lama(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 13:33, p. 779, n. 1).

2. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

3. ردوا ***raddû*** = they returned, sent back, put back, referred (v. iii. m. pl. past from *radda* [*radd*], to send back. See *yuraddu* at 12:110, p. 762, n. 7).

4. The expression "they put back their hands in their mouths" means either that they bit their fingers in rage at what the Messengers told them, or that they expressed their disapproval of the message and indicated that it should not be uttered. أفواه ***'afwâh*** (pl.; sing. فوه ***fûhah***) = mouths, vents. See at 9:30, p. 589, n. 4.

5. كفرنا ***kafarnâ*** = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [*kufr*], to cover. See *kafartum* at 14:7, p. 788, n. 6).

6. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:104, p. 674, n. 2.

7. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 7:37, p. 478, n. 8).

8. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 11:110, p. 717, n. 7).

أَفِي ٱللَّهِ "Can there be about Allah
شَكٌّ any doubt,
فَاطِرِ ٱلسَّمَٰوَٰتِ the Creator[1] of the heavens
وَٱلْأَرْضِ and the earth?
يَدْعُوكُمْ He makes the call[2] to you
لِيَغْفِرَ لَكُم that He may forgive[3] you
مِّن ذُنُوبِكُمْ of your sins[4]
وَيُؤَخِّرَكُمْ and may put you off[5]
إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[6] specified."[7]
قَالُوٓا۟ إِنْ أَنتُمْ They said: "You are naught
إِلَّا بَشَرٌ مِّثْلُنَا but human beings like us.
تُرِيدُونَ أَن تَصُدُّونَا You intend to turn us away[8]
عَمَّا كَانَ from what there used to
يَعْبُدُ ءَابَآؤُنَا worship our fathers.
فَأْتُونَا بِسُلْطَٰنٍ So bring us an authority[9]
مُّبِينٍ ١٠ open and clear."

قَالَتْ لَهُمْ رُسُلُهُمْ 11. Their Messengers said to
إِن نَّحْنُ إِلَّا them: "We are not but
بَشَرٌ مِّثْلُكُمْ human beings like you;
وَلَٰكِنَّ ٱللَّهَ يَمُنُّ but Allah bestows grace[10]
عَلَىٰ مَن يَشَآءُ upon whomsoever He will
مِنْ عِبَادِهِۦ of His servants;

---

1. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 12:101, p. 759, n. 5.

2. The call made by the Messengers of Allah is His call; for they are His Messengers and they convey His message and call, which is a call to monotheism. يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 3:153, p. 215, n.1).

3. i. e., He may forgive you on your believing and conducting yourselves according to His instructions. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for a hidden *an* in *li* (of motivation) coming before the verb. See at 9:80, p.612, n. 2).

4. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 9:102, p. 622, n. 1.

5. يؤخر ***yu'akhkhira*** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter takes *fatḥah* for the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *nu'akhkhiru* at 11:104, p. 715, n. 2).

6. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 13:2, p. 754, n. 3.

7. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuww/ samâ'*], to be high. See at 13:2, p. 790, n. 4).

8. تصدوا ***taṣuddû***(*na*) = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taṣuddûna* at 7:86, p. 499, n. 6).

9. i. e., a visible authority and proof, such as a miracle. سلطان ***sulṭân*** = authority, mandate, rule, sanction. See at 12:40, p. 737, n. 2.

10. i. e., the special grace of selecting as a Prophet or Messenger and making *wahy* to him. يمن ***yamunnu***= he bestows grace, graces, favours, (v. iii. m. s. impfct. from *manna* [*mann*], to be kind, gracious. See *manna* at 12:90, p. 755, n. 10).

وَمَا كَانَ لَنَآ	and it is not for us that we
أَن نَّأْتِيَكُم بِسُلْطَٰنٍ	can bring you an authority[1]
إِلَّا بِإِذْنِ ٱللَّهِ	except by the leave of Allah.
وَعَلَى ٱللَّهِ	And upon Allah
فَلْيَتَوَكَّلِ	should rely[2]
ٱلْمُؤْمِنُونَ ﴿١١﴾	the believers."
وَمَا لَنَآ أَلَّا	12. "And what is for us that
نَتَوَكَّلَ عَلَى ٱللَّهِ	we should not rely on Allah
وَقَدْ هَدَىٰنَا	while indeed He has shown[3]
سُبُلَنَا	us our ways?[4]
وَلَنَصْبِرَنَّ	And we will endure[5]
عَلَىٰ مَآ ءَاذَيْتُمُونَا	however you persecute[6] us.
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ	And on Allah should rely
ٱلْمُتَوَكِّلُونَ ﴿١٢﴾	the relying ones.[7]

Section (*Rukû'*) 3

وَقَالَ ٱلَّذِينَ	13. And there said those who
كَفَرُوا۟ لِرُسُلِهِمْ	disbelieved to their Messengers: "We will surely drive
لَنُخْرِجَنَّكُم	
مِّنْ أَرْضِنَآ	you out[8] from our land
أَوْ لَتَعُودُنَّ	or you shall revert[9]
فِى مِلَّتِنَا	to our religion."[10]

---

[1] This is a clear statement that the Prophets or Messengers themselves have no power to produce miracles. It is Allah Who causes miracles to happen at their hands.

[2] يتوكل (*li+*) ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala,* form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command coming before the verb. See at 9:51, p. 599, n. 8).

[3] هدى ***hadâ*** = he guided, gave guidance, showed (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 10:35, p. 650, n. 16). See *yahdî* at 12:52, p.742, n. 1).

[4] سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, means. See at 6:153, p. 458, n. 13.

[5] لنصبرن ***la+naṣbiranna*** = we will persevere, shall surely bear with patience, shall indeed endure (v. i. pl. impfct. emphatic from *ṣabara* [*ṣabr*], to be patient. See *ṣabartum* at 13:24, p. 774, n. 10).

[6] ءاذيتم ***'âdhaytum*** = you harmed, damaged, persecuted (v. ii. m. pl. past from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhûna* at 9:61, p. 603, n. 4).

[7] متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala.* See n. 2 above).

[8] لنخرجن ***la+nukhrijanna*** = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:88, p. 500, n. 6).

[9] لتعودن ***la+ta'ûdunna*** = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'âda* [*'awd/'awdah*], to return. See at 7:88, p. 500, n. 8).

[10] ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 12:37, p. 735, n. 12).

فَأَوْحَىٰٓ So there communicated[1] to
إِلَيْهِمْ رَبُّهُمْ them their Lord:
لَنُهْلِكَنَّ "We shall surely destroy[2]
ٱلظَّٰلِمِينَ ﴿١٣﴾ the transgressors."

وَلَنُسْكِنَنَّكُمُ 14. "And We will settle[3] you
ٱلْأَرْضَ مِنۢ بَعْدِهِمْ in the land after them.
ذَٰلِكَ لِمَنْ That will be for those who
خَافَ مَقَامِى fear the standing before Me[4]
وَخَافَ وَعِيدِ ﴿١٤﴾ and dread My threats."[5]

وَٱسْتَفْتَحُوا۟ 15. And they sought a decree;[6]
وَخَابَ كُلُّ and frustrated[7] became every
جَبَّارٍ عَنِيدٍ ﴿١٥﴾ tyrant[8] resisting stubbornly.[9]

مِّن وَرَآئِهِۦ جَهَنَّمُ 16. Behind him[10] is hell.
وَيُسْقَىٰ مِن He will be made to drink of
مَّآءٍ صَدِيدٍ ﴿١٦﴾ water of the secretion.[11]

يَتَجَرَّعُهُۥ 17. He will gulp down[12] it
وَلَا يَكَادُ يُسِيغُهُۥ but will hardly swallow[13] it;
وَيَأْتِيهِ ٱلْمَوْتُ and death will come to him
مِن كُلِّ مَكَانٍ from every place

---

[1] أوحى *'awḥâ* = he communicated, (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See *'awḥaynâ* at 13:30, p. 776, n. 12).

[2] لنهلكن ***la+nuhlikanna*** = we shall surely destroy, annihilate (v. i. pl. impfct. emphatic form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 8:54, p. 567, n. 9).

[3] لنسكنن ***la+nuskinanna*** = we shall certainly settle, lodge, make (s.o.) inhabit (v. i. pl. impfct. emphatic from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *li+taskunû* at 10:67, p. 661, n. 7).

[4] i. e., on the Day of Judgement (see Al-Farrâ', *Ma'ânî al-Qur'ân*, II, p. 71). مقام ***maqâm*** = place, standing, position, station. Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See at 10:71, p. 663, n.2).

[5] وعيد ***wa'îd*** = threats, promises.

[6] i. e., from Allah. استفتحوا ***istaftaḥû*** = they prayed for a decision/ decree/ opening/ victory (v. iii. m. pl. past from *istaftaḥa*, form X of *fataḥa* [*fatḥ*], to open, to conquer. See *tastaftiḥû* at 8:19, 553, n. 3).

[7] i. e., Allah granted their prayer and foiled the schemes of the leaders of unbelievers. خاب ***khâba*** = he was frustrated, failed, became unsuccessful, disappointed. See *khâ'ibîn* at 3:127, p. 206, n. 5.

[8] جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 11:59, p. 699, n. 5).

[9] عنيد ***'anîd*** = obstinate, stubborn, resisting stubbornly (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 11:59, p. 699, n. 4).

[10] وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 6:94, p. 430, n. 7.

[11] صديد ***ṣadîd*** = secretion, pus.

[12] يتجرع ***yatajarra'u*** = he gulps down, swallows (v. iii. m. s. impfct. from *tajarra'a*, form V of *jara'a* [*jar'*], to swallow, to gulp).

[13] يسيغ ***yusîghu*** = he swallows, washes down (v. iii. m. s. impfct. from *'asâgha*, form IV of *sâgha* [*sawgh*], to be easy to swallow).

but he will not be dead;	وَمَا هُوَ بِمَيِّتٍ
and over and above[1] it	وَمِن وَرَآئِهِۦ
there will be a punishment	عَذَابٌ
very severe.[2]	غَلِيظٌ ﴿١٧﴾
18. The likeness of those	مَّثَلُ ٱلَّذِينَ
who disbelieve in their Lord	كَفَرُوا۟ بِرَبِّهِمْ
is: their deeds are like ashes[3]	أَعْمَـٰلُهُمْ كَرَمَادٍ
that the wind[4] hits hard[5]	ٱشْتَدَّتْ بِهِ ٱلرِّيحُ
on a day of tempest.[6]	فِى يَوْمٍ عَاصِفٍ
They will have no power[7]	لَّا يَقْدِرُونَ
about what they acquire[8]	مِمَّا كَسَبُوا۟
over anything.[9]	عَلَىٰ شَىْءٍ
That is the going astray[10]	ذَٰلِكَ هُوَ ٱلضَّلَـٰلُ
far away.[11]	ٱلْبَعِيدُ ﴿١٨﴾
19. Do you not see that Allah	أَلَمْ تَرَ أَنَّ ٱللَّهَ
created the heavens	خَلَقَ ٱلسَّمَـٰوَٰتِ
and the earth in truth.	وَٱلْأَرْضَ بِٱلْحَقِّ
If He wills,	إِن يَشَأْ
He may remove[12] you	يُذْهِبْكُمْ
and bring a creation	وَيَأْتِ بِخَلْقٍ
anew.	جَدِيدٍ ﴿١٩﴾

---

1. وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 14:16, p. 792, n. 10.

2. غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, severe. See at 11:58, p. 698, n. 12.

3. i. e., the outcome and net result of their deeds will be like ashes. رماد ***ramâd*** (*s.*; pl. *'armidah*) = ashes.

4. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 12:94, p. 756, n. 11).

5. اشتدت ***ishtaddat*** = she or it became hard, harsh, intense, violent, vehement, aggravated (v. iii. f. s. past from *ishtadda*, form VIII of *shadda* [*shiddah*], to be firm, hard, strong. See *shadîd* at 14:7, p. 788, n. 7).

6. عاصف ***'âṣif*** = blowing violently, gale, violent wind, tempest, storm, hurricane.

7. يقدرون ***yaqdirûna*** = they have power, are able (v. iii. m. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 2:264, p. 138, n. 9).

8. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 10:27, p. 647, n. 6).

9. i. e., they will not be able to derive any benefit or get any merit out of what they do because their unbelief and disobedience will render null and void all their deeds, however good and well -meaning, just as the violent wind blows away ashes .

10. i. e., the doing of good deeds without belief and submission to Allah is a proceeding in the wrong direction, for, just as straying from the right path cannot take a person to his desired destination, so the absence of belief in Allah will not acquire for one any merit and benefit in the hereafter. ضلال ***dalâl*** = error, straying from the right path. See at 13:14, p. 769, n. 13.

11. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 11:89, p. 710, n. 7).

12. يذهب ***yudh-hib***(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by *'in*. See at 9:15, p. 582, n. 6.

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ 20. And this is not on Allah's
بِعَزِيزٍ ﴿٢٠﴾ part anything hard.[1]

وَبَرَزُوا۟ 21. And they will emerge[2]
لِلَّهِ جَمِيعًا before Allah all together .
فَقَالَ Then there will say those
ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ who were weak[3] to those who
ٱسْتَكْبَرُوٓا۟ had turned haughty:[4]
إِنَّا كُنَّا لَكُمْ "We had indeed been for you
تَبَعًا the followers.[5]
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا So will you be of avail[6] to us
مِنْ عَذَابِ ٱللَّهِ against Allah's punishment
مِن شَىْءٍ a little bit?
قَالُوا۟ They will say:
لَوْ هَدَىٰنَا ٱللَّهُ "Had Allah guided us
لَهَدَيْنَٰكُمْ we would have guided you.
سَوَآءٌ عَلَيْنَآ It is the same on us
أَجَزِعْنَآ whether we are perturbed[7]
أَمْ صَبَرْنَا or bear with patience.[8]
مَا لَنَا مِن مَّحِيصٍ We do not have any escape."[9]
﴿٢١﴾

Section (*Rukû'*) 4

وَقَالَ ٱلشَّيْطَٰنُ 22. And Satan will say

---

[1] i. e., the annihilation of a people and replacing them by another generation or species is nothing difficult on Allah's part. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:1, p. 785, n. 7.

[2] i. e., on the Day of Judgement. برزوا ***barazû*** = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 4:81, p. 277, n. 1).

[3] ضعفاء ***ḍu'afâ'*** (pl.; s. *ḍa'îf*) = the weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'îl* from *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *ḍa'îf* at 11:91, p. 711, n. 2.

[4] i. e., the leaders who had misguided them. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 10:75, p. 665, n. 1).

[5] تبع ***taba'*** = followers, following, subordinates, dependency, succession.

[6] مغنون ***mughnûn*** (pl., s. مغني/مغن ***mughnin***) = those who avail, make free from want, enrich, suffice, be of use (act. participle from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 10:101, p. 714, n. 3).

[7] The leaders who mislead people will themselves be helpless against Allah's punishment. So they will not be able to come to any use for those whom they had misled in the worldly life. جزعنا ***jazi'nâ*** = were worried, perturbed, concerned, anxious (v. i. pl. past from *jazi'a* [*jaza'/juzû'*], to be worried, concerned).

[8] صبرنا ***ṣabarnâ*** = we bore with patience, persevered, endured (v. i. pl. past from *ṣabara* [*ṣabr*], to be patient. See *la+naṣbiranna* at 14:11, p. 791, n. 15).

[9] محيص ***maḥîṣ*** = escape, flight, place of refuge, retreat (verbal noun; also noun of place from *ḥâṣa* [*ḥayṣ/ḥayṣah/maḥîṣ*], to escape, to flee. See at 4:121, p. 297, n. 11.

لَمَّا قُضِيَ ٱلْأَمْرُ	when the matter was decided:[1]
إِنَّ ٱللَّهَ وَعَدَكُمْ	"Verily Allah promised you
وَعْدَ ٱلْحَقِّ	a promise of truth
وَوَعَدتُّكُمْ	while I promised you and
فَأَخْلَفْتُكُمْ	then I disappointed you ;[2]
وَمَا كَانَ لِيَ عَلَيْكُم	for I did not have over you
مِّن سُلْطَٰنٍ	any authority[3]
إِلَّآ أَن دَعَوْتُكُمْ	except that I called you
فَٱسْتَجَبْتُمْ لِى	and you responded[4] to me.
فَلَا تَلُومُونِى	So do not blame[5] me
وَلُومُوٓا أَنفُسَكُم	but blame yourselves.
مَّآ أَنَا۠ بِمُصْرِخِكُمْ	I cannot relieve[6] you
وَمَآ أَنتُم بِمُصْرِخِىَّ	nor can you relieve me.
إِنِّى كَفَرْتُ بِمَآ	I disbelieve[7] in your
أَشْرَكْتُمُونِ	having made me a partner[8]
مِن قَبْلُ	afore.
إِنَّ ٱلظَّٰلِمِينَ	Verily the transgressors[9] will
لَهُمْ عَذَابٌ	have for them a punishment
أَلِيمٌ ٢٢	most painful."[10]
وَأُدْخِلَ	23. And admitted will be
ٱلَّذِينَ ءَامَنُوا	those who believed
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and did the good deeds

[1] i. e., after the conclusion of the judgement. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 12:41, p. 737, n. 9).

[2] i. e., I failed and abandoned you. اخلفت *akhlaftu* = I failed to keep, went back on my word, broke the promise, disappointed (v. i. s. past from *akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlafû* at 9:77, p. 611, n. 4).

[3] i. e., any authority and evidence that what I promised was true. سلطان *sulṭân* = authority, mandate, rule, sanction. See at 14:10, p. 790, n. 9.

[4] استجبتم *istajabtum* = you responded, answered, (v. ii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 13:17, p. 772, n. 5).

[5] لا تلوموا *lâ talûmû* = do not blame, censure, rebuke, reproach (v. ii. m. pl. imperative {prohibition} from *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lumtunna* at 12:32, p. 733, n.9).

[6] مصرخ *muṣrikh* = one who relieves, helps, aids (act. participle from *'aṣrakha*, form IV of *ṣarakha* [*ṣarâkh/ṣarîkh*], to cry, to shout, to cry for help).

[7] كفرت *kafartu*= I disbelieved, denied, became ungrateful, covered (v. i. s. past from *kafara* [*kufr*], to cover. See *kafartum* at 14:7, p. 788, n. 6).

[8] i. e., a partner in your obedience to Allah. أشركتم *'ashraktum* = you set partners, gave a share (v. ii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *tushrikûna* at 11:54, p. 697, n. 6).

[9] i. e., specially those who set partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*ẓulm*], to transgress, do wrong. See at 12:75, p. 749, n. 15).

[10] أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:102, p. 714, n. 10.

جَنَّٰتٍ	into gardens[1]
تَجْرِي مِن تَحْتِهَا	flowing[2] below them
ٱلْأَنْهَٰرُ	the rivers,
خَٰلِدِينَ فِيهَا	they abiding[3] therein for ever
بِإِذْنِ رَبِّهِمْ	by the leave[4] of their Lord.
تَحِيَّتُهُمْ فِيهَا	Their greeting[5] therein will
سَلَٰمٌ ﴿٢٣﴾	be "Peace".
أَلَمْ تَرَ كَيْفَ	24. Do you not see how
ضَرَبَ ٱللَّهُ مَثَلًا	Allah strikes[6] an instance?
كَلِمَةً طَيِّبَةً	A good word[7] is
كَشَجَرَةٍ طَيِّبَةٍ	like a good tree,
أَصْلُهَا ثَابِتٌ	its root is firmly fixed[8]
وَفَرْعُهَا فِي ٱلسَّمَآءِ ﴿٢٤﴾	and its branch[9] is in the sky.
تُؤْتِيٓ أُكُلَهَا	25. It gives its fruit[10]
كُلَّ حِينٍۭ	at all the time
بِإِذْنِ رَبِّهَا	by the leave of its Lord.
وَيَضْرِبُ ٱللَّهُ	And Allah strikes
ٱلْأَمْثَالَ لِلنَّاسِ	the instances for men
لَعَلَّهُمْ	that they may
يَتَذَكَّرُونَ ﴿٢٥﴾	bear in mind.[11]

1. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

2. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 13:35, p. 780, n. 1).

3. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 11:106, p. 715, n. 11.

4. اذن ***'idhn*** (pl. اذون *'udhûn* / اذونات *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n.1).

5. تحية ***taḥiyyah*** (s.; pl. *taḥiyyât*) = greeting, salutation.

6. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See *yaḍribu* at 13:17, p. 772, n. 2.

7. i. e., the good word of faith (*'îmân*), the acceptance and assertion of monotheism – there is no god except Allah. (See Ibn Kathîr, IV, 410-411; *Al-Baḥr*, VI, 435-436).

8. As the root of a good tree is firmly fixed in the earth, so the root of the good word, the assertion of monotheism, is firmly fixed in the heart of the believer. ثابت ***thâbit*** = firm, fixed, established, steady, stable, confirmed, proven (act. participle from *thabata* [*thibât/ thubût*], to stand firm, to be proven).

9. And just as the branch of a good tree spreads out into the sky, so the branch of the word of faith, i. e., the good deed proceeding from *'îmân* (faith), rises high to Allah (see 35:10 = "To Him ascends the good word and the good deed raises it."). فرع ***far'*** (s.; pl. *furû'/'afru'*) = branch, twig, section, limb.

10. And just as Allah always produces the fruits of a good tree, so He always gives merit and bestows blessings for a good deed. آكل ***'ukul*** = fruit, food. See at 13:35, p. 780, n. 2.

11. تتذكرون ***tatadhakkarûna*** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p.109, n. 3.

وَمَثَلُ	26. And the instance
كَلِمَةٍ خَبِيثَةٍ	of a bad[1] word[2]
كَشَجَرَةٍ خَبِيثَةٍ	is like a bad tree
ٱجْتُثَّتْ مِن	uprooted[3] from
فَوْقِ ٱلْأَرْضِ	above the earth,
مَا لَهَا مِن قَرَارٍ ٢٦	it having no stability.[4]
يُثَبِّتُ ٱللَّهُ	27. Allah makes firm[5]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
بِٱلْقَوْلِ ٱلثَّابِتِ	with the firm word[6]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the wordly life
وَفِى ٱلْءَاخِرَةِ	and in the hereafter;[7]
وَيُضِلُّ ٱللَّهُ	and Allah lets go astray[8]
ٱلظَّٰلِمِينَ	the transgressors.
وَيَفْعَلُ ٱللَّهُ	And Allah does
مَا يَشَآءُ ٢٧	what He will.

Section (*Rukû'*) 5

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ	28. Do you not see those[9]
بَدَّلُوا۟	who substituted[10]
نِعْمَتَ ٱللَّهِ كُفْرًا	Allah's favour for unbelief[11]
وَأَحَلُّوا۟ قَوْمَهُمْ	and settled their people [12]
دَارَ ٱلْبَوَارِ ٢٨	in the abode of ruin?[13]

[1] خبيثة ***khabîthah*** (f. s.; pl. *khab'ith*) = bad, evil, vicious, noxious, malignant. See *khabîth* at 5:100, p. 379, n. 8.

[2] i. e., the word of unbelief and *shirk*.

[3] اجتثت ***ujtuththat*** = she or it was uprooted, torn out (v. iii. f. s. past passive from *ijtaththa*, form VIII of *jaththa* [*jathth*], to uproot, to tear out).

[4] Just as an uprooted tree has no stability and cannot grow and give fruit, so a person without faith has no root in life and his deeds, however, good, will not be accepted and will have no merit; for they are devoid of the basis of faith (*'îmân*).
قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest.

[5] يثبت ***yuthabbitu***= he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

[6] i. e., the word and formula of the faith and adherence to it.

[7] Faith (*'îmân*) provides a mooring and object in life whereby Allah enables the believer to go through all the trials and tribulations in the world and to steer clear through all the trials and reckoning in the hereafter.

[8] يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 13:27, p. 776, n. 1).

[9] The immediate allusion is to the unbelieving leaders of Makka; but the statement applies to all unbelieving leaders of all times and places.

[10] بدلوا ***baddalû*** = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p.528, n. 7).

[11] The Quraysh leaders, instead of being grateful for Allah's having blessed Makka and raised His Messenger from among them, disbelieved and rejected the Prophet.

[12] أحلوا ***'aḥallû*** = they settled, established, translocated, made permissible (v. iii. m. pl. past from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *yuḥillûna* at 9:37, p. 593, n. 2).

[13] بوار ***bawâr*** = ruin, perdition.

جَهَنَّمَ	29. Hell,[1]
يَصْلَوْنَهَا	wherein they will burn;[2]
وَبِئْسَ ٱلْقَرَارُ	and bad is the place of rest![3]
٢٩	
وَجَعَلُوا۟ لِلَّهِ	30. And they set[4] for Allah
أَندَادًا لِّيُضِلُّوا۟	eaquals[5] to lead astray[6]
عَن سَبِيلِهِۦ	from His way.
قُلْ تَمَتَّعُوا۟	Say: "Enjoy;[7]
فَإِنَّ مَصِيرَكُمْ	verily your destination[8]
إِلَى ٱلنَّارِ ٣٠	is the fire."
قُل لِّعِبَادِىَ	31. Say to My servants
ٱلَّذِينَ ءَامَنُوا۟	who believe
يُقِيمُوا۟ ٱلصَّلَوٰةَ	that they perform the prayer
وَيُنفِقُوا۟ مِمَّا	and expend[9] out of what
رَزَقْنَٰهُمْ	We provide[10] for them,
سِرًّا وَعَلَانِيَةً	secretly[11] and openly,[12]
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ	before that there comes a day
لَّا بَيْعٌ فِيهِ	wherein will be no trading[13]
وَلَا خِلَٰلٌ ٣١	nor friendship.[14]
ٱللَّهُ ٱلَّذِى خَلَقَ	32. Allah is He Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth

---

[1] The "abode of ruin" mentioned in the last *'âyah* is explained in this *'âyah*.

[2] يصلون ***yaṣlawna*** = they will burn, broil (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣuliy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See ***nuṣlî*** at 4:56, p. 265, n. 5).

[3] See note 3 on the previous page.

[4] جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 6:100, p. 433, n. 13).

[5] أنداد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 2:165, p. 77, n. 11.

[6] i. e., to lead astray others from the way of Allah.

[7] i. e., enjoy for a while this worldly life and the favours you have been given. تمتعوا ***tamatta'û*** = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 11:65, p. 701, n. 10).

[8] i. e., in the hereafter. This is a threat and a warning. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 9:73, p. 609, n. 7).

[9] i. e., pay *zakâh* and in charity (*sadaqah*). ينفقوا ***yunfiqû(na)*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. The terminal ***nûn*** is dropped because of a hidden *'an* before the verb. See *yunfiqûna* at 9:121, p. 631, n. 9).

[10] رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 10:93, p. 670, n. 7).

[11] i. e., giving in charity secretly and openly. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 2 :274, p. 143, n. 12.

[12] علانية ***'alâniyatan*** = openly, overtly, publicly, patently See at 13:22, p. 774, n. 2.

[13] i. e., there will be no giving in charity for the purpose of gaining merits and rebate in punishment. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 9:111, p. 626, n. 5.

[14] i. e., none will come forward as a friend to intercede on behalf of anyone. خلال ***khilâl*** (pl. ; s. *khullah*) = friendship, friends.

وَأَنزَلَ	and sends[1] down
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water,
فَأَخْرَجَ بِهِۦ	then produces[2] therewith
مِنَ ٱلثَّمَرَٰتِ	types of crops[3]
رِزْقًا لَّكُمْ	as provision for you; and
وَسَخَّرَ	He has made serviceable[4]
لَكُمُ ٱلْفُلْكَ	to you the ships[5]
لِتَجْرِىَ	that they may proceed[6]
فِى ٱلْبَحْرِ بِأَمْرِهِۦ	in the sea by His command;[7]
وَسَخَّرَ	and He has made serviceable
لَكُمُ ٱلْأَنْهَٰرَ ٣٢	to you the rivers.
وَسَخَّرَ	33. And He has made
لَكُمُ	serviceable to you
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon
دَآئِبَيْنِ	both going on persistently;[8]
وَسَخَّرَ	and He has made serviceable
لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ	to you the night and the day.
٣٣	
وَءَاتَىٰكُم مِّن	34. And He gives you of
كُلِّ مَا سَأَلْتُمُوهُ	all that you ask for;[9]
وَإِن تَعُدُّوا۟	and if you count[10]
نِعْمَتَ ٱللَّهِ	the favours of Allah

1. أنزل ***'anzala*** = he sent down (v. iii, m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 13:17, p. 771, n. 3).

2. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 12:100, p. 758, n.11).

3. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, crops, yields, results, benefits. See at 7:130, p. 512, n. 11).

4. The seas, the sun, the moon, the rivers, the day and night, in fact everything have been made by Allah for the benefit and service to man. سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 13:2, p. 764, n.1).

5. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 11:37, p. 691, n. 3.

6. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 13:35, p. 780, n. 1).

7. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair, deed. See at 12:15, p. 726, n. 11.

8. دائبين ***dâ'ibayn*** (dual; acc./gen. of *dâ'ibân*, pl. *dâ'ibûn*; s. *dâ'ib*) = assiduous, tireless, idefatigable, persistent, doing or going on persistely (act. participle from *da'ba* [*da'b/du'ûb*], to persist, to be untiring). See *da'b* at 12:47, p. 739, n. 10.

9. سألتم ***sa'altum*** = you asked, enquired implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'alta* at 9:65, p. 604, n. 11).

10. تعدوا ***ta'uddû(na)*** = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *ma'dûdah* at 12:20, p. 728, n. 9).

لَا تُحْصُوهَآ إِنَّ	you cannot enumerate[1] them.
ٱلْإِنسَٰنَ لَظَلُومٌ	Verily man is very unjust,[2]
كَفَّارٌ (٣٤)	extremely ungrateful.[3]

Section (*Rukû'*) 6

وَإِذْ قَالَ إِبْرَٰهِيمُ	35. And when Ibrâhîm said:
رَبِّ ٱجْعَلْ	"My Lord, make[4]
هَٰذَا ٱلْبَلَدَ ءَامِنًا	this place[5] safe and secure[6]
وَٱجْنُبْنِي وَبَنِيَّ	and keep me away[7] and my
أَن نَّعْبُدَ	sons from worshipping
ٱلْأَصْنَامَ (٣٥)	the idols."[8]
رَبِّ	36. "My Lord,
إِنَّهُنَّ أَضْلَلْنَ	indeed they have misled[9]
كَثِيرًا مِّنَ ٱلنَّاسِ	many of men.
فَمَن تَبِعَنِي	So whoever follows[10] me
فَإِنَّهُۥ مِنِّي	he is of me;[11]
وَمَنْ عَصَانِي	and whoever disobeys[12] me,
فَإِنَّكَ غَفُورٌ	then you are Most Forgiving,
رَّحِيمٌ (٣٦)	Most Merciful.
رَّبَّنَآ	37. "Our Lord,
إِنِّيٓ أَسْكَنتُ	I have lodged[13]

1. تحصوا ***tuhṣû*** (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'ahṣâ*, to count. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*).

2. ظلوم ***ẓalûm*** = very unjust, intensely transgressing (act. participle in the intensive form of *fa'ûl* from *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 14:22, p. 795, n. 9).

3. كفار ***kaffâr*** = arch-unbeliever, extremely ungrateful. (Active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful, to cover). See *kafartu* at 14:22, p. 795, n. 7.

4. This and the following *'âyahs* refer to Prophet Ibrâhîm's settlement of his son Ismâ'îl and wife Hâjar at Makka. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 12:55, p. 742, n. 8).

5. i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place. See at 2:126, p. 60, n. 2.

6. ءامن ***'âmin*** (s.; pl. *'âminûn*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âminîn* at 12:99, p. 758, n. 3).

7. اجنب ***ujnub*** = ward off, avert, keep away (v. ii. m. s. imperative from *janaba*, to avert).

8. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images. See at 7:138, p. 516, n. 1.

9. i. e., they have been the cause of misleading many. أضللن ***'aḍlalnâ*** = they (fem.) misled, led astray, caused to err (v. iii. f. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yuḍillu* at 14:27, p. 797, n. 8).

10. تبع ***tabi'a*** = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *ittaba'a* at 12:108, p. 761, n. 6).

11. i. e., he belongs to my community, the community of Muslims.

12. عصا ***'aṣâ*** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

13. أسكنت ***'askantu*** = I lodged, settled, made (someone) inhabit (v. i. s. past from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *la+nuskinanna* at 14:14, p. 791, n. 3).

مِن ذُرِّيَّتِى	some of my progeny[1] in
بِوَادٍ غَيْرِ ذِى زَرْعٍ	a vale[2] without cultivation[3]
عِندَ بَيْتِكَ ٱلْمُحَرَّمِ	near Your Sacred House,[4]
رَبَّنَا	Our Lord,
لِيُقِيمُوا۟	that they may perform
ٱلصَّلَوٰةَ	the prayer.
فَٱجْعَلْ أَفْـِٔدَةً	So make the hearts[5]
مِّنَ ٱلنَّاسِ	of some men
تَهْوِىٓ إِلَيْهِمْ	incline[6] towards them;
وَٱرْزُقْهُم	and give them provision
مِّنَ ٱلثَّمَرَٰتِ	of the fruits[7]
لَعَلَّهُمْ	that they may
يَشْكُرُونَ ٣٧	express garatitude."[8]
رَبَّنَآ	38. "Our Lord,
إِنَّكَ تَعْلَمُ	verily You know
مَا نُخْفِى	what we conceal[9]
وَمَا نُعْلِنُ	and what we disclose;[10]
وَمَا يَخْفَىٰ	and there hides not
عَلَى ٱللَّهِ مِن شَىْءٍ	from Allah anything
فِى ٱلْأَرْضِ وَلَا	in the earth, nor in the sky."
فِى ٱلسَّمَآءِ ٣٨	
ٱلْحَمْدُ لِلَّهِ	39."All the praise is for Allah
ٱلَّذِى وَهَبَ لِى	Who has gifted[11] me,

---

[1] ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 13:38, p. 781, n. 8).

[2] i. e., the valley where the Ka'ba stands. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, gorge. See *'awdiyah* at 13:17, p. 771, n. 5.

[3] زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, fields. See at 13:4, p. 65, n. 2.

[4] i. e., the Ka'ba. محرم ***muḥarram*** = prohibited, forbidden, interdicted, rendered inviolate, sacred (passive participle from *ḥarrama*, from II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).

[5] أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 6:113, p. 439, n. 2.

[6] تهوى ***tahwî*** = she or it inclines, yearns, desires, fancies, loves, becomes fond of (v. iii. f. s. impfct. from *hawiya [hawan]*, to desire, to love. See *tahwâ* at 5:70, p. 365, n. 2).

[7] ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:32, p. 799, n. 3).

[8] يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara [shukr/ shukrân]*, to thank. See at 12:38, p. 736, n. 6).

[9] نخفي ***nukhfî*** = we conceal, secrete, hide (v. i. pl. impfct. from *'akhfâ,* form IV of *khafiya [khafâ'/ khîfah/khufyah]*, to be hidden. See *yukhfûna* at 6:28, p. 401, n. 10).

[10] نعلن ***nu'linu*** = we disclose, declare, make known, v. i. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna [ʿalâniyyah]*, to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).

[11] Prophet Ibrâhîm, peace be on him, expressed special gratitude to Allah for having been blessed with the two sons, Ismâ'îl and Ishaq, peace be on them, at a very advanced age of 86 and 99 years respectively. وهب ***wahaba*** = he gifted, bestowed, donated, presented, granted, accorded (v. iii. m. s. past from *wahb*, to donate. See *wahabnâ* at 6:84, p. 425, n. 5).

عَلَى ٱلْكِبَرِ in spite of the old age,[1]
إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ Ismâ'îl and Ishâq.
إِنَّ رَبِّى Verly my Lord is
لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ All-Hearing[2] of the prayer."

رَبِّ ٱجْعَلْنِى 40. "My Lord, make me
مُقِيمَ ٱلصَّلَوٰةِ the performer[3] of prayer,
وَمِن ذُرِّيَّتِى ۚ and of my progeny.
رَبَّنَا وَتَقَبَّلْ دُعَآءِ Our Lord, accept[4] my prayer."
﴿٤٠﴾

رَبَّنَا 41. "Our Lord,
ٱغْفِرْ لِى وَلِوَٰلِدَىَّ forgive[5] me and my parents
وَلِلْمُؤْمِنِينَ and the believers,
يَوْمَ يَقُومُ on the day there takes place
ٱلْحِسَابُ ﴿٤١﴾ the reckoning."

Section (*Rukû'*) 7

وَلَا تَحْسَبَنَّ ٱللَّهَ 42. And never consider[6] Allah
غَٰفِلًا عَمَّا unmindful[7] of what
يَعْمَلُ ٱلظَّٰلِمُونَ ۚ the transgressors do.
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ He but defers[8] them to a day
تَشْخَصُ فِيهِ wherein will stare[9]
ٱلْأَبْصَٰرُ ﴿٤٢﴾ all the eyes.[10]

1. كبر **kibar** = old age, greatness, eminence, bigness, grandeur, magnitude. See at 2:266, p. 139, n. 13.

2. سميع **samî'** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 3:38, p. 170, n. 11).

3. مقيم **muqîm** = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 9:68, p. 606, n. 4).

4. تقبل **taqabbal** = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See at 3:35, p.168, n. 11).

5. اغفر **ighfir** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr* /*ghufrân* / *maghfirah*], to forgive. See at 3:147, p. 212, n. 8).

6. لا تحسبن **lâ taḥsabanna** = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from *hasaba* [*ḥasb*, *ḥisâb* /*ḥisbân* /*ḥusbân*], to reckon, to count. See at 3:178, p. 230, n. 3).

7. غافل **ghâfil** (s.; pl. غافلون **ghâfilûn**) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah* / *ghufûl*], to neglect, not to heed). See at 11:123, p. 721, n. 8.

8. يؤخر **yu'akhkhiru** = de delays, postpone, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhira* at 14:10, p. 790, n. 5).

9. i. e., stare in horror and perplexity. تشخص **tashkhaṣu** = she or it gazes, stares, rises, appears (v. iii. f. s. impfct. from *shakhaṣa* [*shukhûṣ*], to rise, to stare).

10. أبصار **'abṣâr** (sing. بصر **baṣar**) = visions, sights, eyes, insight, discernment, perception. See at 6:110, p.437, n. 9).

مُهْطِعِينَ 43.Running with necks pro-
مُقْنِعِي رُءُوسِهِمْ truded,[1] uplifting their heads,[2]
لَا يَرْتَدُّ إِلَيْهِمْ there not falling back[3] to them
طَرْفُهُمْ their gaze,[4]
وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ and their hearts void.[5]

وَأَنذِرِ النَّاسَ 44. And warn[6] mankind of
يَوْمَ يَأْتِيهِمُ the day when there will come
الْعَذَابُ to them the punishment.
فَيَقُولُ الَّذِينَ Then there will say those
ظَلَمُوا رَبَّنَا who transgress:[7] " Our Lord,
أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ defer[8] us till a short term,
نُّجِبْ دَعْوَتَكَ we will respond[9] to Your call
وَنَتَّبِعِ الرُّسُلَ and follow the Messengers.
أَوَلَمْ تَكُونُوا "Were you not wont
أَقْسَمْتُم مِّن قَبْلُ to swear[10] before
مَا لَكُم that you would not have
مِّن زَوَالٍ ﴿٤٤﴾ any end?"[11]

وَسَكَنتُمْ 45."And you did dwell
فِي مَسَاكِنِ الَّذِينَ in the habitats of those who
ظَلَمُوا أَنفُسَهُمْ had wronged themselves,
وَتَبَيَّنَ لَكُمْ and clear had become[12] to you

---

[1] مهطعين ***muhṭi'în*** (pl.; acc./gen. of *muhṭ'ûn*; s. *muhṭi'*) = those who protrude their necks in running (act. participle from *'ahṭa'a*, to protrude or outstretch the neck).

[2] مقنعي ***muqni'î(n)*** (pl.; acc./genitive of *muqn'ûn*; s. *muqni')* = those who raise, uplift (act. participle from *'aqna'a*, form IV of *qana'a* [*qan'/ qunû'/ qanâ'ah*], to raise, to be satisfied).

[3] يرتد ***yartaddu*** = he apostatizes, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lâ tartaddû* at 5:21, p. 340, n. 2).

[4] طرف ***ṭarf*** = glance, look, eye.

[5] هواء ***hawâ'*** = air, wind, climate, void.

[6] أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 10:2, p. 635, n. 5).

[7] i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 11:67, p. 702, n. 3).

[8] أخر ***'akhkhir*** = defer, put off, postpone, delay (v. ii. m. s. imperative from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhiru* at 14:42, p. 802, n. 8).

[9] نجب ***nujib***(*u*) = we respond, reply, answer (v. i. pl. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mujib* at 11:61, p. 7000, n. 5).

[10] أقسمتم ***'aqsamtum*** = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See at 7:49, p. 484, n. 2).

[11] i. e., an end to your life, affluence and position. زوال ***zawâl*** = end, extinction, cessation, disappearance, setting.

[12] تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 9:13, p. 627, n. 6).

كَيْفَ فَعَلْنَا بِهِمْ	how We dealt with them[1] and
وَضَرَبْنَا لَكُمُ	struck[2] for you
ٱلْأَمْثَالَ ٤٥	the instances."
وَقَدْ مَكَرُوا۟	46. And they had plotted[3]
مَكْرَهُمْ	their scheme;[4]
وَعِندَ ٱللَّهِ	but with Allah lay
مَكْرُهُمْ وَإِن	their scheme,[5] though
كَانَ مَكْرُهُمْ	their scheme was
لِتَزُولَ	such as would vanish[6]
مِنْهُ ٱلْجِبَالُ ٤٦	therefor the mountains.
فَلَا تَحْسَبَنَّ ٱللَّهَ	47.So never think[7] that Allah
مُخْلِفَ وَعْدِهِۦ	will break[8] His promise
رُسُلَهُۥٓ	to His Messengers.
إِنَّ ٱللَّهَ عَزِيزٌ	Verily Allah is All-Mighty,
ذُو ٱنتِقَامٍ ٤٧	Master of Retribution.[9]
يَوْمَ	48. On the day
تُبَدَّلُ ٱلْأَرْضُ	changed[10] will be the earth
غَيْرَ ٱلْأَرْضِ	into another earth,
وَٱلسَّمَٰوَٰتُ	and the heavens;
وَبَرَزُوا۟	and they will emerge[11]
لِلَّهِ	before Allah,

---

[1] For the ruins of the peoples destroyed for their sins were in existence and visible; and these constituted instances of how Allah's wrath and punishments befall the transgressors.

[2] ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. See *ḍaraba* at 14:24, p. 796, n. 2.

[3] مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 3:54, p. 177, n. 1).

[4] مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 13:33, p. 779, n. 4.

[5] i. e., it was quite known to Allah and He is to deal with it.

[6] i. e., it was so grave as to obliterate mountains. تزول ***tazûla***(*u*) = she or it vanishes, disappears, ceases to exist, terminates (v. iii. f. s. impfct. from *zâla* [*zawâl*], to go away, disappear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *lâ yazâlu* at 13:31, p. 777, n.9).

[7] This is an assurance and encouragement to the Prophet and the Muslims. لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from *ḥasaba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 14:42, p. 802, n. 6).

[8] مخلف ***mukhlif*** = one who breaks, goes back on his word (act. participle from *'akhlafa*, form IV of *khalafa* [*khalf*], to come after. See *'akhlaftu* at 14:22, p. 795, n. 2).

[9] انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 5:95, p. 377, n. 12.

[10] i. e., on the Day of Judgement after resurrection. تبدل ***tubaddalu*** = she or it is changed, altered, substituted, exchanged (v. iii. f. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *baddalû* at 14:128, p.797, n. 710).

[11] برزوا ***barazû*** = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 14:21, p. 794, n. 2).

ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾	the One, the Al-Mighty.[1]
وَتَرَى	49. And you will see
ٱلْمُجْرِمِينَ يَوْمَئِذٍ	the sinners[2] that day
مُّقَرَّنِينَ	yoked together[3]
فِى ٱلْأَصْفَادِ ﴿٤٩﴾	in fetters.[4]
سَرَابِيلُهُم	50. Their apparels[5] will be
مِّن قَطِرَانٍ	of tar;[6]
وَتَغْشَىٰ وُجُوهَهُمُ	and the fire will wrap up[7]
ٱلنَّارُ ﴿٥٠﴾	their faces.
لِيَجْزِىَ ٱللَّهُ	51. That Allah may requite[8]
كُلَّ نَفْسٍ	each individual
مَّا كَسَبَتْ	for what it acquires.[9]
إِنَّ ٱللَّهَ سَرِيعُ	Verily Allah is Prompt[10]
ٱلْحِسَابِ ﴿٥١﴾	in taking account.[11]
هَٰذَا بَلَٰغٌ	52. This is a communiqué[12]
لِّلنَّاسِ	to mankind,
وَلِيُنذَرُوا۟	and that they may be warned[13]
بِهِۦ	thereby;
وَلِيَعْلَمُوٓا۟	and that they may know

---

1. قهار ***qahhâr*** = the Subduer, the All-Mighty.

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, sinners, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 11:116, p. 719, n. 9).

3. مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *mqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple).

4. أصفاد ***'aṣfâd*** (pl.; s. صفد *ṣafad*) = fetters, shackles.

5. سرابيل ***sarâbîl*** (pl.; s. سربال *sirbâl*) = garments, apparels, coats of mail.

6. قطران ***qaṭirân*** = tar.

7. تغشى ***taghshâ*** = she wraps, covers, envelops (v. iii. f. s. impfct. from *ghashiya* [*ghashâwah*], to cover, to envelop. See *yastaghshûna* at 11:5, p. 678, n. 11).

8. يجزي ***yajziya(zî)*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 10:4, p. 637, n.1).

9. كسبت ***kasabat*** = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3)

10. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 13:41, p. 782, n. 9.

11. حساب ***ḥisâb*** (pl. حسابات *ḥiṣâbât*)= calculation, reckoning, accounting, taking of account. See at 13:40, p. 782, n.5.

12. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.

13. ينذروا ***yundharû(na)*** = they are warned, cautioned (v. iii. m. pl. impfct. passive from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yundhira* at 7:63, p. 490, n. 8).

أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ that He is but One God,

وَلِيَذَّكَّرَ and that there may take heed[1]

أُوْلُواْ الْأَلْبَٰبِ ٥٢ the possessors of acumen.[2]

---

[1] يذكر ***yadhdhakkara(u)*** (originally يتذكر *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See *yadhdhakkaru* at 3:7, p. 157, n. 1).

[2] ألباب ***'albāb*** (pl.; sing. لب ***lubb***) = heart, acumen, understanding. See at 13:19, p. 773, n. 3).

15. *SÛRAT AL-ḤIJR*

Makkan: 99 *'âyahs*

This is also a Makkan *sûrah* which deals with the fundamentals of the faith – monotheism, the truth of the Messengership (*risâlah*), resurrection, reward and punishment. It draws attention to the destruction of the previously unbelieving and sinful nations, particularly the Thamûd people, to whom Prophet Ṣâlih, peace be on him, was sent. They lived in al-Ḥijr, a region in north Arabia between Madina and Syria, where their ruins are still visible. The *sûrah* is named after it. This account is given in the context of the theme that all the previous Prophets and Messengers of Allah were opposed and ridiculed by the unbelievers of their respective peoples. The *sûrah* also refers to the creation of 'Âdam, peace be on him, and the disobedience of Iblîs who vowed to endeavour to misled men. It concludes by consoling the Prophet Muhammad, peace and blessings of Allah be on him, reminding him of Allah's great favour in sending down the Qur'ân on him, asking him to bear with patience the opposition and enmity of the unbelievers of his own community and giving him the good tidings of Allah's help and victory in the near future.

سُورَةُ الحِجْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر 1. *'Alif-Lâm-Râ.*[1]
تِلْكَ ءَايَٰتُ These are the signs[2] of
ٱلْكِتَٰبِ the Book and
وَقُرْءَانٍ مُّبِينٍ ١ a Qur'ân open and clear.[3]

رُّبَمَا يَوَدُّ 2. Perhaps[4] there would wish[5]
ٱلَّذِينَ كَفَرُوا۟ لَوْ those who disbelieve if only
كَانُوا۟ مُسْلِمِينَ ٢ they had been Muslims.[6]

ذَرْهُمْ يَأْكُلُوا۟ 3. Leave[7] them alone to eat
وَيَتَمَتَّعُوا۟ and enjoy[8]
وَيُلْهِهِمُ and let there beguile[9] them
ٱلْأَمَلُ the hope;

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 14:5, p. 787, n. 1.

[3] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:8, p. 728, n. 11

[4] ربما ***rubamâ*** = perhaps, maybe, possibly.

[5] يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 4:42, p. 259, n. 2.

[6] The unbelievers will say so when they will see the horror of the Day of Judgement and the mercy shown to the believers.

[7] The address is to the Prophet and the Muslims. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 9:86, p. 614, n. 12).

[8] يتمتعوا ***yatamatta'û***(*na*) = they enjoy, relish, (v. ii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. The terminal *nûn* is dropped because of a hidden *'an* before the verb. See *tamatta'û* at 14:30, p. 798, n. 7.

[9] يله ***yulhi***(*hî*) = he or it beguiles, distracts, diverts (v. iii. m. s. impfct. from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. The final *yâ'* is dropped because of a hidden *'an* before the verb. See *lahw* at 6:70, p. 418, n. 10).

فَسَوْفَ يَعْلَمُونَ ③	for soon they will know.[1]
وَمَآ أَهْلَكْنَا	4. And We destroyed[2] not
مِن قَرْيَةٍ إِلَّا وَلَهَا	any habitation[3] but it had
كِتَابٌ مَّعْلُومٌ ④	a writ[4] known.
مَّا تَسْبِقُ	5. Neither can there forestall[5]
مِنْ أُمَّةٍ أَجَلَهَا	any people its term,[6]
وَمَا يَسْتَـْٔخِرُونَ ⑤	nor can they defer.[7]
وَقَالُواْ يَـٰٓأَيُّهَا ٱلَّذِى	6. And they say: "O you on
نُزِّلَ عَلَيْهِ	whom has been sent down
ٱلذِّكْرُ	the recital,[8]
إِنَّكَ لَمَجْنُونٌ ⑥	you indeed are possessed."[9]
لَّوْ مَا تَأْتِينَا	7. "Why not come up to us
بِٱلْمَلَـٰٓئِكَةِ إِن كُنتَ	with the angels, if you are
مِنَ ٱلصَّـٰدِقِينَ ⑦	of the truthful?"[10]
مَا نُنَزِّلُ	8. " We send down[11] not
ٱلْمَلَـٰٓئِكَةَ	the angels
إِلَّا بِٱلْحَقِّ	except with the truth;[12]
وَمَا كَانُوٓاْ إِذًا	nor can they be then

1. i. e., they will know the consequences of their unbelief and sins.

2. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 10:13, p. 640, n. 10).

3. i. e., the people of the habitation. قرية **qaryah** (s.; pl. قرى **quran**) = habitation, town, village, hamlet. See at 12:82, p. 752, n. 9.

4. i. e., an appointed time decreed and written. كتاب **kitâb** = writing, writ, prescript, book, document, contract. See at 13:38, p. 781, n. 11.

5. تسبق **tasbiqu**= she or it forestalls, precedes, happens or acts before (v. iii. f. s. impfct. from *sabaqa* [[*sabq*], to be or act before. See *sabaqat* at 11:110, p. 717, n. 3).

6. أجل **'ajal** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 14:10, p. 790, n. 6.

7. يستأخرون **yasta'khirûna** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara,* form X from the root *'akhr*. See at 10:49, p. 655, n. 6).

8. i. e., Allah's *wahy*, the Qur'ân. (*dhikr* is another name for the Qur'ân. See 21:50). ذكر **dhikr** = citation, recollection, mention, reminder, recital. See at 7:62, p. 490, n. 6.

9. مجنون **majnûn** (s.; pl. *majânîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide.

10. The unbelievers disbelieved the Prophet and asked him to bring an angel to vouchsafe for him. صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:51, p. 741, n. 11).

11. ننزل **nunazzilu** = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *tunazzala* at 9:64, p. 604, n. 6).

12. i. e., the truth about the threatened punishment -- the punishment itself. حق **ḥaqq** = right, truth, duty, liability, legal claim, justification. See at 3:112, p. 200, n. 3.

مُنظَرِينَ ٨	given respite.[1]
إِنَّا نَحْنُ	9. We, indeed We
نَزَّلْنَا الذِّكْرَ	have sent down[2] the recital;[3]
وَإِنَّا لَهُۥ	and verily We are of it
لَحَٰفِظُونَ ٩	the Protectors.[4]
وَلَقَدْ أَرْسَلْنَا	10. And indeed We had sent
مِن قَبْلِكَ	out[5] before you
فِي شِيَعِ	among the parties[6]
ٱلْأَوَّلِينَ ١٠	of old.[7]
وَمَا يَأْتِيهِم	11.And never did there come
مِّن رَّسُولٍ	to them any Messenger
إِلَّا كَانُوا۟ بِهِۦ	except that they used to
يَسْتَهْزِءُونَ ١١	deride[8] at him.
كَذَٰلِكَ نَسْلُكُهُۥ فِي	12.Thus do We let it enter[9]
قُلُوبِ ٱلْمُجْرِمِينَ ١٢	the hearts of the sinful.[10]
لَا يُؤْمِنُونَ بِهِۦ	13. They do not believe in it;
وَقَدْ خَلَتْ	though there has gone by
سُنَّةُ ٱلْأَوَّلِينَ ١٣	the way[11] of those of old.

---

1. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see. See at 7:15, p. 469, n. 6).

2. This is a repeated emphasis on the fact that Allah sent down the Qur'ân, which was not at all the Prophet's making. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nunazzilu* at 15:8, p. 808, n. 11).

3. i. e., the Qur'ân. See n. 8 on the previous page.

4. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 12:63, p. 745, n. 5).

5. Messengers had previously been sent out and scriptures sent down by Allah. So Muḥammad's (peace and blessings of Allah be on him) having been sent out as a Messenger was nothing novel. They were also men, not angels. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 14:4, p. 786, n. 9).

6. i. e., communities. شيع ***shiya'*** (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents, . See at 6:65, p. 417, n. 4.

7. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old.

8. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See at 11:8, p. 680, n.8).

9. i. e., We make disbelief enter their hearts because of their mocking. نسلك ***nasluku*** = we insert, make enter (v. i. pl. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert).

10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, sinners, culprits, sinful (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 14:49, p. 805, n. 2).

11. i. e., the way the previous sinners have been punished. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).

وَلَوْ فَتَحْنَا 14. And even if We opened[1]
عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ to them a gate of the heaven
فَظَلُّوا۟ and they continued[2]
فِيهِ يَعْرُجُونَ ⑭ ascending[3] into it;

لَقَالُوٓا۟ 15. They would surely say:
إِنَّمَا سُكِّرَتْ "Intoxicated[4] has but been
أَبْصَٰرُنَا our eyes.[5]
بَلْ نَحْنُ قَوْمٌ Nay, we are a people
مَّسْحُورُونَ ⑮ bewitched."[6]

Section (*Rukû'*) 2

وَلَقَدْ جَعَلْنَا 16. We have indeed set[7]
فِى ٱلسَّمَآءِ بُرُوجًا in the heaven towers[8]
وَزَيَّنَّٰهَا and have beautified[9] it
لِلنَّٰظِرِينَ ⑯ for the onlookers.[10]

وَحَفِظْنَٰهَا 17. And have secured[11] it
مِن كُلِّ شَيْطَٰنٍ against every Satan
رَّجِيمٍ ⑰ accursed.

إِلَّا مَنِ 18. But he that
ٱسْتَرَقَ ٱلسَّمْعَ steals[12] a hearing;

[1] فتحنا ***fataḥnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 6:43, p. 408, n. 3).

[2] ظلوا ***ẓallû*** = they were, continued to do, went on (v. iii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue).

[3] يعرجون ***ya'rujûna*** = they ascend, rise, mount (v. iii. m. pl. impfct. from *'araja* [*'urûj*], to ascend).

[4] It is emphasized here that the unbelievers' were so misguided that no miracle or bringing of the angels before them, as they demanded, not even making them ascend into the heaven, would make them believe. سكرت ***sukkirat*** = she or it was intoxicated (v. iii. f. s. past passive from *sakkara*, form II of *sakira* [*sakar/sukr*], to be drunk. See *sukârâ* at 4:43, p. 259, n.10.

[5] أبصار ***'abṣâr*** (sing. بصر ***baṣar***) = visions, sights, eyes, insight, discernment, perception. See at 14:42, p.802, n. 10).

[6] مسحورون ***masḥûrûn*** (pl.; s. *masḥûr*) = those bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See *tasḥara* at 7:132, p. 513, n. 7.

[7] جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 13: 38, p. 781, n.7).

[8] i. e., constellations . بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac. See at 4:77, p. 275, n. 10.

[9] زينا ***zayyannâ*** = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 6:108, p. 436, n. 10).

[10] ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (act. participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanzurûna* at 7:108, p. 507, n. 7).

[11] حفظنا ***ḥafiẓnâ*** = we secured, preserved, protected, guarded (v. i. pl. past from *ḥafiẓa* [(v. iii. m. pl. impfct. from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See *yaḥfaẓûna* at 13:11, p. 768, n. 2).

[12] استرق ***istaraqa*** = he stole, filched, pilfered (v. iii. m. s. past in form VIII of *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal. See *saraqa* at 12:81, p. 752, n. 6).

فَأَتْبَعَهُۥ	there pursues[1] him
شِهَابٌ	a luminous meteor[2]
مُّبِينٌ ﴿١٨﴾	open and clear.[3]
وَٱلْأَرْضَ	19. And the earth,
مَدَدْنَٰهَا	We have spread it out[4]
وَأَلْقَيْنَا فِيهَا	and have cast[5] therein
رَوَٰسِىَ	firmly fixed mountains;[6]
وَأَنۢبَتْنَا	and have caused to grow[7]
فِيهَا مِن كُلِّ شَىْءٍ	therein of everything
مَّوْزُونٍ ﴿١٩﴾	well-balanced.[8]
وَجَعَلْنَا لَكُمْ	20. And We have set for you
فِيهَا مَعَٰيِشَ	therein means of living,[9]
وَمَن	and for those
لَّسْتُمْ لَهُۥ	for whom you are not
بِرَٰزِقِينَ ﴿٢٠﴾	the providers.[10]
وَإِن مِّن شَىْءٍ	21. And there is not a thing
إِلَّا عِندَنَا	but with Us lies
خَزَآئِنُهُۥ	its stores[11];
وَمَا نُنَزِّلُهُۥٓ	and We do not send it down
إِلَّا بِقَدَرٍ	except in a measure[12]
مَّعْلُومٍ ﴿٢١﴾	determined.[13]

---

[1] أتبع **'atba'a** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 10:90, p. 669, n. 6).

[2] شهاب **shihâb** (s.; pl. *shuhub*)= blaze, luminous meteor, shooting star, flame.

[3] مبين **mubîn** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:8, p. 724, n. 11).

[4] The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). مددنا **madadnâ** = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See *madda* at 13:3, p. 764, n. 8).

[5] ألقينا **'alqaynâ** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 5:64, p. 361, n. 11).

[6] رواس **rawâsin** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 13:3, p. 764, n. 9.

[7] أنبتنا **'anbatnâ** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatat* at 2:261, p. 136, n. 10).

[8] موزون **mawzûn** = balanced, well-balanced, weighed, well-proportioned (pass. participle from *wazana* [*wazn/zianh*], to weigh. See *mîzân* at 11:84, p. 708, n. 4.

[9] معايش **ma'â'ish** (pl.; *s. ma'îshah*) = life, way of living, subsistence, means of living. See at 7:10, p. 476, n. 13.

[10] رازقين **râziqîn** (pl.; acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. (active participle from *razaqa*, to provide with the means of subsistence. See at 5:114, p. 387, n. 10).

[11] i. e., of provision. خزائن **khazâ'in** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores . See at 6:50, p. 410, n. 4.

[12] قدر **qadar** = measure, quantity, destiny.

[13] معلوم **ma'lûm** = known, determined, fixed (pass. participle from *'alima* [*'ilm*], to know).

وَأَرْسَلْنَا الرِّيَاحَ	22. And We send the winds[1]
لَوَاقِحَ	impregnating;[2]
فَأَنزَلْنَا	and We send down
مِنَ السَّمَاءِ مَاءً	from the sky water and
فَأَسْقَيْنَاكُمُوهُ	thus give it to you to drink;[3]
وَمَا أَنتُمْ لَهُ	and you are not of it
بِخَازِنِينَ ﴿٢٢﴾	the keepers of reservoirs.[4]
وَإِنَّا لَنَحْنُ	23. And We, indeed We
نُحْيِ	give life[5]
وَنُمِيتُ	and cause to die;[6]
وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾	and We are the Inheritors.[7]
وَلَقَدْ عَلِمْنَا	24. And We indeed know
الْمُسْتَقْدِمِينَ مِنكُمْ	who of you have gone before[8]
وَلَقَدْ عَلِمْنَا	and We indeed know
الْمُسْتَأْخِرِينَ ﴿٢٤﴾	who come afterwards.[9]
وَإِنَّ رَبَّكَ	25. And verily your Lord
هُوَ يَحْشُرُهُمْ	shall assemble[10] them.
إِنَّهُ حَكِيمٌ	He indeed is All-Wise,
عَلِيمٌ ﴿٢٥﴾	All-Knowing.

1. رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds.

2. i. e., bearing pollens and impregnating plants and trees, and bearing the cloud-forming vapour. لواقح *lawâqiḥ* (f. pl.; s. *lâqiḥah*, m. *lâqiḥ*) = impregnating, pollinating, fecundating, pollen-bearing (act. participle from *laqaḥa* [*laqḥ*], to impregnate, pollinate)

3. أسقينا *'asqaynâ* = we gave to drink, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

4. خازنين **khâzinîn** (pl.; acc./gen/ of *khâzinûn*; s. *khâzin*) = keepers of reservoirs, stockists, treasurers (act. participle from *khazana* [*kahzn*], to store, to hoard).

5. نحي **nuḥyî** = we give life, animate, enliven (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *yuḥyî* at 10:56, p. 657, n. 6).

6. نميت **numîtu** = we cause to die, put to death (v. i. pl. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See *yumîtu* at 10:56, p. 657, n. 8).

7. i. e., Allah will exist after the destruction and end of all the creation, and to Him will return everyone after resurrection for judgement and recompense. وارثون **wârithûn** (pl.; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *'awrathnâ* at 7:137, p. 515, n. 3).

8. i. e., who have passed away. مستقدمين *mustaqdimîn* (pl.; acc./gen. of *mustaqdimûn*; s. *mustaqdim*) = those who go in advance, seek to bring forward, to have in advance (act. participle from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 10:49, p. 655, n. 7).

9. مستأخرين **musta'khirîn** (pl.; acc./gen. of *musta'khirûn*; s. *musta'khir*) = those who come afterwards, late-comers, those who seek to delay (act. participle from *ista'khara*, form X from the root *'akhr*. See *yasta'khirûna* at 15:5, p. 808, n. 7).

10. i. e., after resurrection on the Day of Judgement. يحشر **yaḥshuru** = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*ḥashr*], to gather. See **naḥshuru** at 10:45, p. 653, n. 9).

Section (*Rukû'*) 3

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ 26. And We created man
مِن صَلْصَٰلٍ from dry clay,[1]
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ of mud[2] moulded.[3]

وَٱلْجَآنَّ 27. And the jinn
خَلَقْنَٰهُ مِن قَبْلُ We had created before
مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ from the fire of hot wind.[4]

وَإِذْ قَالَ رَبُّكَ 28. And when your Lord said
لِلْمَلَٰٓئِكَةِ to the angels:
إِنِّى خَٰلِقٌۢ بَشَرًا "I am going to create man[5]
مِّن صَلْصَٰلٍ from the dry clay,
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ of mud moulded."

فَإِذَا سَوَّيْتُهُۥ 29. "So when I have made
وَنَفَخْتُ فِيهِ him up[6] and have blown[7] into
مِن رُّوحِى him of My life-giving spirit,
فَقَعُوا۟ لَهُۥ you all fall down[8] to him
سَٰجِدِينَ ﴿٢٩﴾ making prostration."[9]

فَسَجَدَ 30. So the angels prostrated
ٱلْمَلَٰٓئِكَةُ themselves,[10]

---

[1] صلصال **ṣalṣâl** = dry clay.

[2] حمأ **ḥama'** = mud, mire.

[3] مسنون **masnûn** = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from *sanna* [*sann*], to mould, to prescribe. See *sunnah* at 15:13, p. 809, n. 11.

[4] i. e., smokeless windy blaze of fire. سموم **samûm** (f. s.; pl. *samâ'im*) = hot wind, hot sandstorm, simoom.

[5] بشر **bashar** = man, human being, mankind.

[6] سويت **sawwaytu** = I made up, made even, smoothed down, equalized, put on the same level, put in order (v. i. s. from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *yastawî* at 13:16, p. 770, n. 13).

[7] نفخت **nafakhtu** = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See *yunfakhu* at 6:73, p. 421, n. 3).

[8] قعوا **qa'û** = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna*, *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

[9] ساجدين **sâjidîn** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 12:4, p. 723, n. 4).

[10] سجد **sajada** = he prostrated himself, made obeisance. See n. 9 above.

كُلُّهُمْ أَجْمَعُونَ ٣٠	all of them together.
إِلَّآ إِبْلِيسَ	31. Except Iblîs;
أَبَىٰٓ أَن يَكُونَ مَعَ	he refused[1] to be with
ٱلسَّٰجِدِينَ ٣١	those prostrating themselves.
قَالَ يَٰٓإِبْلِيسُ	32. He said: "O Iblîs,
مَا لَكَ	what is the matter with you
أَلَّا تَكُونَ مَعَ	that you do not be with those
ٱلسَّٰجِدِينَ ٣٢	prostrating themselves?"
قَالَ لَمْ أَكُن	33. He said: "I would not be
لِّأَسْجُدَ	the one to prostrate myself[2]
لِبَشَرٍ خَلَقْتَهُۥ	to a man You have created
مِن صَلْصَٰلٍ مِّنْ حَمَإٍ	from dry clay[3] of mud[4]
مَّسْنُونٍ ٣٣	moulded."[5]
قَالَ فَٱخْرُجْ	34. He said: "Then get out[6]
مِنْهَا	from there,
فَإِنَّكَ رَجِيمٌ ٣٤	you indeed are accursed."[7]
وَإِنَّ عَلَيْكَ	35. "And verily on you lies
ٱللَّعْنَةَ	the curse[8]

---

[1] أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah,* to refuse. to decline. See at 2:34, p. 18, n. 5; and *ya'bâ* at 9:32, p. 580, n. 5).

[2] أسجد ***'asjuda(u)*** = I prostrate myself, make obeisance (v. i. s. impfct. from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. The final letter takes *fathah* because of a hidden *'an* in *li* coming before the verb. See *sâjidîn* at 15:29, p. 813, n.9).

[3] صلصال ***salṣâl*** = dry clay.See at 15:26, p. 813, n. 1.

[4] حما ***ḥama'*** = mud, mire. See at 15:26, p. 813, n. 2

[5] مسنون ***masnûn*** = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from *sanna* [*sann*], to mould, to prescribe. See *sunnah* at 15:13, p. 809, n. 11 and at 15:26, p. 813, n. 3).

[6] اخرج ***ukhruj*** = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 12:31, p. 733, n. 4).

[7] رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See *rajamnâ* at 11:91, p. 711, n. 4).

[8] i. e., exclusion from Allah's mercy and paradise. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 13:25, p. 775, n. 3.

إِلَىٰ يَوۡمِ ٱلدِّينِ ٣٥ till the Day of Judgement."[1]

قَالَ رَبِّ 36. He said: " My Lord,
فَأَنظِرۡنِيٓ give me respite[2]
إِلَىٰ يَوۡمِ till the day
يُبۡعَثُونَ ٣٦ they will be resurrected."[3]

قَالَ فَإِنَّكَ 37. He said: "You indeed are
مِنَ ٱلۡمُنظَرِينَ ٣٧ of those given respite."[4]

إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ 38. "Till the day of the time
ٱلۡمَعۡلُومِ ٣٨ known."[5]

قَالَ رَبِّ بِمَآ 39. He said: "My Lord, since
أَغۡوَيۡتَنِي You have made me go astray,[6]
لَأُزَيِّنَنَّ لَهُمۡ I shall surely embellish[7] to
فِي ٱلۡأَرۡضِ them in the earth[8] and
وَلَأُغۡوِيَنَّهُمۡ shall surely lead them astray[9]
أَجۡمَعِينَ ٣٩ all of them."

إِلَّا عِبَادَكَ 40. "Except Your servants[10]
مِنۡهُمُ from among them
ٱلۡمُخۡلَصِينَ ٤٠ rendered unblemished.[11]

---

1. دين **dîn** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 12:76, p. 750, n. 5.

2. أنظر **'anẓir** = give a respite (v. ii. m. s. imperative from *'anẓara,* form IV of *naẓara* [*naẓar/manẓar*], to see. See at 7:14, p. 469, n. 4).

3. يبعثون **yub'athûna** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yab'athu* at 7:14, p. 469, n. 5).

4. منظرين **munẓarîn** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*. See n. 2 above. See at 7:14, p. 469, n. 6).

5. i. e., the day on which the time of death of all created beings has been fixed and which is known to Allah and which will take place before resurrection. (see *Tafsîr al-Qurṭubî*, X, 27). معلوم **ma'lûm** = known, determined, fixed (pass. participle from *'alima* [*'ilm*], to know. See at 15:21, p. 811, n. 13.

6. Note that Iblîs, out of his arrogance, blamed Allah for his own fault . أغويت **'aghwayta** = you made go astray, lured, misled (v. ii. m. s. past from *'aghwâ* , form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See at 7:16, p. 469, n. 7).

7. لأزينن **la+'uzayyinanna** = I shall surely embellish, adorn, beautify, make charming, make seem good (v. i. s. impfct. emphatic from *zayyana,* form II of *zâna* [*zayn*], to decorate, adorn. See *zayyannâ* at 15:16, p. 810, n. 9).

8. i. e., their going astray and doing the prohibited deeds in the earth.

9. لأغوين **la+'ughwiyanna**= I shall surely mislead, lead astray (v. i. s. impfct. emphatic from *'aghwâ*. See n. 6 above).

10. عباد **'ibâd** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 9:104, p. 622, n. 12).

11. i. e., those whom You enable to remain unblemished. مخلصين **mukhlaṣîn** (pl.; acc./geneitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 12:24, p. 730, n. 10).

قَالَ هَٰذَا صِرَٰطٌ	41. He said: "This is a way[1]
عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾	upon Me,straight and right."[2]
إِنَّ عِبَادِي	42. "Verily My servants,
لَيْسَ لَكَ عَلَيْهِمْ	you shall not have over them
سُلْطَٰنٌ	any authirty,[3]
إِلَّا مَنِ ٱتَّبَعَكَ	save those who follow[4] you
مِنَ ٱلْغَاوِينَ ﴿٤٢﴾	of the misguided ones."[5]
وَإِنَّ جَهَنَّمَ	43. "And verily hell is
لَمَوْعِدُهُمْ	their appointed place,[6]
أَجْمَعِينَ ﴿٤٣﴾	of all of them."
لَهَا سَبْعَةُ أَبْوَٰبٍ	44. "It has seven gates,
لِكُلِّ بَابٍ مِّنْهُمْ	for each of these gates
جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾	is a section[7] assigned."[8]

Section (*Rukû'*) 4

إِنَّ ٱلْمُتَّقِينَ	45. Verily the righteous[9] will
فِي جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾	be in gardens and springs.[10]
ٱدْخُلُوهَا	46. "Enter you all therein
بِسَلَٰمٍ	with peace,
ءَامِنِينَ ﴿٤٦﴾	being safe and secure."[11]

---

[1] i. e., showing this way to remain unblemished is My duty, and this way is straight and right. (See *Ṣafwat*, 337). صراط *ṣirâṭ* = way, path, road. See at 6:87, p. 426, n. 5.

[2] مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 6:39, p. 416, n. 9).

[3] i. e., those who follow the straight way taught by Allah through His Messengers will be unblemished and Satan will have no authority over them. سلطان *sulṭân* = authority, mandate, rule, sanction. See at 14:22, p. 795, n. 3.

[4] اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 12:108, p. 761, n. 6).

[5] غاوين *ghâwîn* (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *'aghwayta* at 15:39, p. 815, n. 6).

[6] i. e., those who go astray and follow Satan, their appointed place in the hereafter is hell. موعد *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:81, p. 707, n. 3.

[7] i. e. there are seven grades of hell, each grade is for a particular class of the followers of Satan. جزء *juz'* (pl. *ajzâ'*) = portion, part, piece, section, division. See at 2:260, p. 136, n. 3.

[8] مقسوم *maqsûm* = divided, apportioned, distributed, partitioned, assigned (passive participle from *qasama* [*qasm*], to divide. See *'aqsamtum*, at 14:14, p. 803, n. 10.

[9] متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:123, p. 632, n. 9).

[10] عيون *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See *'ayn* at 2:60, p. 28, n. 5.

[11] ءامنين *'âminîn* (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 12:99, p. 758, n. 3).

47. And We will efface[1] وَنَزَعْنَا
whatever is in their hearts[2] مَا فِي صُدُورِهِم
of spite,[3] مِّنْ غِلٍّ
as brethren,[4] إِخْوَانًا
being on couches[5] عَلَىٰ سُرُرٍ
facing one another.[6] مُّتَقَابِلِينَ ﴿٤٧﴾

48. There will not touch[7] لَا يَمَسُّهُمْ
them therein any weariness[8] فِيهَا نَصَبٌ
nor shall they from there وَمَا هُم مِّنْهَا
be evicted[9] ever. بِمُخْرَجِينَ ﴿٤٨﴾

49. Tell[10] My servants ۞ نَبِّئْ عِبَادِي
that I indeed am أَنِّي أَنَا
the Most Forgiving, الْغَفُورُ
the Most Merciful. الرَّحِيمُ ﴿٤٩﴾

50. And that My punishment وَأَنَّ عَذَابِي
is the punishment هُوَ الْعَذَابُ
most painful.[11] الْأَلِيمُ ﴿٥٠﴾

Section (*Ruk3*) 5

51. And tell them about وَنَبِّئْهُمْ عَن

---

[1] نزعنا ***naza'nâ*** = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 11:9, p. 680, n. 10).

[2] صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 11:5, p. 679, n. 3.

[3] غل ***ghill*** = malice, rancour, spite, hatred. See at 7:43, p. 481, n. 5.

[4] i. e., they will be abiding therein as brethren, without spite or malice against one another.

[5] سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches.

[6] متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalnâ* at 12:82, p. 752, n. 11).

[7] يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 11:48, p. 695, n. 7).

[8] نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship. See at 9:120, p. 630, n. 11.

[9] مخرجين ***mukhrajîn*** (pl.; acc./gen. of *mukhrajûn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *la+nukhrijanna* at 14:13, p. 791, n. 8).

[10] نبيء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *nunabbi'u* at 12:36, p. 735, n. 4).

[11] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 14:22, p. 795, n. 10.

ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾	the guests[1] of Ibrâhîm.
إِذۡ دَخَلُواْ عَلَيۡهِ	52.When they called on[2] him
فَقَالُواْ سَلَٰمٗا	and said: "*Salâm*."
قَالَ إِنَّا	He said: "We indeed are
مِنكُمۡ وَجِلُونَ ﴿٥٢﴾	of you in great fear."[3]
قَالُواْ لَا تَوۡجَلۡ	53.They said:"Be not scared;[4]
إِنَّا نُبَشِّرُكَ	We give you the good tidings[5]
بِغُلَٰمٍ عَلِيمٖ ﴿٥٣﴾	of a son[6] well informed."[7]
قَالَ	54. He said: "Are you giving
أَبَشَّرۡتُمُونِي	me the good tidings,
عَلَىٰٓ أَن مَّسَّنِيَ	though there has affected[8] me
ٱلۡكِبَرُ	the old age?[9]
فَبِمَ	Of what then are
تُبَشِّرُونَ ﴿٥٤﴾	you giving the good news?"
قَالُواْ	55. They said:
بَشَّرۡنَٰكَ	"We have given you the
بِٱلۡحَقِّ	good news in truth.
فَلَا تَكُن	So be not
مِّنَ ٱلۡقَٰنِطِينَ ﴿٥٥﴾	of those in despair."[10]

[1] i. e., the angels sent by Allah to Ibrâhîm (peace be on him), to give him the good news of a son to be born to him and to punish the sinful people of Lût, peace be on him. ضيف ***dayf*** = (s.; pl. *duyûf/'adyâf*) = guest, visitor. See at 11:78, p. 706, n. 2.

[2] . دخلوا ***dakhalû*** = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 12:99, p. 758, n. 1).

[3] وجلون ***wajilûun*** = those who are scared, apprehensive, afraid, in great fear.

[4] لا توجل ***lâ tawjal*** = do not be scared, afraid, apprehensive (v. ii. m. s. imperative {prohibition}, from *wajila* [*wajal/mawjal*], to be afraid, scared).

[5] نبشر ***nubashshiru*** = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bashara/bashira* [*bishr/bushr*], to be happy. See *bashsharnâ* at 11:71, p. 703, n. 11).

[6] غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 3:40, p. 171, n. 8.

[7] عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

[8] مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 12:87, p. 754, n. 9).

[9] Prophet Ibrâhîm, peace be on him, was 99 years old when his second son, Isḥâq, peace be on him, was born. كبر ***kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude. See at 14:39, p. 802, n. 1.

[10] قانطين ***qâniṭîn*** (pl.; acc./gen. of *qâniṭûn* ; s. *qâniṭ*) = those in despair, are disappointed, despaired, hopeless, pessimists, disheartened (act. participle from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair).

قَالَ 56. He said:
وَمَن يَقْنَطُ "And who does despair[1]
مِن رَّحْمَةِ رَبِّهِۦٓ of the mercy of his Lord
إِلَّا ٱلضَّآلُّونَ ٥٦ except the misguided ones?[2]

قَالَ فَمَا 57. He said: "Then what is
خَطْبُكُمْ the matter[3] with you,
أَيُّهَا ٱلْمُرْسَلُونَ ٥٧ O you the messengers?"[4]

قَالُوٓا۟ 58. They said:
إِنَّآ أُرْسِلْنَآ "We have been sent out[5] to
إِلَىٰ قَوْمٍ مُّجْرِمِينَ a people committing sins."[6]
٥٨

إِلَّآ 59."Except
ءَالَ لُوطٍ the companions[7] of Lûṭ.
إِنَّا لَمُنَجُّوهُمْ Surely We shall rescue[8] them,
أَجْمَعِينَ ٥٩ one and all."

إِلَّا ٱمْرَأَتَهُۥ 60."But not his wife.
قَدَّرْنَآ We have decreed[9] that
إِنَّهَا she indeed will be
لَمِنَ ٱلْغَٰبِرِينَ of those remaining behind."[10]
٦٠

[1] يقنط **yaqnaṭu** = he despairs, gives up hope, becomes disheartened, is hopeless, disappointed (v. iii. m. s. impfct. from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *qâniṭîn* at 15:55, p. 818, n. 10)

[2] ضالون **ḍâllûn** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 3:90, p. 191, n. 4).

[3] خطب **khaṭb** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See 12:51, p. 741, n. 5.

[4] مرسلون **mursalûn** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *mursal* at 13:43, p.783, n.3.

[5] أرسلنا **'ursilnâ** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See n. 4 above. Also see at 11:71, p. 703, n. 8).

[6] i. e., the sinful people of Prophet Lûṭ, peace be on him. مجرمين **mujrimîn** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 15:12, p. 809, n. 10).

[7] آل **'âl** = family, kinsfolk, companions, partisans.

[8] منجو **munajjû(n)** (pl.; s. *munajjin*) = those who rescue, deliver, save (act. participle from *najjâ*, from II of *najâ* [*najw/ najâ'/ najâh*], to save. The terminal **nûn** is dropped because of the genitive construction. See *nujjiya* at 12:110, p. 762, n. 6).

[9] قدرنا **qaddarnâ** = determined, decreed, assessed, estimated (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 10:4, p. 637, n. 7).

[10] She, being an unbeliever, remained with the sinners and was destroyed. غابرين **ghâbirîn** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away).

Section (*Rukû'*) 5

فَلَمَّا جَآءَ 61. So when there came
ءَالَ لُوطٍ to the people Lûṭ
ٱلْمُرْسَلُونَ ٦١ the Messengers;

قَالَ إِنَّكُمْ 62. He said: "You are
قَوْمٌ مُّنكَرُونَ a people unknown."[1]
٦٢

قَالُوا۟ بَلْ 63. They said: "Nay,
جِئْنَٰكَ we have come to you
بِمَا كَانُوا۟ with that which they
فِيهِ يَمْتَرُونَ ٦٣ have been in doubt about."[2]

وَأَتَيْنَٰكَ 64. "And we have come to
بِٱلْحَقِّ you with the truth;[3]
وَإِنَّا and we are
لَصَٰدِقُونَ ٦٤ indeed speaking the truth."[4]

فَأَسْرِ 65. "So set out[5]
بِأَهْلِكَ with your people
بِقِطْعٍ مِّنَ ٱلَّيْلِ by a section[6] of the night and
وَٱتَّبِعْ أَدْبَٰرَهُمْ you follow[7] in their rear;[8]
وَلَا يَلْتَفِتْ and let there not look back[9]

---

[1] When the angels in the form of human beings came to Prophet Lûṭ, peace be on him, he could not recognize them and asked about their intentions in visiting him. منكرون ***munkarûn*** (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkar* at 9:71, p. 608, n. 5.

[2] The angels divulged their identity and said they had come by the command of Allah to inflict on his unbelieving and sinful people the punishment which he had warned them against but which they had been doubting and scoffing at. يمترون ***yamtarûna*** = they doubt, entertain doubts, are sceptical, are in doubt (v. iii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 6:2, p. 392, n. 5).

[3] i. e., having been actually commissioned by Allah and to carry out the actual punishment, not simply the threat of it.

[4] صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:82, p. 753, n. 1).

[5] The angels advised Prophet Lûṭ, peace be on him, to set out with his believing followers at dead of night to a place of safety which he was informed of and not to look back; for the horrible punishment was descended on the unbelievers in the wake of the believers' departure from their land. اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 11:81, p. 706, n. 9).

[6] i. e., after the elapse of a section of the night. قطع ***qiṭ'*** = part, segment, portion, sections. See *qita'* at 11:81, p. 706, n. 11.

[7] اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 10:109, p. 676, n. 3).

[8] In order to see that none of the believers stay behind. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 8:15, p. 552, n. 2.

[9] لا يلتفت ***lâ yaltafit*** = let him not look back, he must not look back, turn round (v. iii. m. s. imperative (prohibition) *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See at 11:81, p. 706, n. 11).

مِنكُمۡ أَحَدٞ of you anyone
وَٱمۡضُواْ حَيۡثُ and make off[1] to where
تُؤۡمَرُونَ ٦٥ you are commanded."[2]

وَقَضَيۡنَآ إِلَيۡهِ 66. And We decreed[3] to him
ذَٰلِكَ ٱلۡأَمۡرَ this sentence
أَنَّ دَابِرَ هَٰٓؤُلَآءِ that the back[4] of these people
مَقۡطُوعٞ will be cut off[5]
مُّصۡبِحِينَ ٦٦ when rising in the morning.[6]

وَجَآءَ أَهۡلُ ٱلۡمَدِينَةِ 67. And the people of the
يَسۡتَبۡشِرُونَ ٦٧ town came rejoicing.[7]

قَالَ إِنَّ هَٰٓؤُلَآءِ 68. He said: " These people
ضَيۡفِي are my guests.
فَلَا تَفۡضَحُونِ ٦٨ So do not disgrace me."[8]

وَٱتَّقُواْ ٱللَّهَ 69."And fear[9] Allah and
وَلَا تُخۡزُونِ ٦٩ do not put me to shame."[10]

قَالُوٓاْ 70. They said:
أَوَلَمۡ نَنۡهَكَ "Did we not forbid you
عَنِ ٱلۡعَٰلَمِينَ ٧٠ about all the beings?"[11]

---

1. امضوا ***umḍû*** = go away, make off (v. ii. m. pl. imperative from *maḍâ (muḍiy)* to go away, leave, pass. See *maḍat* at 8:38, p. 560, n. 7).

2. تؤمرون ***tu'marûna*** = you are commanded, bidden, asked, ordered (v. ii. m. pl. impfct. passive from *'amara* [*'amr*], order, command. See *'amara* at 12:68, p.747, n. 6).

3. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See *qaḍâ* at 12:68, p. 747, n. 8).

4. دابر ***dâbir*** = root, extremity, past. See at 8:7, p. 548, n. 6).

5. i. e., they will be destroyed. *qata'a dâbir al-shay* is an idiom meaning "to destroy the thing". مقطوع ***maqṭû'*** = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

6. مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥû* at 11:94, p. 712, n. 5).

7. i. e., the sinful people of the town of Lût, peace be on him, came to him rejoicing at the arrival of the young men (angels) and desiring to commit the shameful deed with them. يستبشرون ***yastabshirûna*** = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 9:124, p. 633, n. 1).

8. لا تفضحوا ***lâ tafḍaḥû*** + *ni*(*nî*) [pronominal ني *nî* is shortened to ن *ni*) = do not disgrace, humiliate, dishonour (me), put me to shame (v. ii. m. pl. imperative {prohibition} from *faḍaḥa* [*faḍḥ*], to expose, to disgrace).

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 9:118, p. 630, n. 2).

10. لا تخزوا ***lâ tukhzû*** + *ni*(*nî*)= you (all) do not disgrace, humiliate, degrade (me), put me to shame (v. ii. m. pl. imperative {prohibition} from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:78, p. 706, n.1).

11. i. e., did we not forbid you to entertain and protect anyone?

قَالَ هَٰٓؤُلَآءِ 71. He said: "These are
بَنَاتِيٓ my daughters,[1]
إِن كُنتُمْ فَٰعِلِينَ ٧١ if you are to do."[2]

لَعَمْرُكَ 72. By your life,[3]
إِنَّهُمْ they indeed were
لَفِي سَكْرَتِهِمْ in their intoxication[4]
يَعْمَهُونَ ٧٢ roaming blindly.[5]

فَأَخَذَتْهُمُ 73. So there seized[6] them
ٱلصَّيْحَةُ the thunderous blast[7]
مُشْرِقِينَ ٧٣ while they were rising up.[8]

فَجَعَلْنَا عَٰلِيَهَا 74. So We made its upside
سَافِلَهَا its downside;[9]
وَأَمْطَرْنَا عَلَيْهِمْ and We rained[10] on them
حِجَارَةً مِّن سِجِّيلٍ stones[11] of baked clay.[12]
٧٤

إِنَّ فِي ذَٰلِكَ 75. Verily therein are
لَءَايَٰتٍ sure signs
لِّلْمُتَوَسِّمِينَ ٧٥ for those who see closely.[13]

وَإِنَّهَا 76. And verily it is

---

[1] Prophet Lûṭ, peace be on him, pointed out to his daughters or the daughters of his people, mentioning them as his daughters.

[2] i. e., if you intend to marry and enjoy them.

[3] The address is to Prophet Muḥammad, peace and blessings of Allah be on him. Allah may take an oath by anything He likes; but a creature may do so only by Allah. Allah here makes an oath by the life of the Prophet in order to honour him. عمر **'amr** (the oath form of *'umr;* pl. *'a'mâr*) = life, life span, age.

[4] سكرات **sakarât** (pl.; s. *sakrah*) = intoxication, drunkenness.

[5] يعمهون **ya'mahûna** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 10:11, p. 640, n. 2).

[6] أخذت **'akhadhat** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 11:94, p. 712, n. 3).

[7] See 11:67, p. 702, n. 4. صيحة **ṣayḥah** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 11:94, p. 712, n. 4.

[8] i. e. rising up in the morning. مشرقين **mushriqîn** (pl.; acc./gen. of *mushriqûn*; s. *mushriq*) = those who rise, get up (act. participle from *'ashraqa*, from IV of *sharaqa* [*shaq/shurûq*], to rise).

[9] i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* stones, as mentioned here and at 11:82, p. 707. The ruins are still visible. سافل **sâfil** = downward, down, low, lowly (act. participle from *safala* [*sufûl/safâl*], to be low. See at 11:82, p. 707, n. 5.

[10] أمطرنا **'amṭarnâ** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 11:82, p. 707, n. 6.

[11] حجارة **ḥijârah** (sing. *ḥajar*) = stones. See at 11:82, p. 707, n. 7.

[12] سجيل **sijjîl** = stones of baked clay, brimstone. See at 11:82, p. 707, n. 8.

[13] متوسمين **mutawassimîn** (pl.; acc./gen. of *mutawassimûn*; s. *mutawassim*) = those who watch closely, look carefully, see attentively (act. participle from *tawassama*, form V of *wasama* [*wasm/simah*], to brand, to mark).

لَبِسَبِيلٍ	at the highway[1]
مُّقِيمٍ ٧٦	long established.[2]
إِنَّ فِي ذَٰلِكَ	77. Verily therein are
لَآيَةً لِّلْمُؤْمِنِينَ ٧٧	sure signs for the believers.
وَإِن	78. And indeed
كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ	the dwellers[3] of forests[4] were
لَظَٰلِمِينَ ٧٨	transgressors.[5]
فَٱنتَقَمْنَا	79. So We took vengeance[6]
مِنْهُمْ	on them;
وَإِنَّهُمَا	and they both are
لَبِإِمَامٍ مُّبِينٍ ٧٩	indeed on the open highway.[7]

Section (*Rukû'*) 6

وَلَقَدْ	80. And indeed there had
كَذَّبَ	disbelieved[8]
أَصْحَٰبُ ٱلْحِجْرِ	the inhabitants of al-Hijr[9]
ٱلْمُرْسَلِينَ ٨٠	the Messengers.
وَءَاتَيْنَٰهُمْ	81. And We had given them
ءَايَٰتِنَا	Our signs;[10]

[1] i. e., the highway of trade running from Yaman to Syria from time immemorial. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

[2] مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 14:40, p. 802, n. 3).

[3] أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 13:5, p. 766, n. 1).

[4] The "dwellers of the forests" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymân Nadwî, *Târîkh-i-Arḍ al-Qur'ân*, {Urdu text}, Vol. II, pp. 21-25). أيكة ***'aykah*** = jungle, forests, thicket.

[5] i. e., specially those who set partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 14:22, p. 795, n. 9).

[6] i. e. duly punished. انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 7136, p. 514, n. 11).

[7] امام ***imâm*** (pl. *a'immah*) = leader, guide, model., highway. See at 11:17, p. 683, n. 10.

[8] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:39, p. 652, n. 4).

[9] Al-Ḥijr is a region to the north of Madina, Arabia. The reference here is to the Thamûd people to whom Prophet Ṣâlih, peace be on him, was sent. By disbelieving him they indeed disbelieved all the Messengers. (See *Al-Bayḍâwî*, I, 534).

[10] Among the miracles shown to them was the she-camel which came out of stones and which they were forbidden to harm; but they disregarded it and killed her (See 91:14).

فَكَانُواْ عَنْهَا but they were from these
مُعْرِضِينَ ﴿٨١﴾ turning away.[1]

وَكَانُواْ يَنْحِتُونَ 82. And they used to carve[2]
مِنَ ٱلْجِبَالِ بُيُوتًا out of the mountains houses,[3]
ءَامِنِينَ ﴿٨٢﴾ feeling secure.[4]

فَأَخَذَتْهُمُ 83. So there seized[5] them
ٱلصَّيْحَةُ the thunderous blast
مُصْبِحِينَ ﴿٨٣﴾ while rising in the morning.[6]

فَمَآ أَغْنَىٰ عَنْهُم 84. And there availed[7] them
مَّا كَانُواْ not what they used to
يَكْسِبُونَ ﴿٨٤﴾ attain.[8]

وَمَا خَلَقْنَا 85. And We did not create[9]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth
وَمَا بَيْنَهُمَآ and all that is between them
إِلَّا بِٱلْحَقِّ except for the just cause.[10]
وَإِنَّ ٱلسَّاعَةَ And indeed the Hour[11]
لَآتِيَةٌ is sure to come.
فَٱصْفَحِ So pass over[12] with
ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ decent forbearance.

---

[1] معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 6:3, p. 392, n. 11).

[2] ينحتون ***yanḥitûna*** = they carve , exculpture, hew out, cut out (v. iii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew out. See *tanḥitûna* at 7:74, p. 495, n. 6).

[3] The ruins of these houses are still visible in al-Hijr region in north Arabia.

[4] ءامنين ***'âminîn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 15:46, p. 816, n. 11).

[5] أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:73, p. 822, n. 6).

[6] مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 15:66, p. 821, n. 6).

[7] أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 7:48, p. 483, n. 11).

[8] يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 10:8, p. 638, n. 12).

[9] خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 7:11, p. 468, n. 2).

[10] Allah created the heavens and the earth and all that is between them with purpose and for just reason, not aimlessly and for nothing. Nor did all these come into being automatically and out of "natural evolution". حق ***ḥaqq*** = right, truth, duty, liability, legal claim, justification, just cause. See at 15:8, p. 808, n. 12.

[11] i. e., the Hour of Resurrection.

[12] i. e., pass over the ridicule and opposition of the unbelievers. اصفح ***iṣfaḥ*** = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See at 5:13, p. 335, n. 10).

إِنَّ رَبَّكَ 86. Verily your Lord is
هُوَ ٱلْخَلَّٰقُ the Supreme Creator,[1]
ٱلْعَلِيمُ ﴿٨٦﴾ the All-Knowing.[2]

وَلَقَدْ ءَاتَيْنَٰكَ 87. We have just given you
سَبْعًا مِّنَ ٱلْمَثَانِى seven of the oft-repeated[3]
وَٱلْقُرْءَانَ ٱلْعَظِيمَ and the Qur'ân most grand.[4]
﴿٨٧﴾

لَا تَمُدَّنَّ عَيْنَيْكَ 88.Stretch not[5] your two eyes
إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ to what We have furnished[6]
أَزْوَٰجًا مِّنْهُمْ to some types[7] of them
وَلَا تَحْزَنْ عَلَيْهِمْ nor grieve[8] over them
وَٱخْفِضْ جَنَاحَكَ and lower[9] your wing[10]
لِلْمُؤْمِنِينَ ﴿٨٨﴾ for the believers.

وَقُلْ إِنِّىٓ 89. And say: "Verily I am
أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ the warner,open and clear.
﴿٨٩﴾

كَمَآ أَنزَلْنَا 90. As We have sent down
عَلَى ٱلْمُقْتَسِمِينَ on the partitioners,[11]
﴿٩٠﴾

ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ 91. Who set the Qur'ân
عِضِينَ ﴿٩١﴾ into parts.[12]

---

[1] خلاق ***Khallâq*** = Creator, Supreme Maker (act. participle in the intensive form of *fa''âl* from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:85, p. 824, n. 9.

[2] عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

[3] i. e., *sûrat al-Fâtihah* which consists of seven *'âyahs* and which is to be repeated in every prayer. مثانى ***mathânî*** = oft-repeated.

[4] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 14:6, p. 788, n. 2).

[5] لا تمدن ***lâ tamuddanna*** = you must not stretch, extend not (v. ii. m. s. imperative {prohibition] in the emphatic form from *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

[6] متعنا ***matta'nâ*** = we made (someone) enjoy., granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mut'/ mut'ah*], to take away. See at 10:98, p.672, n. 6).

[7] i. e., do not look with admiration or longing to what We have granted to some of the unbelievers. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 9:24, p. 486, n. 1.

[8] i. e., do not grieve over their unbelief and ingratitude. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 9:40, p. 594, n. 8).

[9] اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease).

[10] i. e., be kind and caring. ***janâḥ*** (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank.

[11] i. e., the Jews and the Christians who each believed in parts of the Book. مقتسمين ***muqtasimîn*** (pl.; acc./gen. of *muqtasimûn*; s. *muqtasim*) = those who be divided, fall into sects, partitioners (act. participle from *iqtasma*, form VIII of *qasama* [*qasm*], to divide. See *maqsûm* at 15:44, p. 816, n. 8.

[12] i. e., believing in some parts only. عضين ***'iḍîn*** (pl.; acc./gen. of *'iḍûn;* s. *'iḍah*) = parts, bits.

فَوَرَبِّكَ 92. So by your Lord,
لَنَسْـَٔلَنَّهُمْ We shall surely interrogate[1]
أَجْمَعِينَ ﴿٩٢﴾ them, all of them,

عَمَّا كَانُوا۟ 93. About what they use
يَعْمَلُونَ ﴿٩٣﴾ to do.

فَٱصْدَعْ 94.So come out openly[2] with
بِمَا تُؤْمَرُ what you are commanded[3] to
وَأَعْرِضْ عَنِ and turn away[4] from
ٱلْمُشْرِكِينَ ﴿٩٤﴾ the polytheists.

إِنَّا كَفَيْنَٰكَ 95. Surely We suffice[5] you
ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾ against the ridiculers;[6]

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ 96. Who set[7] with Allah
إِلَٰهًا ءَاخَرَ another god.
فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ So they will know.

وَلَقَدْ نَعْلَمُ 97. And indeed We know
أَنَّكَ يَضِيقُ صَدْرُكَ that dejected[8] is your heart[9]
بِمَا يَقُولُونَ ﴿٩٧﴾ at what they say.

1. i. e., on the Day of Judgement about your deeds and performances in the worldly life. لنسألن ***la+nas'alanna*** = we shall surely question, interrogate, enquire (v. i. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'altum* at 14:34, p. 799, n. 9).

2. i. e., give out and preach the message you have been given. This was an order to the Prophet, peace and blessings of Allah be on him, to preach what he had received through *wahy* from Allah disregarding the ridiculing and opposition of the unbelievers. The directive is universal for the Muslims in general for preaching the truth. اصدع ***iṣda'***= carry out, execute, come out openly, break, split (v. ii. m. s. imperative from *ṣada'a* [*ṣad'*] to split, to break, to overcome).

3. تؤمر ***tu'maru*** = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See *tu'marûna* at 15:65, p. 821, n. 2).

4. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

5. This is a consolation to the Prophet as well as the Muslims against the ridiculing and opposition of the unbelieving leaders; and an assurance that Allah will protect and help them. كفينا ***kafaynâ*** = we sufficed, were sufficient/ enough (v. i. pl. past from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 13:43, p. 783, n. 3).

6. مستهزءين ***mustahzi'în*** (acc./gen. of *mustahzi'ûn*; s. *mustahzi'*) = ridiculers, mockers, scoffers, deriders (act. participle from *istahza'a*, form X of *haza'a* [*haz' / huz'/ huzu'/huzû'/mahza'ah*] to mock, to ridicule, to make fun. See *yastahzi'ûna* at 15:11, p. 809, n. 8).

7. يجعلون ***yaj'alûna*** = they set, make, place, put, appoint (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *ja'alû* at 14:30, p. 798, n. 4).

8. يضيق ***yaḍîqu*** = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See *ḍâqa* at 11:77, p. 705, n. 6)

9. صدر ***ṣadr*** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front, beginning. See *ṣudûr* at 15:47, p. 817, n. 2.

فَسَبِّحْ 98. Hence proclaim[1] the glory
بِحَمْدِ رَبِّكَ along with the praise of your
وَكُن مِّنَ Lord and be of those
ٱلسَّٰجِدِينَ ۝٩٨ prostrating themselves.[2]

وَٱعْبُدْ رَبَّكَ 99. And worship your Lord
حَتَّىٰ يَأْتِيَكَ till there comes to you
ٱلْيَقِينُ ۝٩٩ the certitude.[3]

---

1. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ sibâḥah*] to swim, to float. See at 3:41, p. 172, n. 1).

2. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 15:29, p. 813, n. 9).

3. i. e., death. يقين ***yaqîn*** = certainty, certitude, conviction. See at 4:157, p. 315, n. 7.

16. *SÛRAT AL-NAḤL* (THE BEES)

Makkan: 128 'âyahs

This is another Makkan *sûrah* and like all other Makkan *sûrahs* it concentrates on the fundamentals of the faith – monotheism, particularly in respect of worship, *waḥy* and Messengership (*risâlah*), resurrection and judgement. In bringing home these themes it draws attention to the wondrous creation of Allah, the heavens, the sun and the moon, the stars, the earth, the mountains, the seas, the rivers, the trees and plants, the beasts and animals, all of which point unmistakably to the Creator and His Caring and Controlling Hand behind them. It also emphasizes that the sun, the moon, the stars, the earth, the seas, the rivers and everything else pay obeisance to Allah, have been subjected to well designed laws and made serviceable to man, with the implication that gratitude and worship are solely and exclusively due to Allah and that none of these natural phenomena, such as the sun, the moon, the stars, the mountains, the rivers, the trees, however gigantic and stupendous they might seem to be, deserves to be worshipped.

The *sûrah* is named *al-naḥl* (the bee) which is mentioned in its *'âyahs* 68-69 as one of Allah's wonderful creations with manifold benefits for mankind.

The *sûrah* starts with emphasizing the certainty of the day of Judgement and the truth of *waḥy* and *risâlah*. Then it reminds man of Allah's manifold graces on him and also of the fates of those who previously turned ungrateful to Allah. It also refers to some of the objections raised by the unbelievers of Makka, particularly their allegation that the Prophet, peace and blessings of Allah be on him, himself fabricated the Qur'ân with the help of certain persons, refuting the allegation strongly and pointing out that Allah sent down the Qur'ân with the angel Jibrîl and that it was the unbelievers themselves who fabricated the lie against the Prophet and the Qur'ân.

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَتَىٰٓ 1. There shall come[1]
أَمۡرُ ٱللَّهِ the command[2] of Allah.
فَلَا تَسۡتَعۡجِلُوهُۚ So do not seek to hasten[3] it.
سُبۡحَٰنَهُۥ Sacrosanct[4] is He
وَتَعَٰلَىٰ and All-Exalted is He above
عَمَّا يُشۡرِكُونَ ١ what they set as partners.

يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ 2. He sends down the angels

---

[1] أتى *'âtâ* = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See *'âtâ* at 3:180, p. 226, n. 7). The past tense is used here to denote the certainty and imminence of the event.

[2] i. e., the command for the resurrection and punishment which the unbelievers used to scoff at and ask for hastening. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:94, p. 712, n. 1.

[3] لا تستعجلوا ***lâ tasta'jilû*** = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilûna* at 13:6, p. 766, n.3).

[4] سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 12:108, p. 761, n.7.

بِٱلرُّوحِ مِنْ أَمْرِهِۦ	with the spirit[1] of His Order[2]
عَلَىٰ مَن يَشَآءُ	on whom He wills
مِنْ عِبَادِهِۦٓ	of His servants,
أَنْ أَنذِرُوٓاْ	that you warn[3]
أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠	that there is no god but I.[4]
فَٱتَّقُونِ ٢	So beware[5] of Me.
خَلَقَ ٱلسَّمَٰوَٰتِ	3. He created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth in truth.[6]
تَعَٰلَىٰ	All-Exalted[7] is He above
عَمَّا يُشْرِكُونَ ٣	what they set as partners.[8]
خَلَقَ ٱلْإِنسَٰنَ	4. He creates man
مِن نُّطْفَةٍ	from a drop;[9]
فَإِذَا هُوَ	and then lo, he is
خَصِيمٌ مُّبِينٌ ٤	a disputant[10] open and clear.[11]
وَٱلْأَنْعَٰمَ	5.And the grazing livestock[11]
خَلَقَهَا لَكُمْ	He has created them for you.
فِيهَا دِفْءٌ	In them are warmth[12]
وَمَنَٰفِعُ	and benefits;[13]
وَمِنْهَا تَأْكُلُونَ ٥	and of them you eat.

---

1. روح *rûḥ* (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *waḥy*. See at 4:171, p. 321, n. 4.

2. The *'âyah* emphasizes that Allah sends *waḥy* and *risâlah* to whomsoever He wills of His servants.

3. أنذروا *'andhirû* = you warn, caution (v. ii. m. pl. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See *'andhir* at 14:44, p. 903, n. 6.

4. All the Prophets were commissioned to deliver the message of monotheism (*tawhîd*) and to warn against the sin of setting partners with Allah in any form.

5. اتقوا *ittaqû* (*+ni*) = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 15:69, p. 821, n. 9).

6. The heavens and the earth, and all that exists, are created by Allah. They did not come into existence by themselves. So they are Allah's creation and do not deserve to be worshipped. Allah Alone deserves to be worshipped and obeyed.

7. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 10:18, p. 643, n. 2).

8. يشركون *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 10:18, p. 643, n. 3).

9. نطفة *nuṭfah* (s.; pl. *nuṭaf*) = drop, sperm.

10. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow into full manhood. خصيم *khaṣîm* (s.; pl. *khuṣamâ'/ khuṣmân*)= advocate, defender, one who controverts and argues (active participle in the scale of *fa'îl* from *khaṣama*, to defeat in argument, to discount. See at 4:105, p. 291, n. 12.

11. أنعام *'an'âm* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 10:21, p. 646, n. 3.

12. i. e., out of their wool and fur, which is used for getting warmth against cold. *dif'* = warmth, heat.

13. Some of the uses are mentioned in what follows. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 2:219, p. 107, n. 5.

وَلَكُمْ فِيهَا	6. And for you in these is
جَمَالٌ حِينَ	elegance[1] at the time
تُرِيحُونَ	you bring them to rest[2]
وَحِينَ	and at the time
تَسْرَحُونَ ٦	you take them out to graze.[3]
وَتَحْمِلُ	7. And they carry[4]
أَثْقَالَكُمْ	your loads[5]
إِلَىٰ بَلَدٍ	to a land
لَّمْ تَكُونُوا بَالِغِيهِ	you could not have reached[6]
إِلَّا بِشِقِّ الْأَنفُسِ	except with great difficulty.[7]
إِنَّ رَبَّكُمْ	Verily your Lord is
لَرَءُوفٌ رَّحِيمٌ ٧	Most Kind, Most Merciful.
وَالْخَيْلَ وَالْبِغَالَ	8. And horses[8] and mules[9]
وَالْحَمِيرَ	and donkeys,[10]
لِتَرْكَبُوهَا	that you may ride[11] them
وَزِينَةً	and as adornment.[12]
وَيَخْلُقُ	And He creates
مَا لَا تَعْلَمُونَ ٨	what you know not.
وَعَلَى اللَّهِ	9. And on Allah lies
قَصْدُ السَّبِيلِ	the design[13] of the way.[14]

1. جمال ***jamâl*** = beauty, grace, elegance, comeliness.

2. i. e., in the evening. تريحون ***turîḥûna*** = you give (someone) rest, let rest , put at ease (v. ii. m. pl. impfct. from *'arâḥa*, form IV of *râḥa* [*rûh/rîḥ/rawâḥ*], to go, to begin).

3. i. e., in the morning. تسرحون ***tasraḥûna*** = you take out (cattle) to graze, roam freely (v. ii. m. pl. impfct. from *saraḥa* [*surûḥ*], to go away, to graze {cattle} freely).

4. i. e., for the purposes of trade and commerce. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 13:8, p. 767, n. 2).

5. أثقال ***'athqâl*** (pl.; s. ثقل *thaqal*) loads, baggage.

6. بالغي ***bâlighî(n)*** (pl.; acc./gen. of *bâlighûn* : s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. See *bâlighû* at 7:135, p. 514, n. 9).

7. شق ***shiqq*** = trouble, difficulty, portion, half (بشق الأنفس *bi shiqq al-'anfus* is an idiom meaning: with great difficulty/hardship/effort).

8. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horses. See at 8:60, p. 569, n. 3.

9. بغال ***bighâl*** (pl.; s. *baghl*) = mules.

10. حمير ***ḥamîr*** (pl.; s. *ḥimâr*) = donkeys, asses

11. i. e., He has created them so that you may ride them and as adornment. تركبوا ***tarkabû***(*na*) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb, See *irkabû* at 11:40, p. 692, n. 8).

12. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, splendour. See at 11:15, p. 682, n. 10.

13. قصد ***qaṣd*** = design, purpose, object, intention, intent.

14. It is Allah Who prescribes and shows the way, i. e., Islam. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 15:76, p. 823, n. 1.

وَمِنْهَا جَآئِرٌ	And of it there is deviation.[1]
وَلَوْ شَآءَ	And if He willed
لَهَدَىٰكُمْ	He would have guided[2] you
أَجْمَعِينَ ٩	all together.

Section (*Ruk3*) 2

هُوَ ٱلَّذِيٓ أَنزَلَ	10.He it is Who sends down[3]
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water.
لَّكُم مِّنْهُ شَرَابٌ	For you thereof is drink;[4]
وَمِنْهُ شَجَرٌ	and out of it is vegetation[5]
فِيهِ تُسِيمُونَ ١٠	wherein you let cattle graze.[6]
يُنۢبِتُ لَكُم	11. He grows[7] for you there-
بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ	with crops[8] and olives,
وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ	date palms[9] and grapes[10]
وَمِن كُلِّ ٱلثَّمَرَٰتِ	and all the types of fruits.[11]
إِنَّ فِي ذَٰلِكَ لَأٓيَةً	Verily therein is a sign[12]
لِّقَوْمٍ يَتَفَكَّرُونَ ١١	for a people that reflect.[13]
وَسَخَّرَ	12. And He has made
لَكُمُ	serviceable[14] for you
ٱلَّيْلَ وَٱلنَّهَارَ	the night and the day,
وَٱلشَّمْسَ وَٱلْقَمَرَ	and the sun and the moon;

[1] i. e., deviation from the right way, Islam, and all types of polytheism and innovations. جائر ***jâ'ir*** (s.; pl. *jawrah/jârah*) = deviation, deviant, unjust, oppressor (act. participle from *jâra* [*jawr*], to deviate, oppress, persecute, wrong. See *mutajâwirah* at 13:4, p. 765, n. 1.

[2] هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 14:11, p. 791, n.3).

[3] أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 14:32, p. 799, n. 1).

[4] شراب ***sharâb*** (pl. *ashribah*) = drink, beverage. See at 2:259, p. 135, n. 2.

[5] شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, bushes, vegetation. See *shajarah* at 2:35, p. 19, n. 4.

[6] تسيمون ***tusîmûna*** = you let (cattle) graze, let wander (v. ii. m. pl. impfct. from *'asâma*, form IV of *sâma* [*sawm*], to offer for sale, to impose).

[7] ينبت ***yunbitu*** = he causes to sprout, makes grow, germinates, grows (v. iii. m. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatnâ* at 15:9, p. 811, n. 7).

[8] زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, fields. See at 14:38, p. 801, n. 3.

[9] نخيل ***nakhîl*** = palm, date palm. See at 13:4, p. 765, n. 3.

[10] أعناب ***'a'nâb*** (sing. *'inab*) = grapes, vines. See at 6:99, p. 433, n. 6.

[11] ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:38, p. 801, n. 7).

[12] ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 13:38, p. 781, n. 10.

[13] يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 13:4, p.765, n. 8).

[14] سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, sabdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 14:32, p. 799, n.4).

وَالنُّجُومُ مُسَخَّرَاتٌ	and the stars are subjected[1]
بِأَمْرِهِ	by His command.
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ	Verily therein are signs
لِقَوْمٍ يَعْقِلُونَ	for a people that understand.[2]
١٢	
وَمَا ذَرَأَ	13. And all that He has
لَكُمْ فِي الْأَرْضِ	created[3] for you in the earth
مُخْتَلِفًا أَلْوَانُهُ	of different[4] colours.
إِنَّ فِي ذَٰلِكَ لَآيَةً	Verily therein is a sign
لِقَوْمٍ يَذَّكَّرُونَ	for a people that take heed.[5]
١٣	
وَهُوَ الَّذِي	14. And He it is Who has
سَخَّرَ الْبَحْرَ	made serviceable the sea
لِتَأْكُلُوا مِنْهُ	that you may eat out of it
لَحْمًا طَرِيًّا	meat[6] fresh and succulent,[7]
وَتَسْتَخْرِجُوا مِنْهُ	and may extract[8] therefrom
حِلْيَةً تَلْبَسُونَهَا	ornaments[9] that you wear.
وَتَرَى الْفُلْكَ	And you see the ships[10]
مَوَاخِرَ فِيهِ	traversing[11] therein
وَلِتَبْتَغُوا	and that you may seek[12]
مِنْ فَضْلِهِ	of His bounty,
وَلَعَلَّكُمْ	and that you may
تَشْكُرُونَ ١٤	express gratitude.

1. i. e., they are subjected to definite courses of running and made useful for all in the universe. مسخرات ***musakhkharât*** (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 7:54, p. 487, n.2).

2. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 10:100, p. 673, n. 4).

3. ذرأ ***dhara'a*** = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 6:136, p. 448, n. 8).

4. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 6:141, p. 451, n. 7).

5. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 9:126, p. 633, n. 7).

6. i. e., of fish. لحم ***lahm*** (pl. *luhûm*) = meat, flesh.

7. طري ***tarîy*** = fresh, tender, succulent.

8. تستخرجوا ***tastakhrijû***(*na*) = you (all) extract, bring out, remove, derive, draw (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb, *ta'kulû*, which is governed by a hidden *'an* in *li* of motivation coming before it. See *istakhraja* at 12:76, p. 750, n. 3).

9. Such as pearls and corals.

10. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 14:32, p. 799, n. 5.

11. مواخر ***mawâkhir*** (f. pl.; s. *mâkhirah*) = those that traverse, move, plow, (active participle from *makhara* [*makhr/mukhûr*], to move, to shear).

12. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtagâ*, form VIII of *baghâ* [*baghâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* coming before the verb; See at 4:24, p. 250, n 7).

وَأَلْقَىٰ فِي ٱلْأَرْضِ	15. And He has cast[1] in the
رَوَٰسِيَ أَن	earth firm mountains[2] lest
تَمِيدَ بِكُمْ	it should swing[3] with you;
وَأَنْهَٰرًا وَسُبُلًا	and rivers and ways that you
لَّعَلَّكُمْ تَهْتَدُونَ (١٥)	may be on the right track.[4]
وَعَلَٰمَٰتٍ	16. And landmarks[5]
وَبِٱلنَّجْمِ	and by means of the stars[6]
هُمْ يَهْتَدُونَ (١٦)	they get guidance.
أَفَمَن	17. Is then He Who
يَخْلُقُ كَمَن	creates like the one that
لَّا يَخْلُقُ	creates not?
أَفَلَا تَذَكَّرُونَ (١٧)	Will you not then take heed?[7]
وَإِن تَعُدُّوا۟	18. And if you count[8]
نِعْمَةَ ٱللَّهِ	Allah's bounty
لَا تُحْصُوهَآ	you cannot enumerate[9] them.
إِنَّ ٱللَّهَ لَغَفُورٌ	Verily Allah is Most Forgiving,
رَّحِيمٌ (١٨)	Most Merciful.
وَٱللَّهُ يَعْلَمُ	19. And Allah knows
مَا تُسِرُّونَ	what you conceal[10]

1. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past, in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:96, p. 757, n. 5).

2. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 15:19, p. 811, n. 6.

3. The function of mountains in stabilizing the earth's crust is now an established scientific fact. تميد ***tamîda(u)*** = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. تهتدون ***tahtadûna*** = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/ hudan/ hady*], to lead, to guide. See at 2:150, p. 72, n. 1).

5. علامات ***'alâmât*** (pl.; s. *'alâmah*) = marks, signs, distinguishing marks, landmarks.

6. نجوم ***nujûm***(s.:najm pl. *nujûm/anjum*) = star, celestial body, constellation. See *nujûm* at 6:97, p. 432, n. 1.

7. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:30, p. 688, n. 10).

8. تعدوا ***ta'uddû***(*na*) = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 4:34, p. 799, n. 10).

9. تحصوا ***tuḥṣû*** (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'aḥṣâ* , to count. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See at 14:34, p. 800, n.1).

10. تسرون ***tusirrûna*** = you conceal, secrete, hide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See *yusirrûna* at 11:5, p. 769, n. 1).

وَمَا تُعۡلِنُونَ ١٩	and what you disclose.[1]
وَٱلَّذِينَ	20. And those whom
يَدۡعُونَ مِن دُونِ ٱللَّهِ	they invoke[2] besides Allah
لَا يَخۡلُقُونَ شَيۡـًٔا	do not create anything
وَهُمۡ يُخۡلَقُونَ ٢٠	while they are created.[3]
أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٍ	21. Dead, not living beings.
وَمَا يَشۡعُرُونَ	And they do not realize[4]
أَيَّانَ	at what time
يُبۡعَثُونَ ٢١	they will be resurrected.[6]

Section (*Ruk3*) 3

إِلَٰهُكُمۡ	22. Your god is
إِلَٰهٞ وَٰحِدٞ	God Alone.[7]
فَٱلَّذِينَ لَا يُؤۡمِنُونَ	So those who do not believe
بِٱلۡأٓخِرَةِ قُلُوبُهُم	in the hereafter their hearts[8]
مُّنكِرَةٞ	refuse to acknowledge[9]
وَهُم مُّسۡتَكۡبِرُونَ ٢٢	and they are arrogant.[10]
لَا جَرَمَ	23. There is no doubt[11]
أَنَّ ٱللَّهَ يَعۡلَمُ	that Allah knows
مَا يُسِرُّونَ	what they conceal[12]

1. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it. تعلنون ***tu'linûna*** = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).

2. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 13:14, p. 769, n. 7).

3. So they do not deserve to be worshipped, and it is a folly to worship them. يخلقون ***yukhlaqûna*** = they are created, made (v. iii. m. pl. impfct. passive from *khalaqa* [*khalq*], to create. See at 7:191, p. 540, n. 6).

4. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 12:107, p. 761, n.3).

5. أيان ***'ayyân***= when, at what time.

6. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 15:36, p. 815, n. 3).

7. i. e., Allah Alone is the Creator-Lord and He Alone deserves to be worshipped.

8. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 8:70, p.573, n. 28.

9. i. e, they refuse to acknowledge the Oneness (*tawhîd*) of Allah as Creator-Lord Solely and Exclusively deserving of worship and invocation. منكرة ***munkirah*** (s.; f.; m. *munkir*; pl. *munkirûn*) = non-cognizant, she that pretends not to know, disavows, deny, refuses to acknowledge (act. participle from *'ankara*, form IV of *nakira*[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkirûn* at 12:58, p. 743, n. 10.

10. Because they do not fear the accountability and dire consequences of their deeds. مستكبرون ***mustakbirûn*** (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 10:75, p. 665, n. 1).

11. لا جرم ***lâ jarama*** = no doubt, surely, certainly, of course.

وَمَا يُعْلِنُونَ	and what they disclose.[1]
إِنَّهُۥ لَا يُحِبُّ	Verily He does not like
ٱلْمُسْتَكْبِرِينَ ٢٣	the arrogant.[2]
وَإِذَا قِيلَ لَهُم	24. And if it is said to them:
مَّاذَآ	"What is it that
أَنزَلَ رَبُّكُمْ	your Lord has sent down?"[3]
قَالُوٓا۟	They say:
أَسَٰطِيرُ ٱلْأَوَّلِينَ ٢٤	" Myths[4] of those of old."[6]
لِيَحْمِلُوٓا۟	25. In order that they bear[7]
أَوْزَارَهُمْ كَامِلَةً	their loads[8] in full
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resussection,
وَمِنْ أَوْزَارِ ٱلَّذِينَ	and of the loads of those
يُضِلُّونَهُم	whom they mislead[9]
بِغَيْرِ عِلْمٍ ۗ أَلَا	without knowledge.
سَآءَ مَا يَزِرُونَ ٢٥	Bad is what they shall bear.[10]

Section (*Rukû'*) 4

قَدْ مَكَرَ	26.There did indeed plot[11]
ٱلَّذِينَ مِن قَبْلِهِمْ	those who were before them;
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم	but Allah took their edifice[12]
مِّنَ ٱلْقَوَاعِدِ	from the foundations[13]

1. يعلنون ***yu'linûna*** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 11:5, p. 679, n. 2).

2. مستكبرين ***mustakbirîn*** (pl.; acc./gen. of *mustakbirûn*; s. *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See *mustaklbirûn* at 16:22, p. 833, n. 10).

3. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:10, p. 830, n. 3).

5. The *'âyah* refers to the attitude of the unbelievers to the Qur'ân and the Prophet. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 8:31, p. 557, n. 7.

6. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old.

7. يحملوا ***yaḥmilû***(*na*) = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala [ḥaml]*, to carry. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaḥmiluna* at 6:31, p. 403, n. 2).

8. i. e., of sins. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 6:31, p. 403, n. 3.

9. يضلون ***yuḍilluna*** = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See at 6:119, p. 441, n. 5).

10. يزرون ***yazirûna*** = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above and at 6:31, p. 403, n. 4).

11. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر ***makara*** = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [*makr*], to deceive, to delude. See at 13:42, p. 782, n. 10).

12. بنيان ***bunyân*** = building, structure, edifice.

13. قواعد ***qawâ'id*** (pl.; s. *qâ'idah*) = foundations, bases, supports.

فَخَرَّ عَلَيْهِمُ	so there collapsed[1] on them
ٱلسَّقْفُ مِن فَوْقِهِمْ	the roof[2] from above them;
وَأَتَىٰهُمُ	and there came to them
ٱلْعَذَابُ	the retribution
مِنْ حَيْثُ	from where
لَا يَشْعُرُونَ ٢٦	they could not realize.[3]
ثُمَّ	27. Then,
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
يُخْزِيهِمْ	He will disgrace[4] them
وَيَقُولُ أَيْنَ	and will say: "Where are
شُرَكَآءِىَ	the partners[5] of Mine[6]
ٱلَّذِينَ كُنتُمْ	whom you used
تُشَٰٓقُّونَ فِيهِمْ	to be in rift about?"[7]
قَالَ ٱلَّذِينَ	There will say those who
أُوتُوا۟ ٱلْعِلْمَ	were given the knowledge:[8]
إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ	"Verily disgrace[9] today
وَٱلسُّوٓءَ	and misery[10]
عَلَى ٱلْكَٰفِرِينَ ٢٧	are on the infidels."[11]
ٱلَّذِينَ	28. Those whom
تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ	the angels take their lives[12]
ظَالِمِىٓ	in the state of doing wrong

[1] خر ***kharra*** = he or it collapsed, fell down fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See *kharrû* at 12:100, p. 758, n. 6).

[2] i. e., they were destroyed. سقف ***saqf*** (s.; pl. *suqûf/suquf/'asquf*) = roof, ceiling.

[3] يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:21, p. 833, n.4).

[4] يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:93, p. 711, n.10).

[5] شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 10:66, p. 661, n. 3.

[6] i. e., your presumed partners of Mine.

[7] i. e., you used to turn hostile to the Muslims and to Allah by disobeying His commandments. تشاقون ***tushâqqûna*** = you turn against, turn hostile, break away, be in rift (v. iii. m. pl. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See *shâqqû* at 8:13, p. 551, n. 5).

[8] i. e., those who had the knowledge of the truth and were therefore believers and in receipt of Allah's grace (See Ibn Kathîr, IV, 486).

[9] خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 11:66, p. 702, n. 1.

[10] سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 4:148, p. 310, n. 10).

[11] كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 6:130, p. 446, n. 8).

[12] تتوفى ***tatawaffâ*** = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 10:104, p. 743, n. 4).

أَنفُسِهِمْ	to themselves
فَأَلْقَوُا۟ ٱلسَّلَمَ	and then they offer[1] submis-
مَا كُنَّا نَعْمَلُ	sion:[2] "We did not use to do
مِن سُوٓءٍۭ	any wrong."
بَلَىٰٓ إِنَّ ٱللَّهَ	O yes, verily Allah is
عَلِيمٌۢ	All-Knowing
بِمَا كُنتُمْ تَعْمَلُونَ	of what you used to do.
٢٨	
فَٱدْخُلُوٓا۟	29. So enter[3]
أَبْوَٰبَ جَهَنَّمَ	the gates of hell,
خَٰلِدِينَ فِيهَا	abiding for ever[4] therein.
فَلَبِئْسَ	And evil[5] indeed will be
مَثْوَى ٱلْمُتَكَبِّرِينَ	the abode[6] of the arrogant.[7]
٢٩	
۞ وَقِيلَ	30. And it will be said to
لِلَّذِينَ	to those who are on their
ٱتَّقَوْا۟ مَاذَآ	guard:[8] "What is that
أَنزَلَ رَبُّكُمْ	your Lord has sent down?"
قَالُوا۟ خَيْرًا	They will say: " Good."
لِّلَّذِينَ أَحْسَنُوا۟	For those who do good[9]
فِى هَٰذِهِ ٱلدُّنْيَا	in this world
حَسَنَةٌ	shall be good thing; and
وَلَدَارُ ٱلْءَاخِرَةِ	the abode of the hereafter[10]

---

1. i. e., those who remain unbelievers and continue to defy Allah and set partners with Him till death overtakes them and then, seeing death face to face, they offer submission and deny having ever disbelieved. ألقوا *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 10:81, p. 666, n. 5).

2. سلم *salam* = peace, submission, surrender. See at 4:90, p. 281, n. 14.

3. i. e., it will be said to them. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 5:21, p. 339, n. 7).

4. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 14:23, p. 796, n. 3.

5. بئس *bi's* = evil, wretched, bad. See at 2:206, p. 99, n. 15.

6. دار *dâr* (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.

7. متكبرين *mutakabbirîn* (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *yatakabbarûna* at 7:146, p. 519, n. 8).

8. i. e., are on their guard against Allah's displeasure and therefore conduct themselves strictly in accordance with the injunctions of the Qur'ân and *sunnah*. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 13: 35, p. 780, n. 6).

9. i. e., who believe and act according to the Qûr'ân and *sunnah*. أحسنوا *'aḥsanû* = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 5:93, p. 376, n. 2) .

10. الآخرة *al-'âkhirah* = the hereafter, the afterlife.

خَيْرٌ	shall be the best.
وَلَنِعْمَ	And excellent[1] in fact will be
دَارُ ٱلْمُتَّقِينَ (٣٠)	the abode of the righteous.[2]
جَنَّٰتُ عَدْنٍ	31. Gardens of Eternity[3]
يَدْخُلُونَهَا	they will enter.[4]
تَجْرِي مِن تَحْتِهَا	There flow[5] below them
ٱلْأَنْهَٰرُ	the rivers.[7]
لَهُمْ فِيهَا	They shall have in there
مَا يَشَآءُونَ	whatever they desire.[8]
كَذَٰلِكَ يَجْزِي ٱللَّهُ	Thus does Allah reward[9]
ٱلْمُتَّقِينَ (٣١)	the righteous.
ٱلَّذِينَ	32. The ones whom
تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ	the angels take their lives[10]
طَيِّبِينَ	in the state of goodness.[11]
يَقُولُونَ	They will say:
سَلَٰمٌ عَلَيْكُمُ	"Peace be on you.
ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا	Enter the garden because of
كُنتُمْ تَعْمَلُونَ (٣٢)	what you used to do."
هَلْ يَنظُرُونَ	33. Do they await[12] aught
إِلَّآ أَن تَأْتِيَهُمُ	but that there come to them

[1] نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See at 13:24, p. 744, n. 11.

[2] متقين ***muttaqîn*** (acc./gen. of ***muttaqûn***, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 15:45, p. 816, n. 9).

[3] عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 13:23, p. 774, n. 7.

[4] يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 4:124, p. 299, n. 3).

[5] تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 14:32, p. 779, n. 6).

[6] أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 10:9, p. 639, n.4.

[8] يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See *shi'tum* at 2:58, p. 27, n. 4).

[9] يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 12:88, p. 755, n. 6).

[10] تتوفى ***tatawaffâ*** = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 16:27, p. 835, n. 12).

[11] i. e., free from unbelief. طيبين ***ṭayyibîn***(pl.; acc./gen. of *ṭayyibûn*; s. *ṭayyib*) = persons or things in the state of goodness, good things, nice things, agreeable things, pleasant things, good persons. See *ṭayyibât* at 10:13, p. 36, n. 8.

[12] ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 7:52, p. 485, n. 11).

ٱلْمَلَـٰٓئِكَةُ	the angels[1]
أَوْ يَأْتِيَ	or there comes
أَمْرُ رَبِّكَ	the dcree[2] of your Lord?
كَذَٰلِكَ فَعَلَ	Likewise there acted
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
وَمَا ظَلَمَهُمُ ٱللَّهُ	And Allah wronged[3] them not
وَلَـٰكِن كَانُوٓا۟	but they were
أَنفُسَهُمْ يَظْلِمُونَ ٣٣	to themselves doing wrong.[4]
فَأَصَابَهُمْ	34. So there befell[5] them
سَيِّـَٔاتُ مَا عَمِلُوا۟	the evils[6] of what they did
وَحَاقَ بِهِم	and there encircled[7] them
مَّا كَانُوا۟ بِهِۦ	that which they used to
يَسْتَهْزِءُونَ ٣٤	scoff [8]at.

Section (*Rukū'*) 5

وَقَالَ ٱلَّذِينَ	35. And there say those who
أَشْرَكُوا۟	set partners:
لَوْ شَآءَ ٱللَّهُ	"Had Allah willed we
مَا عَبَدْنَا	would not have worshipped
مِن دُونِهِۦ مِن شَىْءٍ	besides Him anything;
نَّحْنُ وَلَآ ءَابَآؤُنَا	neither we nor our fathers;
وَلَا حَرَّمْنَا	nor would we have tabooed[9]

---

1. i. e., to take their lives. The *'āyah* is addressed to the unbelievers. Are they persisting in unbelief till death overtakes them or the decree of Allah for their immediate punishment is issued? ملائكة ***malā'ikah*** (sing. *malak*) = angels. See at 6:158, p. 461, n. 2.

2. i. e., decree for punishment and destruction. أمر ***'amr*** (s.; pl. أوامر *'awāmir*/ أمور *'umūr*) = order, command, decree/ matter, issue, affair, deed. See at 14:32, p. 799, n. 7.

3. i. e., by punishing and destroying them Allah did not do injustice to them. The punishment befell them because they did wrong to themselves by setting partners with Allah and committing sins ins spite of repeated warnings.

4. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm.* يظلمون ***yaẓlimūna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:177, p. 535, n. 2).

5. أصاب ***'aṣāba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣāba* . See at 11:81, p. 707, n. 2).

6. i. e., the evil consequences. سيئات ***sayyi'āt*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 11:114, p. 718, n. 11.

7. حاق ***ḥāqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 11:8, p.680, n. 7).

8. i. e., the punishment of Allah which they used to scoff at hemmed them in. يستهزءون ***yastahzi'ūna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzū'/mahza'ah*], to mock, to make fun. See at 15:11, p. 809, n.8).

9. The unbelievers sarcastically attributed their acts of setting partners with Allah and tabooing some types of animals as sacred (see 5:103) to the will of Allah. Their presumption is rebutted in the following *'āyah* by pointing out that Allah has sent Messengers to every people instructing them to worship Allah Alone and to shun the imaginary gods.. حرمنا ***ḥarramnā*** = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 4:160, p.316, n. 4.

مِن دُونِهِۦ مِن شَيْءٍ	besides him anything."
كَذَٰلِكَ فَعَلَ	Likewise there acted those
ٱلَّذِينَ مِن قَبْلِهِمْ	who were before them.[1]
فَهَلْ عَلَى ٱلرُّسُلِ	So is there on the Messengers
إِلَّا ٱلْبَلَٰغُ	aught but to communicate[2]
ٱلْمُبِينُ (٣٥)	openly and clearly?[3]
وَلَقَدْ بَعَثْنَا	36. And we indeed raised[4]
فِى كُلِّ أُمَّةٍ	among every nation[5]
رَّسُولًا	a Messenger
أَنِ ٱعْبُدُوا۟ ٱللَّهَ	that you all worship[6] Allah
وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ	and avoid[7] the false gods.[8]
فَمِنْهُم مَّنْ	So of them were those whom
هَدَى ٱللَّهُ	Allah guided[9]
وَمِنْهُم مَّنْ	and of them were those
حَقَّتْ عَلَيْهِ	on whom became due[10]
ٱلضَّلَٰلَةُ	the going astray.
فَسِيرُوا۟ فِى ٱلْأَرْضِ	So travel[11] in the earth
فَٱنظُرُوا۟ كَيْفَ كَانَ	and see how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ (٣٦)	the end[12] of the unbelievers.
إِن تَحْرِصْ	37. If you are intent[13]
عَلَىٰ هُدَىٰهُمْ	on their guidance,

---

[1] The previous peoples also persisted in their unbelief raising the same plea.

[2] بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 14:52, p. 805, n. 12.

[3] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 15:1, p. 807, n. 3.

[4] بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 10:74, p. 664, n. 6).

[5] أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 13:30, p. 76, n. 9.

[6] All the Messengers of Allah delivered the same message of monotheism (***tawḥîd***), forbidding the setting of any partner with Allah.

[7] اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 5:90, p. 374, n. 10).

[8] طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 5:61, p. 360, n. 5).

[9] i. e., because of their belief and acceptance of the truth.

[10] i. e., because of their unbelief and rejection of the truth. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 10:96, p. 671, n. 9).

[11] سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 6: 11, p. 395, n. 5).

[12] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

[13] تحرص ***taḥriṣ***(*u*) = you desire, are intent on (v. ii. m. s. impfct. from *ḥarasa/ḥariṣa* [*ḥirṣ*], to desire, covet. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *ḥaraṣta* at 12:103, p. 760, n. 1).

فَإِنَّ ٱللَّهَ لَا يَهۡدِي	then Allah does not guide
مَن يُضِلُّ	those whom He lets stray[1]
وَمَا لَهُم	and they shall not have
مِّن نَّٰصِرِينَ ٣٧	anyone to help.[2]
وَأَقۡسَمُواْ بِٱللَّهِ	38. And they swear[3] by Allah
جَهۡدَ أَيۡمَٰنِهِمۡ	their earnest[4] oaths:[5]
لَا يَبۡعَثُ ٱللَّهُ	"Allah will not resurrect[6]
مَن يَمُوتُ	those that die"
بَلَىٰ وَعۡدًا عَلَيۡهِ	O yes; it is a promise on Him
حَقّٗا وَلَٰكِنَّ	in truth, but
أَكۡثَرَ ٱلنَّاسِ	most men
لَا يَعۡلَمُونَ ٣٨	do not know.
لِيُبَيِّنَ لَهُمُ	39. To make clear[7] to them
ٱلَّذِي يَخۡتَلِفُونَ فِيهِ	that which they differ[8] in
وَلِيَعۡلَمَ	and that there may know
ٱلَّذِينَ كَفَرُوٓاْ	those who disbelieve
أَنَّهُمۡ كَانُواْ	that they had been
كَٰذِبِينَ ٣٩	lying.[9]
إِنَّمَا قَوۡلُنَا	40. It is but Our saying for
لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ	anything when We will[10] it

1. يضل ***yuḍillu*** = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 14:27, p. 797, n. 8).

2. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:150, p. 213, n. 7).

3. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 6:109, p. 437, n. 1).

4. جهد ***jahd*** = strain, effort, emphatic, earnest. See at 6:109, p. 437, n. 2.

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 9:12, p. 581, n. 5.

6. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:61, p. 415, n. 4).

7. i. e., He will resurrect all beings to make clear to them the facts of resurrection, judgement, reward and punishment about which they entertain different views. يبين ***yubayyina(u)*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 14:4, p. 786, n. 10).

8. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 6:164, p. 463, n. 11).

9. i. e., in saying that Allah will not resurrect those who die. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب ***kâdhib***) = those that lie, liars, untruthful (active participle from ***kadhaba*** [***kidhb/ kadhib/ kadhbah/ kidhbah***], to lie. See at 12:74, p. 749, n. 10).

10. أردنا ***'aradnâ*** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:107, p.624, n. 4).

أَن نَّقُولَ لَهُۥ	that We say for it
كُن فَيَكُونُ ﴿٤٠﴾	"Be" and it comes into being.

Section (*Rukû'*) 6

وَٱلَّذِينَ هَاجَرُوا۟	41. And those who migrate[1]
فِى ٱللَّهِ	in the cause of Allah[2]
مِنۢ بَعْدِ مَا ظُلِمُوا۟	after they were wronged,[3]
لَنُبَوِّئَنَّهُمْ	We shall surely settle[4] them
فِى ٱلدُّنْيَا حَسَنَةً	in this world nicely;[5]
وَلَأَجْرُ	and surely the reward[6] of the
ٱلْـَٔاخِرَةِ أَكْبَرُ	hereafter will be greater,[7]
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾	if they were in the know of.
ٱلَّذِينَ صَبَرُوا۟	42. Those who persevere[8]
وَعَلَىٰ رَبِّهِمْ	and on their Lord
يَتَوَكَّلُونَ ﴿٤٢﴾	they rely.[9]
وَمَآ أَرْسَلْنَا	43. And We sent out[10] not
مِن قَبْلِكَ	before you
إِلَّا رِجَالًا	except men
نُّوحِىٓ إِلَيْهِمْ	to who We communicated.[11]
فَسْـَٔلُوٓا۟	So ask
أَهْلَ ٱلذِّكْرِ	the People of the scripture[12]

1. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 9:20, p.584, n. 9).

2. i. e., for the sake of the *dîn*.

3. ظلموا ***ẓulimû*** = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓalamû* at 14:34, p. 800, n. 2).

4. لنبوئن ***la nubawwi'anna*** = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See *yatabawwa'u* at 12:56, p. 743, n. 2).

5. i. e., at a nice place. The allusion is to Madina.

6. أجر ***'ajr*** (pl. أجور ***'ujûr***) = reward, recompense, remuneration. See at 12:104, p. 760, n. 3).

7. i. e., for those who migrate for the *dîn*.

8. i. e., such reward will be for those immigrants who bear with patience hardships and injustice for the sake of Allah. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).

9. يتوكلون ***yatawakkalûna*** = the depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkalnâ* at 8:2, p. 547, n. 8).

10. The *'âyah* gives reply to the unbelievers who said why an angel or some extraordinary being were not sent out as a Messenger of Allah. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 15:10, p. 809, n. 5).

11. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:102, p. 759, n. 11). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

12. ذكر ***dhikr*** = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See the next *'âyah* and also 21:50). See at 15:6, p. 808, n. 8.

if you do not know.	إِن كُنتُمْ لَا تَعْلَمُونَ
	٤٣
44. With the clear evidences[1]	بِٱلْبَيِّنَٰتِ
and scriptures.[2]	وَٱلزُّبُرِ
And We have sent down	وَأَنزَلْنَآ
to you[3] the recital (Qur'ân)[4]	إِلَيْكَ ٱلذِّكْرَ
that you may explain[5] to men	لِتُبَيِّنَ لِلنَّاسِ
what is sent down[6] to them	مَا نُزِّلَ إِلَيْهِمْ
and that they may reflect.[7]	وَلَعَلَّهُمْ يَتَفَكَّرُونَ
	٤٤
45. Do there then be secure[8]	أَفَأَمِنَ
those who plot[9] evils	ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ
against that Allah may sink[10]	أَن يَخْسِفَ ٱللَّهُ
with them the ground[11]	بِهِمُ ٱلْأَرْضَ
or that there comes to them	أَوْ يَأْتِيَهُمُ
the punishment from where	ٱلْعَذَابُ مِنْ حَيْثُ
they cannot be aware?[12]	لَا يَشْعُرُونَ ٤٥
46.Or that He may seize them	أَوْ يَأْخُذَهُمْ
during their moving about[13]	فِى تَقَلُّبِهِمْ
and they cannot escape?[14]	فَمَا هُم بِمُعْجِزِينَ
	٤٦
47. Or that He may seize them	أَوْ يَأْخُذَهُمْ

---

1. i. e., Allah raised men as Messengers before with clear messages and miracles. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 14:9, p. 789, n. 2).

2. زبر ***zubur*** (pl.; s. زبور *zabûr*) = scriptures. See at 3:184, p. 228, n. 7.

3. i. e., to Prophet Muhammad, peace and blessings of Allah be on him.

4. See n. 13 on the previous page.

5. تبين ***tubayyina*** (*u*)= you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yubayyina* at 16:39, p. 840, n. 7).

6. i. e., of instructions. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 6:37, p. 405, n.6).

7. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:11, p.830, n. 13).

8. أمن ***'amina*** = he trusted, became safe/ secure (v. iii. m. s. past from *'amn/'amân/'amânah*). See *'amintum* at 2:196, p. 94, n. 13.

9. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 14:46, p. 804, n. 3).

10. يخسف ***yakhsifa***(*u*) = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa*[*khasf/khusûf*], to sink, to be eclipsed).

11. i. e., make the ground swallow them up.

12. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:21, p. 833, n.4).

13. i. e., in the course of their trade travels. تقلب ***taqallub*** = moving about, fluctuation, variation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

14. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

عَلَىٰ تَخَوُّفٍ	in fright.[1]
فَإِنَّ رَبَّكُمْ	But verily your Lord is
لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾	Most Kind, Most Merciful.[2]
أَوَلَمْ يَرَوْا۟ إِلَىٰ	48. Do they not look at
مَا خَلَقَ ٱللَّهُ	what Allah has created
مِن شَىْءٍ	of a thing[3]
يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ	that there inclines[4] its shade[5]
عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ	from right and left
سُجَّدًا لِّلَّهِ	making obeisance[6] to Allah
وَهُمْ	and they are
دَٰخِرُونَ ﴿٤٨﴾	in humble submission.[7]
وَلِلَّهِ يَسْجُدُ	49. And to Allah bows
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth
مِن دَآبَّةٍ	of moving creature[8]
وَٱلْمَلَٰٓئِكَةُ	and the angels;
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾	and they do not be arrogant.[9]
يَخَافُونَ رَبَّهُم	50. They fear[10] their Lord
مِّن فَوْقِهِمْ وَيَفْعَلُونَ	above them and they do
مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾	what they are commanded.[11]*

[1] i. e., in the state of their being in fright and panic of the punishment (see Ibn Kathîr, IV, 494). تخوف ***takhawwuf*** = to be frightened, scared, in dread (verbal noun in form V of ***khâfa*** [*khawf*], to fear. See *yakhâfûna* at 13:21, p. 773, n. 11.

[2] But Allah is Most Kind and Most Merciful. So He does not immediately punish those who disobey Him but defers the punishment and gives them respite to repent and reform.

[3] Like mountains, trees, living creatures, etc. whose shades move from one direction to another with the movements of the sun and the moon. All these objects are subject to Allah's rules and they all pay obeisance to Him.

[4] يتفيأ ***yatafayya'u*** = he or it turns itself, inclines (v. iii. m. s. imfct. from *tafayya'a*, form V of *fâ'a* [*fay'*], to return, to shift from west to east.

[5] ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 13:15, p. 770, n. 5.

[6] سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 12:100, p, 758, n. 7.

[7] داخرون ***dâkhirûn*** (pl.; s. *dâkhir*) = those who become small, humble, lowly (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

[8] دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 56, p. 698, n. 1.

[9] يستكبرون ***yastakbirûna*** = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 7:206, p. 545, n. 2).

[10] يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/ khifah*], to fear. See at 13:21, p. 773, n. 11).

[11] يؤمرون ***yu'marûn*** = they are commanded, ordered, bidden, asked (v. iii. m. pl. impfct. passive from *'amara* [*'amr*], order, command. See *tu'marûna* at 15:65, p.821, n. 2).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

Section (*Rukû'*) 7

۞ وَقَالَ ٱللَّهُ	51. And Allah says:
لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ	"Do not take[1] two gods.[2]
إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ	He is but God the One.
فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾	So it is Me you dread."[3]
وَلَهُۥ	52. And to Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ	and the earth;
وَلَهُ ٱلدِّينُ	and to Him is due worship[4]
وَاصِبًا	in perpetuity.[5]
أَفَغَيْرَ ٱللَّهِ	Is it then other than Allah
تَتَّقُونَ ﴿٥٢﴾	that you fear?[6]
وَمَا بِكُم	53. And whatever you have
مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ	of blessing[7] is from Allah.
ثُمَّ إِذَا مَسَّكُمُ	Then if there afflicts[8] you
ٱلضُّرُّ فَإِلَيْهِ	any harm,[9] to Him
تَجْـَٔرُونَ ﴿٥٣﴾	you make supplication.[10]
ثُمَّ إِذَا كَشَفَ	54. Then when He removes[11]
ٱلضُّرَّ عَنكُمْ	the harm from you,
إِذَا فَرِيقٌ مِّنكُم	lo, a section[12] of you

[1] لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:23, p. 585, n. 9).

[2] Such as the ancient Persians used to take, one as god of good and the other as god of evil(or one of light and one of darkness).

[3] ارهبوا ***irhabû*** ***+ni(nî)*** = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruhb/rahbah*], to dread, fear. See at 2:40, p. 21, n. 1).

[4] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

[5] To Allah is due exclusive and sincere worship and obedience for all time. واصب ***waṣib*** = permanent, lasting, perpetual, for ever (act. participle from *waṣaba*[*wṣûb*], to last).

[6] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:31, p. 649, n. 8).

[7] All the blessings, personal, physical, material, intellectual, social, etc., are from Allah. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, boon, benefaction.

[8] مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 15:54, p. 818, n. 8).

[9] Even those who set partners with Allah, they fervently pray to Allah for the removal of any distress that afflicts them, unconsciously acknowledging that the gods and goddesses they worship besides Allah do not have any power to do good or harm. تجأرون ***taj'arûna*** = you supplicate, pray fervently, moo (v. ii. m. pl. impfct. from *ja'ara* [*ja'r/ ju'âr*], to supplicate, to moo).

[11] كشف ***kashafa*** = he removed, lifted, disclosed, uncovered, exposed (v. iii. m. s. past from *kashf*, to remove. See *kashafnâ* at 10:98, p. 672, n. 4).

[12] فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 9:117, p. 629, n. 5).

بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾	do to their Lord set partners.[1]
لِيَكۡفُرُواْ	55. To show ingratitude[2] for
بِمَآ ءَاتَيۡنَٰهُمۡۚ	what We have given them.
فَتَمَتَّعُواْ	So enjoy yourselves,[3]
فَسَوۡفَ تَعۡلَمُونَ ﴿٥٥﴾	for you shall soon know.[4]
وَيَجۡعَلُونَ	56. And they set[5]
لِمَا لَا يَعۡلَمُونَ	for those that know not
نَصِيبٗا مِّمَّا	a portion[6] of what
رَزَقۡنَٰهُمۡۗ	We provide[7] for them.
تَٱللَّهِ لَتُسۡـَٔلُنَّ	By Allah, you shall be asked
عَمَّا كُنتُمۡ	about what you use to
تَفۡتَرُونَ ﴿٥٦﴾	fabricate.[8]
وَيَجۡعَلُونَ لِلَّهِ	57. And they set for Allah
ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ	daughters –Sacrosanct is He–
وَلَهُم	and for them,
مَّا يَشۡتَهُونَ ﴿٥٧﴾	whatever they desire![9]
وَإِذَا بُشِّرَ	58. And if news is given
أَحَدُهُم بِٱلۡأُنثَىٰ	to anyone of a female child,
ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا	his face turns black[10]

1. All Alone removes distress. Yet many persons, forgetting Allah's favour, set partners with Him. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:3, p. 828, n. 8).

2. يكفروا ***yakfurû****(na)* = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yakfurûna* at 13:30, p. 777, n. 1).

3. تمتعوا ***tamatta'û*** = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 14:30, p. 798, n. 7).

4. i. e., the consequences of unbelief and ingratitude.

5. يجعلون ***yaj'alûna*** = they set, make, place, put, appoint (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 15:96, p. 826, n. 8).

6. i. e., the polytheists apply a portion of their wealth, which is given by Allah Alone, for worshipping the lifeless idols and other objects that have no knowledge and cannot do any good or harm. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 11:109, p. 716, n. 10.

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 14:31, p. 798, n. 10).

8. تفترون ***taftarûna*** = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [ف ر ى *fary*], to cut lengthwise, to fabricate. See at 10:59, p. 658, n. 9).

9. يشتهون ***yashtahûna*** = they desire, wish covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of ***shahâ/ shahiya*** [***shahw shahy/ shahwah***], to desire, to wish. See ***shahwah*** at 7:81, p. 497, n. 6).

10. مسود ***muswadd*** = he or it is made black, blackened (passive participle from ***iswadda***, form IX of ***sawida*** [***sawâd***], to become black. See ***taswaddu*** at 3:106, p. 197, n. 12.

وَهُوَ كَظِيمٌ ٥٨	and he is depressed.[1]
يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ	59.He hides[2] from the people
مِن سُوٓءِ مَا	for the evil of what
بُشِّرَ بِهِۦٓ	he has been apprised of–
أَيُمْسِكُهُۥ	shall he retain[3] it
عَلَىٰ هُونٍ أَمْ	in ignominy[4] or
يَدُسُّهُۥ فِى ٱلتُّرَابِ	shall he bury[5] it in the earth?
أَلَا سَآءَ	Oh how bad is
مَا يَحْكُمُونَ ٥٩	what they adjudge!
لِلَّذِينَ لَا يُؤْمِنُونَ	60. For those who do not
بِٱلْءَاخِرَةِ	believe in the hereafter
مَثَلُ ٱلسَّوْءِ	will be the model of evil;
وَلِلَّهِ ٱلْمَثَلُ	and Allah's is the Model
ٱلْأَعْلَىٰ	Most Exalted.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,
ٱلْحَكِيمُ ٦٠	All-Wise.
	Section (*Rukû'*) 8
وَلَوْ يُؤَاخِذُ ٱللَّهُ	61.And were Allah to punish[6]
ٱلنَّاسَ بِظُلْمِهِم	men for their wrong-doing
مَّا تَرَكَ عَلَيْهَا	He would not leave on it[7]
مِن دَآبَّةٍ	any moving creature;
وَلَٰكِن يُؤَخِّرُهُمْ	but He puts them off[8]
إِلَىٰٓ أَجَلٍ مُّسَمًّى	till a term[9] specified.[10]
فَإِذَا جَآءَ أَجَلُهُمْ	So when their term comes
لَا يَسْتَـْٔخِرُونَ سَاعَةً	they cannot delay[11] an hour
وَلَا يَسْتَقْدِمُونَ ٦١	nor can they advance[12] [it].
وَيَجْعَلُونَ لِلَّهِ	62. And they assign to Allah
مَا يَكْرَهُونَ	what they detest[13]
وَتَصِفُ أَلْسِنَتُهُمُ	and their tongues specify
ٱلْكَذِبَ أَنَّ لَهُمُ	the lie that theirs shall be
ٱلْحُسْنَىٰ	the better things.
لَا جَرَمَ أَنَّ لَهُمُ	No doubt that they shall have

1. This and the following *'âyah* refer to the pre-Islamic Arabs' attitude regarding female children. كظيم ***kaẓîm*** = one who suppresses anger/grief, depressed (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See *kâẓimîn* at 3:134, p. 207, n. 13).

2. يتوارى ***yatawârâ*** = he hides, conceals himself, disappears (v. iii. m. s. impfct. from *tawârâ*, form VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yuwârî* at 7:26, p. 473, n. 1).

3. يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka*[*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

4. هون ***hûn*** = disgrace, degradation, abasement, ignominy. See at 6:93, p. 430, n. 1.

5. يدس ***yadussu*** = he burys, inserts, instils, infuses, interpolates, smuggles (v. iii. m. s. impfct. from *dassa* [*dass*], to bury, to insert.).

6. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 5:89, 373, n. 4).

7. i. e., on the earth.

8. نؤخر ***nu'akhkhiru*** = we delay, postpone, put off (v. i. pl. impfct. from *'akhkhara*, form II from the root *'akhr*. See at 11:104, p. 715, n. 2).

9. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 15:5, p. 808, n. 2.

10. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 14:10, p. 790, n. 7).

11. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See at 15:5, p. 808, n. 7).

12. يستقدمون ***yastaqdimûna*** = they seek to bring forward, advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See at 10:49, p. 655, n. 7).

13. يكرهون ***yakrahûna*** = they detest, dislike (v. iii. m. pl. impfct. from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

the fire and they shall be	ٱلنَّارَ وَأَنَّهُم
rushed in.[1]	مُّفْرَطُونَ (٦٢)
63. By Allah, We indeed sent	تَٱللَّهِ لَقَدْ أَرْسَلْنَآ
out[2] to peoples[3] before you;	إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
but Satan embellished[4] to	فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
them their deeds.[5]	أَعْمَٰلَهُمْ
So he is their patron today[6]	فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ
and they shall have	وَلَهُمْ
a punishment most painful.[7]	عَذَابٌ أَلِيمٌ (٦٣)
64. And We have not sent	وَمَآ أَنزَلْنَا
down on you the Book but	عَلَيْكَ ٱلْكِتَٰبَ إِلَّا
for that you clarify[8] to them	لِتُبَيِّنَ لَهُمُ
what they differ[9] in,	ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ
and as guidance and mercy	وَهُدًى وَرَحْمَةً
for a people who believe.	لِّقَوْمٍ يُؤْمِنُونَ (٦٤)
65. And Allah sends down	وَٱللَّهُ أَنزَلَ
from the sky water	مِنَ ٱلسَّمَآءِ مَآءً
and gives life[10] therewith	فَأَحْيَا بِهِ
to the land after its death.[11]	ٱلْأَرْضَ بَعْدَ مَوْتِهَآ
Verily therein[12] is a sign[13]	إِنَّ فِى ذَٰلِكَ لَءَايَةً
for a people that listen.[14]	لِّقَوْمٍ يَسْمَعُونَ (٦٥)

Section (*Rukû'*) 9

66. And you have in	وَإِنَّ لَكُمْ
the livestock[15] a sure lesson.[16]	فِى ٱلْأَنْعَٰمِ لَعِبْرَةً

[1] مفرطون ***mufraṭûn*** = those rushed in, hastened in, (passive participle from *'afraṭa,* form IV of *faraṭa* [*furûṭ/farṭ*], to be quick, rush, slip, miss, escape. See *farraṭtun* at 12:80, p. 752, n. 2).]

[2] i. e., sent out Prophets and Messengers.

[3] أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See at 11:48, p. 695, n. 4.

[4] زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 8:47, p. 564, n. 11).

[5] i. e., their deeds of polytheism, unbelief and disobedience.

[6] i. e., in this world.

[7] أليم ***'alîm*** = agonizing, anguishing, most painful. See at 15:50, p. 817, n. 11.

[8] تبين ***tubayyina*** (*u*)= you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from *bayyana,* form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 16:44, p. 842, n. 5).

[9] i. e., in matters of the *dîn.* اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa,* form VIII of *khalafa* [*khalf*], to come after. See at 10:93, p. 670, n. 9).

[10] أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 5:32, p. 344, n. 3).

[11] i. e., after it becomes dry and barren.

[12] i. e., in the sending down of rains and making plants and trees grow out of the earth.

[13] آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 16:11, p. 830, n. 12.

[14] يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

[15] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11.

[16] عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 12:111, p. 762, n. 10.

نُّسْقِيكُم	We give drink[1] to you
مِّمَّا فِي بُطُونِهِۦ	from what is in their bellies,[2]
مِنۢ بَيْنِ فَرْثٍ وَدَمٍ	between excretions[3] and blood,
لَّبَنًا خَالِصًا	as pure milk,
سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾	palatable[4] for the drinkers.
وَمِن ثَمَرَٰتِ	67. And of the crops[5] of
ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ	date palms[6] and grapes, you
تَتَّخِذُونَ مِنْهُ سَكَرًا	take out of it intoxicant[7]
وَرِزْقًا حَسَنًا	and wholesome provision.
إِنَّ فِي ذَٰلِكَ لَءَايَةً	Verily therein[8] is a sign
لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾	for people that understand.[9]
وَأَوْحَىٰ	68.And there communicates
رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ	your Lord to the bee[10] that
ٱتَّخِذِى مِنَ ٱلْجِبَالِ	you take up in the mountains
بُيُوتًا وَمِنَ ٱلشَّجَرِ	houses and in the trees and
وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾	in what they erect of trellis.[11]
ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ	69. Then eat of every fruits
فَٱسْلُكِى سُبُلَ	and follow[12] the ways
رَبِّكِ ذُلُلًا	of your Lord gently.[13]
يَخْرُجُ	There comes out

1. نسقي ***nusqî*** = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See *'asqaynâ* 1t 15:22, p. 812, n. 3).

2. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 6:139, p. 450, n. 4.

3. Here the producing of milk is explained in a very scientific and precise way. فرث ***farth*** = excretion, excrement.

4. سائغ ***sâ'igh*** = palatable, tasty, pleasant to drink, easy to swallow (act. participle from *sâgha* [*sawgh/masâgh*], to be easy to swallow. See *yusîghu* at 14:17, p. 792, n. 13).

5. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:11, p. 830, n. 11).]

6. نخيل ***nakhîl*** = palm, date palm. See at 16:11, p. 830, n. 9.

7. سكر ***sakar*** = an intoxicant, wine. See *sakarât* at 15:72, p. 822, n. 4.

8. i. e., in the provision of livestock, milk, fruits corns and many other things, such as honey from bees, as mentioned in the following two *'âyahs*, there are ample indications of Allah's Power and Hand behind them.

9. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 16:12, p. 831, n. 2).

10. The bees' making hives in mountains, trees and trellis especially erected for them is out of Allah's prompting and ordaining for them, all aimed at providing the very beneficial honey for men. نحل ***naḥl*** = bee.

11. يعرشون ***ya'rishûna*** = they erect a trellis/lattice, trellis, espalier. See *ma'rûshât* at 6:141, 451, n. 6.

12. This is in continuation of what is communicated to the bee. اسلكى ***uslukî*** = you follow, take the way, travel, enter upon the course, behave (v. ii. f. s. imperative from *salaka* [*salk/sulûk*], to follow {a road}. See *nasluku* at 15:12, p. 809, n. 9).

13. ذلل ***dhulul*** (pl.; s. *dhalûl*) = gentle{animal}, tractable, docile. See *dhalûl* at 2:71, p. 33, n. 7.

مِنۢ بُطُونِهَا شَرَابٌ	of their bellies a drink,[1]
مُّخۡتَلِفٌ أَلۡوَٰنُهُۥ	varying[2] in its colour.[3]
فِيهِ شِفَآءٌ لِّلنَّاسِۚ	Therein is cure[4] for man.
إِنَّ فِي ذَٰلِكَ لَأٓيَةً	Indeed there is in this a sign
لِّقَوۡمٍ يَتَفَكَّرُونَ ﴿٦٩﴾	for a people that reflect.[5]
وَٱللَّهُ خَلَقَكُمۡ	70. And Allah creates you;
ثُمَّ يَتَوَفَّىٰكُمۡۚ	then he causes you to die.[6]
وَمِنكُم مَّن	And of you are those
يُرَدُّ إِلَىٰٓ	who are reverted[7] to
أَرۡذَلِ ٱلۡعُمُرِ	the most despicable[8] of age
لِكَيۡ لَا يَعۡلَمَ	so that they know not,
بَعۡدَ عِلۡمٖ	after having knowledge,
شَيۡـًٔاۚ	anything.
إِنَّ ٱللَّهَ عَلِيمٌ	Verily Allah is All-Knowing,
قَدِيرٌ ﴿٧٠﴾	All-Powerful.

Section (*Rukû'*) 10

وَٱللَّهُ فَضَّلَ	71. And Allah sets
بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ	some of you above[9] others
فِي ٱلرِّزۡقِۚ	in the means of livelihood.[10]
فَمَا ٱلَّذِينَ	So there are not those who
فُضِّلُواْ	have been made to excel

---

[1] i. e., honey. شراب ***sharâb*** (pl. *ashribah*) = drink, beverage. See at 16:10, p. 830, n. 4.

[2] مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 16:13, p. 831, n. 4).

[3] ألوان ***'alwân*** (pl.; s. *lawn*) = colour, hue, complexion, shades. See *lawn* at 2:69, p. 33, n. 1.

[4] Honey is of great medicinal value and it cures a multiplicity of ailments. شفاء ***shifâ'*** = remedy, cure, healing. See at 10:57, p. 657, n. 10.

[5] يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:11, p.830, n. 13).

[6] يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 10:104, p. 674, n. 5).

[7] يرد ***yuraddu*** = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 12:110, p. 762, n. 7).

[8] i. e., to the age of senility. أرذل ***'ardhal*** (s.; pl. *'arâdhil/'ardhalûn*) = meanest, most despicable, lowest (elative of *radhîl*, mean, low, despicable).

[9] فضل ***faḍḍala*** = he preferred, gave precedence, sets (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl* /*fuḍûl*], to excel, to be in excess. See at 7:140, p. 2516, n. 8).

[10] رزق ***rizq*** (pl.أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

بِرَآدِّي	that will give back[1]
رِزْقِهِمْ	their means of living
عَلَىٰ مَا مَلَكَتْ	to those whom do possess[2]
أَيْمَٰنُهُمْ	their right hands[3]
فَهُمْ فِيهِ سَوَآءٌ	so that they be equal[4] in it.
أَفَبِنِعْمَةِ ٱللَّهِ	Is it then Allah's grace
يَجْحَدُونَ ﴿٧١﴾	they disavow?[5]
وَٱللَّهُ جَعَلَ لَكُم	72. And Allah has made for
مِّنْ أَنفُسِكُمْ	you from among yourselves
أَزْوَٰجًا	spouses;[6]
وَجَعَلَ لَكُم مِّنْ	and has made for you from
أَزْوَٰجِكُم بَنِينَ	your spouses sons[7]
وَحَفَدَةً	and descendants;[8]
وَرَزَقَكُم مِّنَ	and has provided[9] you with
ٱلطَّيِّبَٰتِ	the good things.[10]
أَفَبِٱلْبَٰطِلِ	Is it then in the falsehood[11]
يُؤْمِنُونَ	they believe
وَبِنِعْمَتِ ٱللَّهِ	and in the grace of Allah
هُمْ يَكْفُرُونَ ﴿٧٢﴾	they disbelieve?[12]
وَيَعْبُدُونَ	73. And they worship
مِن دُونِ ٱللَّهِ	besides Allah

1. رادى ***râddî****(n)* {pl.; acc./genitive of *râddûn*; s. *râdd*) = those who return, give back (act. participle from *radda* [*radd*], to send back. The terminal *nûn* is dropped because of the genitive construction. See *yuraddu* at 16:70, p. 849, n. 7).

2. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:36, p. 257, n. 7).

3. i. e., slaves. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. *See* at 16:38, p. 840, n. 5.

4. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 7:193, p.540, n. 12.

5. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

6. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 15:88, p. 825, n. 7.

7. بنين ***banîn*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring. *See* at 3:14, p. 159, n. 11.

8. حفدة ***ḥafadah*** (pl.; s. *ḥafîd*) = grandsons, descendants, offspring.

9. رزق ***razaqa*** = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

10. All the good things in life. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 10:93, p. 670, n. 8.

11. Such as the false and imaginary gods and goddesses. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 7:139, p. 516, n. 6.

12. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 13:30, p.777, n. 1).

مَا لَا يَمْلِكُ	those that do not own[1]
لَهُمْ رِزْقًا مِّنَ	for them any provision from
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth
شَيْـًٔا	whatsoever
وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾	nor are they capable of.[2]
فَلَا تَضْرِبُوا۟ لِلَّهِ	74.So do not strike[3] for Allah
ٱلْأَمْثَالَ	similitudes.[4]
إِنَّ ٱللَّهَ يَعْلَمُ	Verily Allah knows
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾	while you do not know.
۞ ضَرَبَ ٱللَّهُ مَثَلًا	75.Allah strikes a similitude
عَبْدًا مَّمْلُوكًا	of a slave in possession[5] that
لَّا يَقْدِرُ عَلَىٰ شَىْءٍ	has no power[6] over anything
وَمَن رَّزَقْنَٰهُ	and of one We have given[7]
مِنَّا رِزْقًا حَسَنًا	from Us handsome provision
فَهُوَ يُنفِقُ مِنْهُ	so he spends[8] out of it
سِرًّا وَجَهْرًا	secretly[9] and openly.[10]
هَلْ يَسْتَوُۥنَ	Do they equalize?[11]
ٱلْحَمْدُ لِلَّهِ	All the praise is for Allah;
بَلْ أَكْثَرُهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٧٥﴾	do not know.
وَضَرَبَ ٱللَّهُ	76. And Allah strikes

1. يملك **yamliku** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 10:31, p. 649, n. 4).

2. The imaginary deities the polytheists worship do not have any power to posess and bestow anything. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3)

3. لا تضربوا ***lâ taḍribû*** = do not strike, hit, beat (v. ii. m. pl. imperative {prohibition} from *ḍaraba* [*ḍarb*], to beat. See *iḍribû* at 8:12, p. 551, n. 2.

4. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, resemblances, similitudes. See *mathal* at 6:160, p. 462, n. 2).

5. i. e., in possession of his master. مملوك ***mamlûk*** = owned, in possession (pass. participle from *malaka*, to take in possession, to own. See n. 1 above).

6. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See a13:26, p. 775, n. 6).

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 16:56, p. 845, n. 7).

8. i. e., in *zakâh*, *sadaqah* and in the way of Allah. ينفق ***yunfiqu*** = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:99, p. 620, n. 3).

9. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 14:31, p. 798, n. 11.

10. جهرا ***jahran***= openly, publicly, overtly. See *jahr* at 6:3, p. 392, n. 8.

11. يستوون ***yastawûna*** = they equalize, are at par (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawiyâni* at 11:24, p. 686, n. 9).

مَثَلًا رَّجُلَيْنِ	the instance of two men,
أَحَدُهُمَآ أَبْكَمُ	one of them dumb[1] who
لَا يَقْدِرُ عَلَىٰ شَيْءٍ	has no power over anything
وَهُوَ كَلٌّ	while he is an encumbrance[2]
عَلَىٰ مَوْلَىٰهُ	on his master;[3]
أَيْنَمَا يُوَجِّههُّ	wherever he directs him
لَا يَأْتِ بِخَيْرٍ	he brings no good.
هَلْ يَسْتَوِي هُوَ	Do there equalize[4] he
وَمَن يَأْمُرُ	and the one who enjoins[5]
بِالْعَدْلِ وَهُوَ عَلَىٰ	justice[6] and is on
صِرَٰطٍ مُّسْتَقِيمٍ	a way[7] straight and right?[8]
(٧٦)	

Section (*Rukû'*) 11

وَلِلَّهِ	77. And to Allah belongs
غَيْبُ السَّمَٰوَٰتِ	the unseen of the heavens
وَالْأَرْضِ	and the earth;
وَمَآ أَمْرُ السَّاعَةِ	and the issue of the Hour[9] is
إِلَّا كَلَمْحِ	naught but as the twinkling[10]
الْبَصَرِ	of the eye[11]
أَوْ هُوَ أَقْرَبُ	or it is nearer.[12]
إِنَّ اللَّهَ عَلَىٰ	Verily Allah is over
كُلِّ شَيْءٍ قَدِيرٌ	everything Omnipotent.[13]
(٧٧)	

[1] أبكم *'abkamu* (s.; pl. *bukm*) = dumb. See *bukm* at 8:22, p. 554, n. 5.

[2] كل *kall* = burden, encumbrance, heavy, tired, weak.

[3] مولى *mawlâ* = Patron-Protector, Guardian-Protector, Sovereign, master. See at 9:51, p. 599, n. 7.

[4] يستوى *yastawî* = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).

[5] يأمر *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 4:58, p. 266, no. 5).

[6] i. e., the doing of justice in all matters. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 6:70, p. 419, n. 5).

[7] صراط *şirâţ* = way, path, road. See at 15:41, p. 816, n. 1.

[8] مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 7:16, p. 469, n. 9).

[9] i. e., the Hour of Resurrection.

[10] لمح *lamḥ* = quick glance, twinkling.

[11] بصر *başar* (s.; pl. *'abşâr*) = eye, eye-sight, vision, glance, look, insight. See *'abşâr* at 15:15, p. 810, n. 5.

[12] i. e., in point of time. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 5:82, p. 370, n. 9).

[13] So He can cause the Resurrection to take place at any moment by simply making the command. قدير *qadîr* = Omnipotent, All-Powerful. See at 5:120, p. 390, n. 12.

وَٱللَّهُ أَخْرَجَكُم	78. And Allah brought you
مِّنۢ بُطُونِ	out[1] from the wombs[2]
أُمَّهَٰتِكُمْ	of your mothers,
لَا تَعْلَمُونَ شَيْـًٔا	you knowing nothing,
وَجَعَلَ لَكُمُ ٱلسَّمْعَ	and He gave you ears[3]
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ	and sights[4] and hearts[5]
لَعَلَّكُمْ	that you might
تَشْكُرُونَ ﴿٧٨﴾	express gratitude.[6]
أَلَمْ يَرَوْا۟ إِلَى	79. Do they not look at
ٱلطَّيْرِ مُسَخَّرَٰتٍ	the birds[7] made subservient[8]
فِى جَوِّ ٱلسَّمَآءِ	in the midst[9] of the sky?
مَا يُمْسِكُهُنَّ	None holds[10] them
إِلَّا ٱللَّهُ	except Allah.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾	for a people that believe.
وَٱللَّهُ جَعَلَ لَكُم	80. And Allah sets for you
مِّنۢ بُيُوتِكُمْ سَكَنًا	of your houses a dwelling[11]
وَجَعَلَ لَكُم	and provides for you
مِّن جُلُودِ ٱلْأَنْعَٰمِ	out of the hides[12] of cattle
بُيُوتًا تَسْتَخِفُّونَهَا	houses which you find light[13]
يَوْمَ ظَعْنِكُمْ	on the day of your trekking[14]

[1] أخرج **'akhraja** = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).

[2] بطون **buṭûn** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:66, p. 848, n. 2.

[3] سمع **sam'** = hearing, to listen, sense of hearing, ears. See at 11:20, p. 685, n. 7.

[4] أبصار **'abṣâr** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 15:15, p.810, n. 5).

[5] أفئدة **'af'idah** (pl.; s. *fu'âd*) = hearts. See at 14:38, p. 801, n. 5.

[6] i. e., by obeying and worshipping Him Alone. تشكرون **tashkurûna** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374. n. 4).

[7] طير **tayr** (coll. n.; pl. طيور *tuyûr*) = bird. See at 3:49, p. 174, n. 10.

[8] i. e., made to fly. مسخرات **musakhkharât** (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 16:12, p. 831, n.1).

[9] جو **jaww** (s.; pl. *ajwâ'/jiwâ'*) = midst, air, atmosphere, sphere, weather, environment.

[10] يمسك **yumsiku** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 16:59, p. 846, n.3).

[11] سكن **sakan** = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 9:103, p. 622, n. 10.

[12] جلود **julûd** (pl.; s. جلد *jild*) = skins, hides. See at 4:56, p. 265, n. 8.

[13] تستخفون **tastakhiffûna** = you deem light, find light, take lightly, disdain (v. ii. m. pl. impfct. from *istakhaffa*, form X of *khaffa*, to be light. See *khaffa* at 8:66, p. 571, n. 5.

[14] ظعن **ẓa'n** = journey, travelling, trekking (especially of a caravan).

and on the day of	وَيَوۡمَ
your staying;[1]	إِقَامَتِكُمۡ
and out of their wool[2]	وَمِنۡ أَصۡوَافِهَا
and their fur[3] and their hair,[4]	وَأَوۡبَارِهَا وَأَشۡعَارِهَآ
furnishings[5] and utensils[6]	أَثَٰثٗا وَمَتَٰعًا
till a time.[7]	إِلَىٰ حِينٖ (٨٠)
81. And Allah made for you	وَٱللَّهُ جَعَلَ لَكُم
out of what he created	مِّمَّا خَلَقَ
shades[8]	ظِلَٰلٗا
and He made for you	وَجَعَلَ لَكُم
out of the mountains	مِّنَ ٱلۡجِبَالِ
shelters;[9]	أَكۡنَٰنٗا
and He set for you attires[10]	وَجَعَلَ لَكُمۡ سَرَٰبِيلَ
that protect[11] you from heat	تَقِيكُمُ ٱلۡحَرَّ
and attires that portect you	وَسَرَٰبِيلَ تَقِيكُم
from your violence.[12]	بَأۡسَكُمۡ
Thus does Allah make full[13]	كَذَٰلِكَ يُتِمُّ
His grace upon you	نِعۡمَتَهُۥ عَلَيۡكُمۡ
that you might surrender.[14]	لَعَلَّكُمۡ تُسۡلِمُونَ (٨١)
82. So if they turn away,[15]	فَإِن تَوَلَّوۡاْ
then it is but upon you	فَإِنَّمَا عَلَيۡكَ

---

1. . e., staying at home. اقامة **'iqâmah** = raising, lifting up, setting up, staging, stay, sojourn (verbal noun in form IV of *qâma* [*qawmah/qiyâm*], to get up. See *muqîm* at 15:76, p. 823, n. 2.

2. أصواف **'aṣwâf** (pl.; s. *ṣûf*) = wool.

3. أوبار **'awbâr** (pl.; s. *wabar*) = hair, fur of camels and goats (used for making tents).

4. أشعار **'ash'âr** (pl.; s. *sha'r*) = hair.

5. أثاث **'athâth** = furniture, furnishing.

6. متاع **matâ'** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

7. i. e., till the end of one's lifetime.

8. i. e., objects to take rest under the shades of. ظلال **ẓilâl** (pl.; s. *ẓill*) = shadows, shades. See at 16:48, p. 843, n. 5.

9. أكنان **'aknân** (pl.; s. *kann/kinn*) = shelters, retreats, nests, homes. See *'akinnah* at 6:25, p. 400, n. 5.

10. سرابيل **sarâbîl** (pl.; s. سربال *sirbâl*) = garments, apparels, attires, dresses, coats of mail. See at 14:50, p. 805, n. 5.

11. تقي **taqî** = she or it protects, guards, safeguards (v. iii. f. s. impfct. from *waqâ* (*waqy/ wiqâyah*), to guard, safeguard. See *ittaqû* at 16:2, p. 828, n. 5).

12. بأس **ba's** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 4:84, p. 278, n. 9.

13. i. e., He provides for all your needs and requirements in life. يتم **yutimmu** = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See at 12:6, p. 724, n. 2).

14. i. e., to Allah, accepting Islâm. تسلمون **tuslimûna** = you surrender, submit yourselves, resign yourselves (v. ii. pl. impfct. from *'aslama*, from IV of *salima* [*salâmah /salâm*], to be safe, secure. See *nuslima* at 6:71, p. 420, n. 9).

15. تولوا **tawallaw** = they turned away, desisted, refrained (v. iii. m. pl. past. from *tawallâ*, form V of *waliya*, to be near. See at 9 :92, p. 617, n. 3).

ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾	to communicate[1] explicitly.[2]
يَعْرِفُونَ	83. They recognize[3]
نِعْمَتَ ٱللَّهِ	the graces of Allah,
ثُمَّ يُنكِرُونَهَا	then they disavow[4] them;
وَأَكْثَرُهُمُ	and most of them are
ٱلْكَٰفِرُونَ ﴿٨٣﴾	unbelievers.

Section (*Rukû'*) 12

وَيَوْمَ	84. And the day[5] We shall
نَبْعَثُ مِن كُلِّ أُمَّةٍ	raise[6] from every nation
شَهِيدًا ثُمَّ	a witness[7] and then
لَا يُؤْذَنُ	no leave will be given[8]
لِلَّذِينَ كَفَرُوا	to those who disbelieve
وَلَا هُمْ	nor will they
يُسْتَعْتَبُونَ ﴿٨٤﴾	be allowed to please.[9]
وَإِذَا رَءَا	85. And when there will see
ٱلَّذِينَ ظَلَمُوا	those who do wrong[10]
ٱلْعَذَابَ	the punishment,
فَلَا يُخَفَّفُ	it will not be mitigated[11] for
عَنْهُمْ وَلَا هُمْ	them nor shall they be
يُنظَرُونَ ﴿٨٥﴾	given respite.

---

1. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

2. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 16:35, p. 8839, n. 3.

3. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 12:62, p. 744, n. 13).

4. ينكرون ***yunkirûna*** = they disavow, deny, pretend not to know (v. iii. m. pl. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkiru* at 13:35, p. 780, n. 10).

5. i. e., on the Day of Judgement.

6. نبعث ***nab'athu*** = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See *yab'athu* at 16:38, p. 840, n. 6).

7. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 13:43, p 783, n. 5).

8. i. e., to make excuses. يؤذن ***yu'dhanu*** = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. See *yu'dhana* at 9:90, p. 616, n. 3).

9. i. e., to please Allah by doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure).

10. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 14:44, p. 803, n. 7).

11. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 3:88, p. 190, n. 6).

وَإِذَا رَءَا	86. And when there will see
ٱلَّذِينَ أَشْرَكُوا۟	those who set partners[1]
شُرَكَآءَهُمْ	the partners of theirs,[2]
قَالُوا۟ رَبَّنَا	they will say: "Our Lord,
هَٰٓؤُلَآءِ شُرَكَآؤُنَا	these are the partners of ours
ٱلَّذِينَ كُنَّا نَدْعُوا۟	whom we used to invoke[3]
مِن دُونِكَ	besides You."
فَأَلْقَوْا۟ إِلَيْهِمُ	But they will throw[4] at them
ٱلْقَوْلَ	the saying:
إِنَّكُمْ لَكَٰذِبُونَ	"You indeed are liars."[5]
﴿٨٦﴾	
وَأَلْقَوْا۟	87. And they will render
إِلَى ٱللَّهِ يَوْمَئِذٍ	to Allah that day
ٱلسَّلَمَ	the submission;[6]
وَضَلَّ عَنْهُم	and lost[7] to them will be
مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾	what they used to fabricate.[8]
ٱلَّذِينَ كَفَرُوا۟	88. Those who disbelieve
وَصَدُّوا۟ عَن	and prevent[9] from
سَبِيلِ ٱللَّهِ	the way of Allah,
زِدْنَٰهُمْ	We shall increase[10] for them
عَذَابًا فَوْقَ	a punishment over
ٱلْعَذَابِ	the punishment[11]

1. i. e., when the polytheists will see on the Day of Judgement. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 10:28, p. 648, n. 3).

2. i. e., the partners they set with Allah.

3. ندعوا *nad'û* = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 14:9, p. 789, n. 7).

4. ألقوا *'alqaw* = you threw, cast, flung, deliverd, hurled (v. iii. m. pl. past from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 16:15, p. 831, n. 1).

5. The false deities will be given power to speak out and they will disavow having asked anyone to worship them . كاذبون *kâdhibûn* (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 9:107, p. 624, n.6).

6. i. e., they will acknowledge Him to be soley and exclusively deserving of worship and obedience. سلم *salam* = peace, submission, surrender. See at 16:28, p. 836, n. 2.

7. i. e., the false deities will be of no avail to the polytheists on the Day of Judgement. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 10:108, p. 676, n. 1).

8. i. e., of false gods and goddesses يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 11:21, p. 685, n. 10).

9. i. e., prevent others. صدوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 9:9, p. 580, n. 9).

10. زدنا *zidnâ* = we increased, augmented, made more (v. i. pl. past from *zâda* [*zayd/ziâdah*], to increase. See *la+azîdanna* at 14:7, p. 788, n. 5).

11. i. e., one punishment for their own unbelief and disobedience and another punishment for their preventing others from the way of Allah.

بِمَا كَانُوا۟	because they use to
يُفْسِدُونَ (٨٨)	make mischief.[1]
وَيَوْمَ	89. And on the day[2]
نَبْعَثُ	We shall raise[3]
فِى كُلِّ أُمَّةٍ	among every nation
شَهِيدًا عَلَيْهِم	a witness[4] against them
مِّنْ أَنفُسِهِمْ	from among themselves;
وَجِئْنَا بِكَ	and We shall bring you
شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ	as a witness against these.[5]
وَنَزَّلْنَا	And We have sent down
عَلَيْكَ ٱلْكِتَٰبَ	upon you the Book as
تِبْيَٰنًا لِّكُلِّ شَىْءٍ	an exposition[6] of everything;[7]
وَهُدًى وَرَحْمَةً	and as guidance and mercy
وَبُشْرَىٰ	and good tidings[8]
لِلْمُسْلِمِينَ (٨٩)	for the Muslims.

Section ((*Rukû'*) 13

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ ۞	90. Verily Allah enjoins justice[9]
وَٱلْإِحْسَٰنِ	and the doing of good deeds,[10]
وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ	and giving to kinsmen,[11]
وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ	and forbids the vile deeds[12]
وَٱلْمُنكَرِ	and the disapproved[13] thing
وَٱلْبَغْىِ	and oppression.[14]

1. i. e., by their unbelief and by preventing others from the right path. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

2. i. e., on the Day of Judgement.

3. نبعث ***nab'athu*** = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 16:84, p. 855, n. 6).

4. The Prophet or Messenger sent to every people for their guidance will be brought forward as witness against them. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 16:84, p 855, n. 7).

5. i. e., the ***ummah*** of Prophet Muhammad, peace and blessings of Allah be on him.

6. تبيان ***tibyân*** = exposition, explanation, illustration.

7. i. e., of everything they need for conducting themselves rightly and correctly in this life.

8. i. e., the good tidings of forgiveness, reward and blissful life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 12:19, p. 728, n. 4.

9. i. e., the doing of justice to all – particularly giving Allah His due by worshipping Him Alone sincerely and exclusively and paying fellow-beings their due . عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:76, p. 852, n. 6).

10. i. e., the deeds enjoined and approved by the Qur'ân and *sunnah*. احسان ***'iḥsân*** = doing good things, charity, benevolence, righteousness.

11. ذي القربى ***dhî al-qurbâ*** = near relations, those close by. See at 4:36, p. 257, n. 2.

12. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 12:24, p. 730, n. 9).

13. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 9:71, p. 608, n. 5).

14. بغي ***baghy*** = oppression, injustice, outrage, defiance. See at 7:33, p. 476, n. 9.

يَعِظُكُمْ لَعَلَّكُمْ	He exhorts[1] you that you may
تَذَكَّرُونَ ﴿٩٠﴾	bear in mind.[2]
وَأَوْفُوا	91. And fulfil[3]
بِعَهْدِ ٱللَّهِ	the covenant[4] of Allah when
إِذَا عَٰهَدتُّمْ	you have made the covenant;
وَلَا تَنقُضُوا ٱلْأَيْمَٰنَ	and never break[5] the oaths[6]
بَعْدَ تَوْكِيدِهَا	after their confirmation[7]
وَقَدْ جَعَلْتُمُ	while indeed you have set
ٱللَّهَ عَلَيْكُمْ كَفِيلًا	Allah over you as guarantor.[8]
إِنَّ ٱللَّهَ يَعْلَمُ	Verily Allah knows
مَا تَفْعَلُونَ ﴿٩١﴾	what you do.
وَلَا تَكُونُوا كَٱلَّتِي	92. And be not like her who
نَقَضَتْ غَزْلَهَا	tears apart[9] her yarn,[10]
مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا	after it is strong, into fibres[11]
تَتَّخِذُونَ أَيْمَٰنَكُمْ	by taking your oaths
دَخَلًۢا بَيْنَكُمْ	as trickery[12] between you
أَن تَكُونَ أُمَّةٌ	when one nation is more
هِيَ أَرْبَىٰ مِنْ أُمَّةٍ	numerous[13] than another.
إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ	Allah but tests[14] you by it.
وَلَيُبَيِّنَنَّ	And He will surely make
لَكُمْ	clear[15] to you

1. يعظ ***ya'izu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'z*) = to admonish, to preach. See at 4:59, p. 266, n. 11).

2. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 16:17, p. 832, n. 7).

3. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 7:85, p. 398, n. 8).

4. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 13:20, p. 773, n. 5.

5. لا تنقضوا ***lâ tanquḍû*** = do not break/violate/ infringe/invalidate/tear apart (v. ii. m. pl. imperative prohibition) from *naqaḍa* [*naqḍ*], to break, to violate. See *yanquḍûna* at 13:25, p.774, n. 12).

6. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:31, p. 850, n. 2.

7. توكيد ***tawkîd*** = confirmation, affirmation, assuring, emphasizing.

8. كفيل ***kafîl*** (s.; pl. *kufalâ'*) = guarantor, surety, sponsor.

9. نقضت ***naqaḍat*** = she tore apart, broke, violated, invalidated (v. iii. f. s. past from *naqḍ*. See n. 5 above.

10. غزل ***ghazl*** = yarn, spun thread, spinning.

11. أنكاث ***'ankâth*** (pl., s. ***nakth***) = breaches, fibres.

12. دخل ***dakhal***= deception, trickery, derangement, disorder.

13. i. e., do not break the covenant with a party because you get a more numerous group in your favour. أربى ***arbâ*** = more numerous.

14. يبلو ***yablû*** = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yabluwa* at 11:7, p. 679, n. 9).

15. ليبينن ***la+yubayyinanna*** = he indeed makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. emphatic from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 1639, p. 840, n. 7.

يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
مَا كُنتُمْ	what you used to
فِيهِ تَخْتَلِفُونَ ٩٢	be in disagreement[1] about.
وَلَوْ شَآءَ ٱللَّهُ	93. And if Allah willed
لَجَعَلَكُمْ	He would have made[2] you
أُمَّةً وَٰحِدَةً	one community;[3]
وَلَٰكِن يُضِلُّ	but He lets stray[4]
مَن يَشَآءُ	whom He will,
وَيَهْدِى مَن يَشَآءُ	and guides[5] whom He will;
وَلَتُسْـَٔلُنَّ	and you will surely be asked[6]
عَمَّا كُنتُمْ تَعْمَلُونَ ٩٣	about what you use to do.
وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ	94. And do not take[7] your oaths
دَخَلًۢا بَيْنَكُمْ	as deception[8] amongst you
فَتَزِلَّ قَدَمٌۢ	lest there should slip[9] a foot
بَعْدَ ثُبُوتِهَا	after its being stable[10]
وَتَذُوقُوا۟ ٱلسُّوٓءَ	and you taste[11] evil
بِمَا صَدَدتُّمْ	for your having prevented[12]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah
وَلَكُمْ عَذَابٌ	and you get a punishment
عَظِيمٌ ٩٤	very grave.

1. i. e., your disagreement about believing in Allah and His Messenger. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 6:164, p. 463, n. 11).

2. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 10: 67, p. 661, n. 6).

3. i. e., of believers, Muslims. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 16:36, p. 839, n. 5.

4. i. e., because of one's unbelief and rejection of the truth, and as of justice on Allah's part. يضل ***yuḍillu*** = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 16:37, p. 840, n. 1).

5. i. e., because of one's belief and acceptance of the truth, and as of grace on Allah's part.

6. لتسألن ***la+tus'alunna*** = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. passive impfct. from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+nas'alanna* at 15:92, p. 826, n. 1).

7. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:51, p. 844, n. 1).

8. دخل ***dakhal***= deception, trickery, derangement, disorder. See at 16 :92, p. 858, n. 12.

9. تزل ***tazilla***(*u*) = she or it slips, / errs, topples (v. iii. f. s. past from *zalla* [*zalal*], to slip, stumble, err. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *istazalla* at 3:155, p. 216, n. 10).

10. ثبوت ***thubût*** = to be firm/strong/stable.

11. تذوقوا ***tadhûqû***(*na*) = you (all) taste (v. ii. m. pl. impfct. from *dhâqa* [*dhawq/ madhâq*], to taste. See *dhûqû* 10:52, p. 656, n. 2).

12. صددتم ***ṣadadtum*** = you prevented, turned away, diverted, deterred, dissuaded, rejected, repelled, barred (v. ii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣaddû* at 16:88, p. 856, n. 9).

وَلَا تَشْتَرُوا۟	95. And do not buy[1]
بِعَهْدِ ٱللَّهِ	with the covenant of Allah
ثَمَنًا قَلِيلًا ۚ	a small value.[2]
إِنَّمَا عِندَ ٱللَّهِ	Verily what is with Allah,[3]
هُوَ خَيْرٌ لَّكُمْ	that is better for you
إِن كُنتُمْ	if you are
تَعْلَمُونَ (٩٥)	in the know of.
مَا عِندَكُمْ	96. What is with you
يَنفَدُ ۖ	will be exhausted;[4]
وَمَا عِندَ ٱللَّهِ	and what is with Allah
بَاقٍ ۗ	will abide.
وَلَنَجْزِيَنَّ	And We shall surely award[5]
ٱلَّذِينَ صَبَرُوٓا۟	those who bear with patience
أَجْرَهُم	their reward[6]
بِأَحْسَنِ مَا كَانُوا۟	by the best[7] of what they use
يَعْمَلُونَ (٩٦)	to do.
مَنْ عَمِلَ	97. Whoever does
صَٰلِحًا	a good deed,[8]
مِّن ذَكَرٍ أَوْ أُنثَىٰ	of male[9] or female,[10]
وَهُوَ مُؤْمِنٌ	and is a believer,
فَلَنُحْيِيَنَّهُۥ	We will make him live[11]
حَيَوٰةً طَيِّبَةً ۖ	a good life,[12]

[1] لا تشتروا **lâ tashtarû** = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran /shirâ'*], to buy, sell. See at 5:44, p. 351, n.6).

[2] i. e., do not get a little worldly benefit by breaking a solemn covenant. ثمن **thaman** (pl. أثمان *athmân*/أثمنة *athminah*) = price, value. See at 5:106, p. 382, n. 13.

[3] i. e., of reward on account of your good faith and fulfilment of covenant.

[4] ينفد **yanfadu** = he or it runs out, wears out, is depleted/exhausted/used up (v. iii. m. s. impfct. from *nafada* {*nafad/nafâd*}, to be exhausted/used up).

[5] لنجزين **la+najziyanna** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See *nazjî* at 12:75, p. 749, n. 14).

[6] أجر **'ajr** (pl. أجور *'ujûr)* = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

[7] أحسن **'aḥsan** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 4:125, p. 299, n. 6.

[8] صالح **ṣâliḥ** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, right, proper. See at 11:46, p. 694, n. 4).

[9] ذكر **dhakar** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 4:124, p. 299, n. 1.

[10] أنثى **'unthâ** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 4:124, p. 299, n. 2.

[11] لنحيين **la+nuḥyiyanna** = we shall surely make live, give life, animate, enliven (v. i. pl. impfct. emphatic from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *nuḥyî* at 15:22, p. 812, n. 5).

[12] i. e., in this world.

وَلَنَجْزِيَنَّهُمْ and shall surely reward[1]them
أَجْرَهُم بِأَحْسَنِ by the best of
مَا كَانُوا۟ يَعْمَلُونَ what they use to do.
٩٧

فَإِذَا قَرَأْتَ 98. So when you recite[2]
ٱلْقُرْءَانَ the Qur'ân
فَٱسْتَعِذْ بِٱللَّهِ seek refuge[3] with Allah
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ from Satan the accursed.[4]
٩٨

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ 99. Verily he has no power[5]
عَلَى ٱلَّذِينَ ءَامَنُوا۟ over those who believe
وَعَلَىٰ رَبِّهِمْ and on their Lord
يَتَوَكَّلُونَ ٩٩ they rely.[6]

إِنَّمَا سُلْطَٰنُهُۥ 100. His authority is but
عَلَى ٱلَّذِينَ over those who
يَتَوَلَّوْنَهُۥ take him as patron-friend[7]
وَٱلَّذِينَ هُم and those who
بِهِۦ مُشْرِكُونَ set partners[8] with Him.
١٠٠

Section (*Rukû'*) 14

وَإِذَا بَدَّلْنَآ 101. And when We change[9]
ءَايَةً a revelation

[1] لنجزين ***la+najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. impfct. emphatic from *jazâ* [*jazâ'*], to recompense. See at 16:96, p. 860, n. 5).

[2] قرأت ***qara'ta*** = you read, recited, studied (v. ii. m. s. past from *qara'a* { *qirâ'ah* }, to read, recite).

[3] استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 7:200, p. 543, n. 3).

[4] رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 15:34, p. 814, n. 7).

[5] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 15:42, p. 816, n. 3.

[6] يتوكلون ***yatawakkalûna*** = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 16:42, p. 841, n. 9).

[7] Satan can have no power over one who believes in Allah and relies on Him. It is only those who do not believe in Allah as their Only Lord and exclusively deserving of worship and take Satan as friend that become the victims of his delusion and misguidance. يتولون ***yatawallawna*** = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See at 5:80, p. 369, n. 5).

[8] مشركون ***mushrikûn*** (pl.; s. ***mushrik***) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 12:106, p. 760, n. 9).

[9] The *'âyah* emphasizes the fact that Allah substituted the Qur'ân for the previous revelations and scriptures. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 7:95, p. 502, n. 12).

مَّكَانَ	in place of another
ءَايَةٍ	revelation,
وَٱللَّهُ أَعْلَمُ	and Allah knows best
بِمَا يُنَزِّلُ	what He sends down,[1]
قَالُوٓاْ إِنَّمَآ أَنتَ	they say: "You are but
مُفْتَرٍ	a forger."[2]
بَلْ أَكْثَرُهُمْ	Nay, most of them
لَا يَعْلَمُونَ ١٠١	do not know.
قُلْ نَزَّلَهُۥ	102. Say: "There brought it
رُوحُ ٱلْقُدُسِ	down[3] the Spirit of Holiness[4]
مِن رَّبِّكَ بِٱلْحَقِّ	from your Lord in truth
لِيُثَبِّتَ ٱلَّذِينَ	to make firm[5] those who
ءَامَنُواْ	believe
وَهُدًى وَبُشْرَىٰ	and as guidance and good
لِلْمُسْلِمِينَ ١٠٢	tidings[6] for the Muslims.
وَلَقَدْ نَعْلَمُ	103. And indeed We know
أَنَّهُمْ يَقُولُونَ إِنَّمَا	that they say: "There but
يُعَلِّمُهُۥ بَشَرٌ	teaches him a human being."[7]
لِّسَانُ ٱلَّذِى	The tongue of the one
يُلْحِدُونَ إِلَيْهِ	they unjustly insinuate[8]
أَعْجَمِىٌّ	is foreign,

1. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzil* at 7:33, p. 476, n. 12).

2. The unbelievers alleged, as they still do, that Muhammad, peace and blessings of Allah be on him, himself forged the revelations. The *'âyah* refutes that allegation. ***muftarin*** (s.; pl. *muftarûn*) = forger, one who fabricates lies, slanderer, calumniator (act. participle from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 16:87, p. 856, n. 8).

3. The refutation of the unbelievers is continued in this *'âyah* and it is pointed out that the *'âyahs* of the Qur'ân were brought down by the angel Jibrîl, whose another name is ***Rûḥ al-Quds***.

4. i. e., Jibrîl.

5. i. e., to make firm the faith (*'îmân*) of the believers. يثبت ***yuthabbita***(*u*) = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât*/*thubût*], to be firm, fixed. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:11, p. 550, n. 9).

6. i. e., good tidings of Allah's forgiveness, reward and blissful life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 16:89, p. 857, n. 8.

7. The unbelievers further alleged that some other person taught the Prophet , peace and blessings of Allah be on him, to produce the Qur'ân. This allegation itself constitutes an admission on the part of the unbelievers that the Prophet himself did not know reading and writing.

8. This part of the *'âyah* constitutes a three-fold refutation of the unbelievers allegation. It characterizes the allegation as an unjust innuendo, *'ilhâd*; it points out that the person they hinted at spoke a foreign tongue and therefore incapable of instructing the Prophet who did not know any foreign tongue; and that it was also impossible for that person to compose the text of the Qur'ân which is in perfect Arabic. يلحدون ***yulḥidûna*** = blaspheme, deviate, digress, pervert, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate from the right course, to apostatize).

وَهَـٰذَا لِسَانٌ	while this is a tongue
عَرَبِيٌّ مُّبِينٌ	manifestly Arabic.
١٠٣	
إِنَّ ٱلَّذِينَ	104. Verily those who
لَا يُؤْمِنُونَ	do not believe
بِـَٔايَـٰتِ ٱللَّهِ	in the signs[2] of Allah,
لَا يَهْدِيهِمُ ٱللَّهُ	Allah does not guide[3] them,
وَلَهُمْ	and they shall have
عَذَابٌ أَلِيمٌ ١٠٤	a punishment most painful.[4]
إِنَّمَا يَفْتَرِي	105. There but fabricates[5]
ٱلْكَذِبَ	the lie[6]
ٱلَّذِينَ لَا يُؤْمِنُونَ	those who do not believe
بِـَٔايَـٰتِ ٱللَّهِ	in the signs of Allah;
وَأُو۟لَـٰٓئِكَ هُمُ	and they are the ones
ٱلْكَـٰذِبُونَ	telling lies.[7]
١٠٥	
مَن كَفَرَ	106.Whoever disbelieves[8] in
بِٱللَّهِ مِنۢ بَعْدِ إِيمَـٰنِهِۦٓ	Allah after having believed,
إِلَّا مَنْ أُكْرِهَ	save the one who is coerced[9]
وَقَلْبُهُۥ مُطْمَئِنٌّۢ	while his heart is content[10]
بِٱلْإِيمَـٰنِ	with the faith;
وَلَـٰكِن مَّن شَرَحَ	but he who opens[11]

1. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna [bayn/bayân]*, to be clear, evident. See at 16:82, p. 855, n. 2..

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 15:1, p. 807, n. 2.

3. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ [hady/ hudan/ hidâyah]*, to guide, to lead. See at 12:52, p. 742, n. 1).

4. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful . See at 16:63, p. 847, n. 7.

5. This *'âyah* is a further rebuttal of the allegation of the unbelievers that the Qur'ân was composed by the Prophet, peace and blessings of Allah be on him, or someone else; and it categorically states that it was the unbelievers who fabricated the lie about the Qur'ân. يفتري ***yaftarî*** = he or it trumps up, fabricates, makes up, invents falsely, slanders (v. iii. m. s. impfct. from *iftarâ*, form VIII of *farâ [fary]*, to cut lengthwise, to fabricate. See *yaftarûna* at 16:87, p.856 , n. 8).

6. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 7:89, p. 500, n. 11.

7. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah]*, to lie. See at 16:186, p. 856, n.5).

8. كفر ***kafara*** = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurûna* at 16:72, p. 850, n. 12).

9. أكره ***'ukriha*** = he is coerced/ compelled/ constrained (v. iii. m. s. past passive from *'akraha*, form IV of *kariha [karh/ kurh/ karâhah/ karâhiyah]*, to detest. See *yakrahûna* at 16:62, p. 846, n. 12).

10. مطمئن ***muṭma'inn*** = content, contented, at rest (act. participle from *iṭma'anna*. See *taṭma'innu* at 13:28, p. 776, n. 13).

11. شرح ***sharaḥa*** = he opend, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 6:125, p. 444, n. 2).

بِٱلْكُفْرِ صَدْرًا	to unbelief a heart,[1]
فَعَلَيْهِمْ	upon them shall be
غَضَبٌ مِّنَ ٱللَّهِ	the wrath[2] of Allah
وَلَهُمْ	and they shall have
عَذَابٌ عَظِيمٌ	a punishment very grave.[3]
١٠٦	
ذَٰلِكَ بِأَنَّهُمُ	107. That is so because they
ٱسْتَحَبُّوا۟	prefer[4]
ٱلْحَيَوٰةَ ٱلدُّنْيَا	the worldly life
عَلَى ٱلْءَاخِرَةِ	to the hereafter
وَأَنَّ ٱللَّهَ لَا يَهْدِى	and that Allah does not guide
ٱلْقَوْمَ ٱلْكَٰفِرِينَ	the disbelieving people.[5]
١٠٧	
أُو۟لَٰٓئِكَ ٱلَّذِينَ	108. They are the ones
طَبَعَ ٱللَّهُ	Allah set a seal[6]
عَلَىٰ قُلُوبِهِمْ	over their hearts
وَسَمْعِهِمْ	and their hearing[7]
وَأَبْصَٰرِهِمْ	and their sights;[8]
وَأُو۟لَٰٓئِكَ هُمُ	and they are the ones
ٱلْغَٰفِلُونَ ١٠٨	heedless.[9]
لَا جَرَمَ	109. No doubt[10]
أَنَّهُمْ فِى ٱلْءَاخِرَةِ	they will be in the hereafter

---

[1] صدر *ṣadr* (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front, beginning. See *ṣudûr* at 15:97, p. 826, n. 9.

[2] غضب *ghaḍab* = wrath, fury, anger, indignation. See at 8:16, p. 552, n. 6.

[3] عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 15:87, p. 825, n. 4).

[4] استحبوا *istaḥabbû* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See at 9:23, p. 585, n. 11).

[5] Note that this *'âyah*, as also *'âyah* 104, very categorically say that Allah does not guide those who do not believe. So belief (*'îmân*) is fundamental to the receipt of guidance from Allah.

[6] i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *ṭaba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal. See at 4:155, p. 314, n. 5).

[7] Similarly their ears and eyes are rendered incapable of listening to and understanding the truth and seeing the light of guidance. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 16:78, p. 853, n. 3.

[8] أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:78, p.853, n. 4).

[9] غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 12:13, p. 726, n. 5.

[10] لا جرم *lâ jarama* = no doubt, surely, certainly, of course. See at 16:23, p. 833, n. 11.

هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾	the ones in loss.[1]
ثُمَّ إِنَّ رَبَّكَ	110. Then, verily your Lord is,
لِلَّذِينَ هَاجَرُوا۟	for those who migrated[2]
مِنۢ بَعْدِ مَا فُتِنُوا۟	after they had been tried[3]
ثُمَّ جَٰهَدُوا۟	and moreover fought[4]
وَصَبَرُوٓا۟	and bore with patience,[5]
إِنَّ رَبَّكَ	verily your Lord is
مِنۢ بَعْدِهَا	after that indeed Most
لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾	Forgiving, Most Merciful.

Section (*Rukû'*) 15

۞ يَوْمَ	111. On the day[6]
تَأْتِى كُلُّ نَفْسٍ	every individual[7] will come
تُجَٰدِلُ عَن نَّفْسِهَا	arguing[8] for himself;
وَتُوَفَّىٰ	and fully paid[9] will be
كُلُّ نَفْسٍ	each individual
مَّا عَمِلَتْ وَهُمْ	what it wrought and they
لَا يُظْلَمُونَ ﴿١١١﴾	will not be wronged.[10]
وَضَرَبَ ٱللَّهُ	112. And Allah strikes[11]
مَثَلًا قَرْيَةً	the instance[12] of a habitation[13]
كَانَتْ ءَامِنَةً	that was secure

[1] خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 12:14, p. 726, n. 7).

[2] هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*],to emigrate. See at 16:41, p.841, n.1).

[3] i. e., oppressed and persecuted. فتنوا ***futinû*** = they were tried, put to test (v. iii. m. pl. past passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *yuftanûna* at 9:126, p. 633, n. 4).

[4] i. e., in the way of Allah. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 9:88, p. 615, n. 4).

[5] i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 16:42, p. 841, n. 8).

[6] i. e., on the Day of Judgement.

[7] نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 6:151, p. 457, n. 8.

[8] تجادل ***tujâdilu*** = she or it argues, debates, controverts (v. iii. f. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 13:13, p. 769, n. 4).

[9] i.e., justly rewarded or punished. توفى ***tuwaffâ*** = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See at 3:161, p. 219, n. 4).

[10] i. e., everyone will be recompensed according to one's deeds. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 10:55, p. 657, n. 2).

[11] ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 14:24, p. 796, n. 6.

[12] مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:117, p. 201, n. 10.

[13] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 15:4, p. 808, n. 3.

مُّطْمَئِنَّةً	and contented,[1]
يَأْتِيهَا	there coming to it
رِزْقُهَا رَغَدًا	its provision in abundance[2]
مِّن كُلِّ مَكَانٍ	from every place,
فَكَفَرَتْ	but it turned ungrateful[3]
بِأَنْعُمِ ٱللَّهِ	to Allah's blessings.[4]
فَأَذَاقَهَا ٱللَّهُ	So Allah made it taste[5]
لِبَاسَ ٱلْجُوعِ	the clothing of hunger[6]
وَٱلْخَوْفِ	and fear[7]
بِمَا كَانُوا۟	because of what they used
يَصْنَعُونَ ﴿١١٢﴾	to do.[8]
وَلَقَدْ جَآءَهُمْ	113. There had indeed come
رَسُولٌ	to them a Messenger
مِّنْهُمْ	from among them
فَكَذَّبُوهُ	but they cried lies[9] to him.
فَأَخَذَهُمُ	So there seized[10] them
ٱلْعَذَابُ وَهُمْ	the punishment while they
ظَٰلِمُونَ ﴿١١٣﴾	were doing wrong.[11]
فَكُلُوا۟ مِمَّا	114. So eat of what
رَزَقَكُمُ ٱللَّهُ	Allah has provided[12] for you

1. The allusion is to Makka before its submission to Islam. مطمئنة *muṭma'innah* (f., m. *muṭma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See *muṭma'inn* at 16:106, p. 863, n. 10).

2. رغد *raghad* = ease and abundance; see at 2:58, p. 27, n. 5).

3. كفرت *kafarat* = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *yakfurûna* at 16:72, p.850, n. 12).

4. أنعم *'an'um* (pl.; s. *ni'mah*) = blessings, graces, favours. See *ni'mah* at 16:53, p. 844, n. 7.

5. أذاق *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See *'adhaqnâ* at 11:8, p. 680, n. 9).

6. جوع *jû'* = hunger, starvation. See at 2:155, p. 73, n.

7. خوف *khawf* = fear, apprehension, dread, threat. See at 10:83, p. 667, n. 1.

8. يصنعون *yaṣna'ûna* = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make. See at 5:63, p. 361, n. 5).

9. كذبوا *kadhdhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:95, p. 671, n. 6).

10. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 11:66, p. 702, n. 2).

11. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظالمون *ẓâlimûn* (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:93, p. 429, n. 8).

12. رزق *razaqa* = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

حَلَٰلًا طَيِّبًا	as lawful[1] and good[2]
وَٱشْكُرُوا۟	and express gratitude[3]
نِعْمَتَ ٱللَّهِ	for Allah's favours,
إِن كُنتُمْ إِيَّاهُ	if it is Him you use
تَعْبُدُونَ ﴿١١٤﴾	to worship.[4]
إِنَّمَا حَرَّمَ	115. He has but made unlaw-
عَلَيْكُمُ ٱلْمَيْتَةَ	ful[5] for you the dead[6]
وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ	and blood[7] and meat[8] of swine
وَمَآ أُهِلَّ	and what has been offered[9]
لِغَيْرِ ٱللَّهِ بِهِۦ	to other than Allah.
فَمَنِ ٱضْطُرَّ	But whoever is constrained,[10]
غَيْرَ بَاغٍ	not being defiant[11]
وَلَا عَادٍ	nor crossing the limit,[12]
فَإِنَّ ٱللَّهَ	then verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿١١٥﴾	Most Merciful.
وَلَا تَقُولُوا۟ لِمَا	116. And do not say of
تَصِفُ أَلْسِنَتُكُمُ	what your tongues describe[13]
ٱلْكَذِبَ	the untruth:
هَٰذَا حَلَٰلٌ	"This is lawful
وَهَٰذَا حَرَامٌ	and this is unlawful",

[1] حلال **ḥalâl** = that which is allowed, lawful, legitimate.

[2] طيب **ṭayyib** = good, pleasant, agreeable, salutary, clean. See at 5:6, p. 331, n. 5.

[3] اشكروا **ushkurû** = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See at 2:172, p. 81, n. 3).

[4] تعبدون **ta'budûna** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 2:172, p. 81, n. 4).

[5] حرم **ḥarrama** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 7:50, p. 484, n. 9).

[6] ميتة **maytah** = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish. See at 2:173, p. 81, n. 6.

[7] دم **dam** = blood, i.e., spilled blood. See at 2:173, p. 81, n. 7.

[8] The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole. لحم *laḥm* (pl. *luḥûm*) = meat, flesh.

[9] أهل **'uhilla** = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up. See at 6:145, p. 454, n. 3).

[10] i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. اضطر **uḍṭurra** = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *iḍṭarra*, VIII of *ḍarra* [*ḍarr*], to harm, impair. See at 6 :145, p. 454, n. 4).

[11] باغ **bâghin** = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [*bughâ'/baghy*], to seek, desire. See at 6:145, p. 454, n. 4).

[12] عاد **'âdin** (s.; pl. *'awâdin*) = aggressive, disobedient, inimical, crossing the limit (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 6:1145, p. 454, n. 6).

[13] تصف **taṣifu** = she describes, depicts, ascribes, attributes, praises (v. iii. f. s. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See *taṣifûna* at 12:77, p. 751, n. 1).

لِّتَفْتَرُوا lest you should fabricate[1]
عَلَى اللَّهِ الْكَذِبَ against Allah the lie.
إِنَّ الَّذِينَ يَفْتَرُونَ Verily those who fabricate[2]
عَلَى اللَّهِ الْكَذِبَ against Allah the lie
لَا يُفْلِحُونَ ﴿١١٦﴾ shall not succeed.[3]

مَتَاعٌ قَلِيلٌ 117. A little enjoyment;[4]
وَلَهُمْ but they will have
عَذَابٌ أَلِيمٌ ﴿١١٧﴾ a punishment most painful.

وَعَلَى الَّذِينَ 118. And for those who
هَادُوا حَرَّمْنَا are Jews[5] We made unlawful
مَا قَصَصْنَا عَلَيْكَ what We have related[6] to you
مِن قَبْلُ before;[7]
وَمَا ظَلَمْنَاهُمْ and We wronged them not,
وَلَٰكِن كَانُوا أَنفُسَهُمْ but they were to themselves
يَظْلِمُونَ ﴿١١٨﴾ doing wrong.[8]

ثُمَّ إِنَّ رَبَّكَ 119. Then, verily your Lord is
لِلَّذِينَ عَمِلُوا السُّوءَ — for those who do evil[9]
بِجَهَالَةٍ out of ignorance[10]
ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ then repent[11] after that
وَأَصْلَحُوا and reform[12] —

1. تفتروا ***taftarû*(*na*)** = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taftarûna* at 16:56, p. 845, n. 8).

2. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ*. See n. 1 above).

3. i. e., in the hereafter. يفلحون ***yufliḥûna*** = they succeed, prosper (v. iii. m. pl. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:69, p. 662, n.4).

4. i. e., in this worldly life. متاع ***matâ'*** (pl. *'amti'ah*)= goods, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 16:80, p. 854, n. 6.

5. هادوا ***hâdû*** = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after Yahûdhâ, the eldest son of Ya'qûb (Jacob), peace be on him. See at 2:62, p. 30, n. 1.

6. قصصنا ***qaṣaṣnâ*** = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate. See at 4:164, p. 318, n. 3).

7. See 6:46 (*Sûrat al-'An'âm*).

8. i. e., by violating Allah's commandments. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓulm/ẓulm*], to do wrong. See at 16:33, p. 838, n. 4).

9. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 14:6, p. 787, n. 11).

10. جهالة ***jahâlah*** = ignorance, foolishness, stupidity. See at 6:54, p. 412, n. 6.

11. تابوا ***tâbû*** = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 9:11, p. 581, n. 1).

12. أصلحوا ***'aṣlaḥû*** = rectified, made good, made amends, reformed (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 3:89, p. 191, n. 1).

إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا	verily your Lord is after that
لَغَفُورٌ	indeed Most Forgiving,
رَّحِيمٌ (١١٩)	Most Merciful.

Section (*Rukû'*) 16

إِنَّ إِبۡرَٰهِيمَ	120. Verily Ibrâhîm
كَانَ أُمَّةً	was a model leader,[1]
قَانِتًا لِّلَّهِ	constantly obedient[2] to Allah,
حَنِيفًا	a true monotheist,[3]
وَلَمۡ يَكُ مِنَ	and was none of
ٱلۡمُشۡرِكِينَ (١٢٠)	the polytheists.[4]
شَاكِرًا لِّأَنۡعُمِهِ	121. Grateful for His favours.
ٱجۡتَبَىٰهُ	He selected[5] him
وَهَدَىٰهُ إِلَىٰ	and guided him to
صِرَٰطٍ مُّسۡتَقِيمٍ (١٢١)	a way[6] straight and right.[7]
وَءَاتَيۡنَٰهُ	122. And We gave him
فِي ٱلدُّنۡيَا حَسَنَةً	in this world merit;[8]
وَإِنَّهُۥ	and verily he will be
فِي ٱلۡأٓخِرَةِ	in the hereafter
لَمِنَ ٱلصَّٰلِحِينَ (١٢٢)	among the righteous.[9]

1. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, model leader, period of time. See at 16:93, p. 859, n. 3.

2. قانت ***qânit*** (s.; pl. *qânitûn*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n.2).

3. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 10:104, , p. 674, n. 7).

4. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 10:105, p. 674, n. 8).

5. i. e., selected him for Messengership. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 12:6, p. 723, n. 10).

6. صراط ***ṣirâṭ*** = way, path, road. See at 16:76, p. 852, n. 7.

7. i. e., the way of *tawḥîd* and Islam. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 16:76, p. 852, n. 8).

8. i. e., leadership and good name. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

9. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 12:101, p. 759, n. 9).

ثُمَّ أَوْحَيْنَآ	123.Then We communicated[1]
إِلَيْكَ أَنِ ٱتَّبِعْ	to you[2] that you follow[3]
مِلَّةَ إِبْرَٰهِيمَ	the religion[4] of Ibrâhîm
حَنِيفًا	as a true monotheist;
وَمَا كَانَ مِنَ	and he was none
ٱلْمُشْرِكِينَ ۝١٢٣	of the polytheists.
إِنَّمَا جُعِلَ	124. There was but set[5]
ٱلسَّبْتُ عَلَى ٱلَّذِينَ	the Sabbath[6] upon those
ٱخْتَلَفُوا۟ فِيهِ	who disagreed[7] about it.
وَإِنَّ رَبَّكَ	And verily your Lord
لَيَحْكُمُ بَيْنَهُمْ	will judge[8] between them
يَوْمَ ٱلْقِيَٰمَةِ	on the day of Resurrection
فِيمَا كَانُوا۟ فِيهِ	about what they used to
يَخْتَلِفُونَ ۝١٢٤	disagree.
ٱدْعُ إِلَىٰ سَبِيلِ	125. Call[9] to the way[10] of
رَبِّكَ بِٱلْحِكْمَةِ	your Lord with wisdom
وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ	and good exhortation[11]
وَجَٰدِلْهُم	and argue[12] with them
بِٱلَّتِى هِىَ أَحْسَنُ	with that which is best.
إِنَّ رَبَّكَ	Verily your Lord,
هُوَ أَعْلَمُ	He knows best

[1] أوحينا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 13:30, p. 776, n. 12).

[2] The address is to Prophet Muhammad, peace and blessings of Allah be on him.

[3] اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 15:65, p. 820, n. 7).

[4] ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 14:13, p. 791, n. 10).

[5] جعل *ju'ila* = he or it was made/set/ put/ placed/ appointed (v. iii. s. past passive from *ja'l*, to make, to put. See *ja'ala* at 16: 93, p. 859, n. 2).

[6] السبت *al Sabt* = Saturday, the Sabbath.

[7] i. e., upon the Jews who disagreed about the injunctions of the religion. اختلفوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 16:64, p. 847, n. 9).

[8] يحكم *yaḥkumu* = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 7:134, p. 514, n. 4).

[9] ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 7:134,, p. 514, n. 4).

[10] i. e., Islam. سبيل *sabîl* (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:9, p. 829, n. 14.

[11] موعظة *maw'iẓah* (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 11:120, p. 720, n. 12.

[12] جادل *jâdil* = argue, debate, dispute, controvert (v. ii. m. s. imperative from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilûna* at 16:111, p. 865, n. 8).

بِمَن ضَلَّ عَن سَبِيلِهِۦ	who strays[1] from His way
وَهُوَ أَعْلَمُ	and He knows best
بِٱلْمُهْتَدِينَ ١٢٥	who are on the right way.[2]
وَإِنْ عَاقَبْتُمْ	126. And if you retaliate[3]
فَعَاقِبُوا۟	then retaliate[4]
بِمِثْلِ مَا	to the like of what
عُوقِبْتُم بِهِۦ	you were made to suffer;[4]
وَلَئِن صَبَرْتُمْ	but if you frobear,[5]
لَهُوَ خَيْرٌ	it indeed is better
لِّلصَّٰبِرِينَ ١٢٦	for the forbearing ones.
وَٱصْبِرْ	127. And have patience;
وَمَا صَبْرُكَ إِلَّا	and your patience is not but
بِٱللَّهِ	by Allah's grace.
وَلَا تَحْزَنْ عَلَيْهِمْ	And gireve not[6] over them,
وَلَا تَكُ فِى ضَيْقٍ	nor be in distress[7]
مِّمَّا يَمْكُرُونَ ١٢٧	on accout of what they plot.[8]
إِنَّ ٱللَّهَ مَعَ	128. Verily Allah is with
ٱلَّذِينَ ٱتَّقَوا۟	those who are righteous[9]
وَّٱلَّذِينَ هُم	and those who are
مُّحْسِنُونَ ١٢٨	doers of right things.[10]

[1] ضل **ḍalla** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah,* to loose one's way. See at 16:87, p. 856, n. 7).

[2] مهتدين **muhtadîn** (accu. /gen. of *muhtadûn,* sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ,* form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 10:45, p. 654, n. 2).

[3] عاقبتم **'âqabtum** = you retaliated, punished, took turns, (v. ii. m. pl. past from *'âqaba,* form III of *'aqaba*[*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).

[4] عاقبوا **'âqibû** = (you all) retaliate, punish, take turns (v. ii. m. pl. imperative from *'âqaba.* See n. 3 above).

[5] عوقبتم **'ûqibtum** = you (all) were punished, made to suffer, victimised (v. ii. m. pl. past passive from *'âqaba.* See n. 3 above).

[5] i. e., have patience in the cause of Allah . The address is made to the Prophet, peace and blessings of Allah be on him, but it applies to the believers in general. صبرتم **ṣabartum** = you bore with patience, persevered, forbore (v. ii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 13:24, p. 774, n. 10).

[6] لا تحزن **lâ taḥzan** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 15:88, p. 825, n. 8).

[7] ضيق **ḍîq**= narrowness, depression, distress, constraint. See *yaḍîqu* at 15:97, p. 826, n. 9.

[8] يمكرون **yamkurûna** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 12:102, p. 759, n. 13).

[9] i. e., are on their guard against Allah's displeasure . اتقوا **ittaqaw** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 16: 30, p. 836, n. 8).

[10] محسنون **muḥsinûn** (pl.; s. *muḥsin*) = = those who do right things, righteous, charitable, generous (active participle from *'aḥsana,* form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

17. *SÛRAT AL-'ISRÂ'* (The Night Journey)

Makkan: 111 *'âyahs*

This is also a Makkan *sûrah* which, like all othere Makkan *sûahs*, deals with the fundamentals of the faith — monotheism, the truth of *risâlah* (Messengership), Resurrection, Judgement, reward and punishment. The distinguishing feature of this *sûtrah* is that it opens with a reference to the most important miracle that was caused to happen to the Prophet Muḥammad, peace and blessings of Allah be on him, namely, his having been taken by Allah on a night journey (*'isrâ'*) from the Ka'ba to Bayt al-Maqdis (Jerusalem). It formed the first stage of a longer and still more miraculous journey, his ascension into the haven, as indicated elsewhere in the Qur'ân (53:13-18) and as described in detail in authentic traditions. The *sûrah* is named after this memorable event.

Within the context of the fundamentals of the faith the *sûrah* speaks about the Children of Isrâ'îl, particularly their disobedience and defiance of Allah's commandments, and also about the creation in general, each aspect of which bears an eloquent testimony to the Creator and His Absolute Lordship over everything. It also contains a series of commandments for right social and personal conduct (*'âyahs* 23-39). Further, it points out the folly of the polytheists in setting partners with Allah, particularly their attributing sons and daughters to Him. It is also emphasized that the Qur'ân is sent down by Allah and that even if all men and *jinn* united and jointly attempted to produce the like of it they would not be able to do so (*'âyahs* 85-88). Reference is made also to the miracles specified and demanded of the Prophet by the unbelievers (*'âyahs* 90-95). The *sûrah* ends by once again stressing the doctrine of monotheism and that Allah has no partner, nor does He take any son, nor does He need any assistant or helper.

سُورَةُ الإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ	1. Sacrosanct[1] is He Who
أَسْرَىٰ بِعَبْدِهِۦ	took on travel[2] His servant[3]
لَيْلًا مِّنَ	one night from
ٱلْمَسْجِدِ ٱلْحَرَامِ	the Sacred Mosque[4]
إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا	to the Farther Mosque[5]
ٱلَّذِى بَٰرَكْنَا	which We blessed[6]
حَوْلَهُۥ	the environs of,
لِنُرِيَهُۥ	that We might show him
مِنْ ءَايَٰتِنَآ	some of Our signs.[7]
إِنَّهُۥ هُوَ ٱلسَّمِيعُ	Verily He is the All-Hearing,
ٱلْبَصِيرُ ①	the All-Seeing.

---

[1] The word سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 16:1, p. 827, n.4.

[2] أسرى ***'asrâ*** = he made (someone) travel, took on travel, travelled (v. iii. m. s. past in form IV of *sarâ* [*suran/ sarayân/ masran*], to travel by night. See *'asri* at 11:81, p. 706, n. 9).

[3] i. e., Prophet Muhammad, peace and blessings of Allah be on him.

[4] i. e., the Ka'ba at Makka.

[5] i. e., the Bayt al-Maqdis at Jerusalem. أقصى ***'aqṣâ***= farther, remoter, more distant, farthest, remotest (elative of *qaṣîy*). See *quṣwâ* at 8:42, p. 562, n. 3.

[6] باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 7: 137, p. 515, n. 5).

[7] Of the "signs" shown to the Prophet during the ascension (*mi'râj*) were paradise, hell, *Sidrat al-Muntahâ*, angels and the previous Prophets.

وَءَاتَيْنَا مُوسَى	2. And We gave Mûsâ
ٱلْكِتَٰبَ	the Book[1]
وَجَعَلْنَٰهُ هُدًى	and made it a guidance
لِّبَنِىٓ إِسْرَٰٓءِيلَ	for the Children of Isrâ'îl,
أَلَّا تَتَّخِذُوا۟ مِن دُونِى	that you take not[2] besides Me
وَكِيلًا ﴿٢﴾	any Guardian-Protector,[3]
ذُرِّيَّةَ مَنْ	3. O the progeny[4] of those
حَمَلْنَا مَعَ نُوحٍ	whom We carried with Nûḥ.
إِنَّهُۥ كَانَ عَبْدًا	Verily he was a servant
شَكُورًا ﴿٣﴾	deeply grateful.[5]
وَقَضَيْنَآ إِلَىٰ	4. And We decreed[6] to
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl
فِى ٱلْكِتَٰبِ	in the Book:
لَتُفْسِدُنَّ	You shall make mischief[7]
فِى ٱلْأَرْضِ مَرَّتَيْنِ	in the land twice[8]
وَلَتَعْلُنَّ	and shall turn arrogant[9]
عُلُوًّا كَبِيرًا ﴿٤﴾	to a great height.
فَإِذَا جَآءَ وَعْدُ	5. So when the promise[10]
أُولَىٰهُمَا	came for the first of the two,
بَعَثْنَا عَلَيْكُمْ	We sent against you

[1] i. e., the *Tawrâh*. The *'âyah* furnishes the background to what follows about the conduct of the Children of Isrâ'îl in violation of the guidance given to them through the Book given to Mûsâ, peace be on him.

[2] لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:94, p. 859, n. 7).

[3] The emphasis is on the fact that the same message of monotheism was delivered by all the previous Prophets. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 12:66, p. 746, n. 9).

[4] ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 14:37, p. 801, n. 1).

[5] شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See *yashkurûna* at 14:5, p. 787, n.8).

[6] i. e., mentioned and informed in the *Tawrâh*. "Decree" (*qaḍâ*) here means informing and forewarning by Allah about what He, by His eternal knowledge, knows will happen. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 15:66, p. 821, n. 3).

[7] i. e., by oppression, injustice, disobedience, killing of Prophets and the like. لتفسدن ***la+tufsidunna*** = you shall make mischief, will surely create trouble/cause disorder (v. ii. m. pl. impfct. emphatic from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

[8] The allusion is to the two peak periods of their corruption and disobedience.

[9] لتعلن ***la+ta'lunna***= you will surely rise , go up, ascend, wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. impfct. emphatic from *'alâ* [*'ulûw*], to go up, rise. See *t'âlâ* at 16:2, p. 828, n. 7).

[10] i. e., the promise of punishment became due for the first occasion of disobedience and mischief-making.

عِبَادًا لَّنَآ	the servants of Ours
أُوْلِى بَأْسٍ شَدِيدٍ	possessing severe prowess.[1]
فَجَاسُواْ	So they penetrated[2]
خِلَٰلَ ٱلدِّيَارِ	into the habitations;[3]
وَكَانَ وَعْدًا	and it was a promise
مَّفْعُولًا ۝٥	acted upon.[4]
ثُمَّ رَدَدْنَا لَكُمُ	6.Then We gave back[5] to you
ٱلْكَرَّةَ عَلَيْهِمْ	the turn to prevail[6] over them
وَأَمْدَدْنَٰكُم	and aided[7] you
بِأَمْوَٰلٍ وَبَنِينَ	with wealth and children
وَجَعَلْنَٰكُمْ	and made[8] you more
أَكْثَرَ نَفِيرًا ۝٦	numerous in manpower.[9]
إِنْ أَحْسَنتُمْ	7. "If you act rightly,[10]
أَحْسَنتُمْ لِأَنفُسِكُمْ	you act rightly for yourselves;
وَإِنْ أَسَأْتُمْ	and if you act badly,[11]
فَلَهَا	that is to the account thereof.
فَإِذَا جَآءَ	Then when there came the
وَعْدُ ٱلْأٓخِرَةِ	promise for the second time[12]
لِيَسُـُٔواْ	in order that they[13] disgrace[14]
وُجُوهَكُمْ	your faces and
وَلِيَدْخُلُواْ ٱلْمَسْجِدَ	that they enter the Mosque[15]

---

1. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa,* hurt, harm, violence). See at 16:81, p. 854, n. 12.
2. جاسوا ***jâsû*** = they peered around, explored, penetrated (v. iii. m. pl. past from *jâsa* [*jaws*], to peer around, to explore).
3. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 11:67, p. 702, n. 6).
4. مفعول ***maf'ûl*** = that which is done, acted upon, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 4:47, p. 262, n. 10).
5. رددنا ***radadnâ*** = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See *raddû* at 14:9, p. 789, n. 3).
6. كرة ***karrah*** (s.; pl. *karrât*) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.
7. أمددنا ***'amdadnâ*** = we aided, helped, assisted, supported, reinforced (v. i. pl. past from *'amadda*, form IV of *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).
8. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 15: 16, p. 810, n.7).
9. نفير ***nafîr*** (s. ; pl. *'anfâr*) = group, party, troop, manpower.
10. i. e., acted according to the guidance given by Allah. أحسنتم ***'aḥsantum*** = you acted rigtly, did well, became generous (v. ii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 5:93, p. 376, n. 2) .
11. i. e., acted contrary to the guidance given by Allah. أسأتم ***'asa'tum*** = you did badly, acted badly/evilly (v. ii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *sâ'a* at 6:136, p. 449, n. 1).
12. i. e., the promise of punishment for their disobedience and sinful acts for the second time.
13. i. e., the servants of Allah sent against them.
14. يسوؤا ***yasû'û***(*na*) = they do evil, act badly, make bad, disgrace (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb.
15. i. e., to desolate it.

كَمَا دَخَلُوهُ	as they had entered it
أَوَّلَ مَرَّةٍ	the first time,
وَلِيُتَبِّرُوا۟	and that they destroy[1]
مَا عَلَوْا۟	all that they ovewhelm[2]
تَتْبِيرًا ٧	making a ruin.[3]
عَسَىٰ رَبُّكُمْ	8. Maybe that your Lord
أَن يَرْحَمَكُمْ	will have mercy on you;[4]
وَإِنْ عُدتُّمْ	but if you relapse,[5]
عُدْنَا	We will return;[6]
وَجَعَلْنَا جَهَنَّمَ	and We have set[7] hell
لِلْكَـٰفِرِينَ	for the unbelievrs
حَصِيرًا ٨	as a place of confinement.[8]
إِنَّ هَـٰذَا ٱلْقُرْءَانَ يَهْدِى	9. Verily this Qur'ân guides
لِلَّتِى هِىَ أَقْوَمُ	to that which is the rightest;[9]
وَيُبَشِّرُ	and it gives the glad tidings[10]
ٱلْمُؤْمِنِينَ ٱلَّذِينَ	to the believers who
يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ	do the right things[11]
أَنَّ لَهُمْ	that they will have
أَجْرًا كَبِيرًا ٩	a reward very great.
وَأَنَّ ٱلَّذِينَ	10. And that those who

[1] يتبروا ***yutabbirû**(na)* = they destroy, annihilate (v. iii. m. pl. impfct. from *tabbara*, form II of *tabara* [*tabr*], to destroy. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *mutabbar* at 7:139, p. 516, n. 4.

[2] علوا ***'alaw*** = they overcame, overwhelmed, got the better of, became high, became arrogant, ascended (v. iii. m. pl. past from *'alâ* [*'ulûw*], to go up, rise. See *la+ta'lunna*] at 17:4, p. 874, n. 9).

[3] تتبير ***tatbîr*** = to destroy/ annilhilate/riun (verbal noun in form II of *tabara*. See n. 1. above).

[4] i. e., Allah may forgive you if you repent and return to obedience and righteousness.

[5] i. e., if you relapse into unbelief and disobedience. عدتم ***'udtum***= you returned, relapsed, went back (v. ii. m. pl. past from *'âda* [*'awd/'awdah*], to return. See *la+ta'ûdunna* at 14:13, p. 791, n. 9).

[6] i. e., will inflict the due punishment.

[7] جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 6:112, p. 438, n. 5).

[8] حصير ***haṣîr*** = that which encompasses, encircles, detains, restrains, contains, confines, place of confinement, prison (act. participle on the scale of *fa'îl* from *ḥaṣara* [*ḥaṣr*], to encircle/surround/ blockade. See *'uhsirû* at 9:5, p. 578, n. 9).

[9] i. e., as a way of life and conduct -- Islam. أقوم ***'aqwamu*** = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawîm*, act. participle on the scale of *fa'îl* from *qâma*[*qawmah/qiyâm*], to get up, to stand erect. See *mustaqîm* at 16:121, p. 869, n. 7).

[10] i. e., of Allah's forgiveness and reward. يبشر ***yubashshiru*** = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 9:21, p. 585, n. 2).

[11] صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 13:29, p. 776, n. 4).

do not believe in the hereafter,	لَا يُؤْمِنُونَ بِٱلْآخِرَةِ
We have got ready[1] for them	أَعْتَدْنَا لَهُمْ
a punishment most painful.[2]	عَذَابًا أَلِيمًا ١٠

Section (*Ruû'*) 2

11. And man prays[3]	وَيَدْعُ ٱلْإِنسَٰنُ
for the evil[4]	بِٱلشَّرِّ
like his praying for the good;	دُعَآءَهُۥ بِٱلْخَيْرِ
for man is rash.[5]	وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ١١
12. We have set	وَجَعَلْنَا
the night and the day	ٱلَّيْلَ وَٱلنَّهَارَ
as two signs;[6]	ءَايَتَيْنِ
then We have extinguished[7]	فَمَحَوْنَآ
the sign of the night	ءَايَةَ ٱلَّيْلِ
and have made	وَجَعَلْنَآ
the sign of the day	ءَايَةَ ٱلنَّهَارِ
provide visibility[8]	مُبْصِرَةً
that you may seek[9]	لِّتَبْتَغُوا۟
the grace of your Lord	فَضْلًا مِّن رَّبِّكُمْ
and may know the number of	وَلِتَعْلَمُوا۟ عَدَدَ
years and the reckoning;[10]	ٱلسِّنِينَ وَٱلْحِسَابَ
and everything	وَكُلَّ شَىْءٍ
We have made clear[11] in detail.	فَصَّلْنَٰهُ تَفْصِيلًا ١٢

---

1. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:161, p. 316, n. 12).

2. أليم *'alîm* = agonizing, anguishing, excruciating, most painful . See at 16:104, p. 863, n. 4.

3. يدع *yad'u* = he calls, prays, invokes, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *nad'û* at 16:86, p. 856, n. 3).

4. Such as man's praying out of anger or exasperation for his own or other's destruction. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:55, p. 567, n. 11.

5. عجول *'ajûl* = one who rushes into something without thinking about the consequences, rash, hasty (act. participle in the scale of *fa'ûl* from *'ajila* [*'ajal/'ajalah*], to hurry, to rush. See *lâ tasta'jilû* at 16:1, p. 827, n. 3).

6. i. e., of Allah's Oneness, Supreme Power, Wisdom and consideration for the creation.

7. i. e., made it dark. محونا *maḥawnâ* = we extinguished, obliterated, erased, effaced, blotted out, wiped off, eliminated, eradicated (v. i. pl. impfct. from *maḥâ* [*maḥw*], to wipe off. See *yamḥû* at 13:39, p. 781, n. 12)

8. مبصرة *mubṣirah* (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *mubṣir* at 10:67, p. 661, n. 8).

9. i. e., go about for working and earning livelihood. تبتغوا *tabtaghû*[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtagâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb; See at 16:14, p. 831, n 12).

10. It is only because of the distinction between night and day that we are able to number days, months, years and ages. حساب *ḥisâb* (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 14:51, p. 805, n.11.

11. i. e., in this Qur'ân. فصلنا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:52, p. 485, n. 9).

وَكُلَّ إِنسَٰنٍ	13. And every man,
أَلْزَمْنَٰهُ	We have attached[1] to him
طَٰٓئِرَهُۥ فِى عُنُقِهِۦ	his deeds[2] in his neck;[3]
وَنُخْرِجُ لَهُۥ	and We shall produce[4] to him
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
كِتَٰبًا يَلْقَىٰهُ	a book he will encounter[5]
مَنشُورًا ﴿١٣﴾	unfolded.[6]
ٱقْرَأْ كِتَٰبَكَ	14. "Read your book;
كَفَىٰ بِنَفْسِكَ	you yourself are sufficient
ٱلْيَوْمَ عَلَيْكَ	today against you
حَسِيبًا ﴿١٤﴾	as account taker."[7]
مَّنِ ٱهْتَدَىٰ	15. Whoever receives guidance,
فَإِنَّمَا يَهْتَدِى	he but receives guidance
لِنَفْسِهِۦ	for himself;
وَمَن ضَلَّ	and whoever goes astray,
فَإِنَّمَا يَضِلُّ عَلَيْهَا	he only strays against that;
وَلَا تَزِرُ	and there shall not bear[8]
وَازِرَةٌ	a burdened one[9]
وِزْرَ أُخْرَىٰ	the burden[10] of another;
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ	nor are We to chastise[11] until
نَبْعَثَ رَسُولًا ﴿١٥﴾	We send out[12] a Messenger.[13]

1. ألزمنا ***'alzamnâ*** = we forced, compelled, imposed, obligated, made to cling, attached (v. i. pl. past from *'alzama*, form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See ***nulzimu*** at 11:28, p. 688, n. 2).

2. ***ṭâ'ir*** is used here metaphorically to mean deeds because the Arabs used to determine the propriety of a deed by the omen of birds flying right or left. طائر ***ṭâ'ir*** = flying, bird. See at 6:38, p. 415, n. 10.

3. i. e., the merit or demirit of one's deeds remains attached to one's neck like a necklace.

4. نخرج ***nukhriju***= we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of ***kaharaja*** [***khurûj***], to go out, to leave. See *'akhraja* at 16:78, p. 853, n.1).

5. يلقى ***yalqâ*** = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yalqawna* at 9:77, p. 611, n. 3).

6. منشور ***manshûr*** = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll).

7. حسيب ***ḥasîb*** (s.; pl. *ḥusabâ'*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'îl* from *ḥasaba/ ḥasiba* [*ḥasb/ ḥisâb/ ḥisbân /maḥsabah*], to compute, to regard. See at 4:86, p. 279, n. 10).

8. تزر ***taziru*** = she carries, bears, takes the load (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 6:164, p. 463, n. 6).

9. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*).

10. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 8 and 9 above.

11. معذبين ***mu'adhdhibîn*** (pl.; acc./genitive of *mu'adhdhibûn*; s. *mu'adhdhib*) = one who chastises, inflicts punishment (act. participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See ***mu'adhdhib*** at 8:33, p. 558, n. 6).

12. نبعث ***nab'atha***(*u*)= we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* for a hidden *'an* in *hattâ* coming before the verb. See *nab'athu* at 16:89, p. 857, n. 2).

13. i. e., to show the way and to warn.

وَإِذَآ أَرَدۡنَآ	16. And when We intend[1]
أَن نُّهۡلِكَ قَرۡيَةً	to destroy[2] a habitation
أَمَرۡنَا مُتۡرَفِيهَا	We enjoin its affluent ones,[3]
فَفَسَقُواْ فِيهَا	but they disobey[4] therein.
فَحَقَّ عَلَيۡهَا	So due becomes[5] against it
ٱلۡقَوۡلُ	the utterance.[6]
فَدَمَّرۡنَٰهَا	Then We destroy[7] it
تَدۡمِيرٗا ١٦	in utter destruction.[8]
وَكَمۡ	17. An how many We
أَهۡلَكۡنَا مِنَ ٱلۡقُرُونِ	destroyed of generations[9]
مِنۢ بَعۡدِ نُوحٖۗ	after Nûḥ;
وَكَفَىٰ بِرَبِّكَ	and sufficient[10] is your Lord
بِذُنُوبِ عِبَادِهِۦ	about the sins of His servants
خَبِيرَۢا	as the One All-Aware
بَصِيرٗا ١٧	and All-Seeing.
مَّن كَانَ يُرِيدُ	18. Whoever is wont to desire
ٱلۡعَاجِلَةَ	the life in this world,[11]
عَجَّلۡنَا لَهُۥ	We give to him promptly[12]
فِيهَا مَا نَشَآءُ	in it whatever We will,
لِمَن نُّرِيدُ	to whomsoever We wish;
ثُمَّ جَعَلۡنَا لَهُۥ جَهَنَّمَ	then We set for him hell;

1. أردنا **'aradnâ** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 16:40, p.840, n. 10).

2. نهلك **nuhlika**(*u*)= we destroy, annihilate (v. i. pl. impfct. form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *la+nuhlikanna* at 14:13, p. 792, n. 2).

3. i. e., to obey the guidance given them. مترفي **mutrafî**(*n*) (pl.; acc./gen. of *mutrafûn* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See *'utrifû* at 11:116, p. 877, n. 3.

4. فسقوا **fasaqû** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:163, p. 529, n. 6).

5. حق **ḥaqqa** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 7:30, p. 475, n. 3).

6. i. e., the sentence of punishment.

7. دمرنا **dammarnâ** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 7:137, p. 515, n. 8).

8. تدمير **tadmîr** = destruction, demolition, annihilation. Verbal noun in form II of *damara*. See n. 7 above.

9. i. e., generations of sinful people who disobeyed their Prophets and the guidance given to them.

10. كفى **kafâ** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 13:43, p. 783, n. 4).

11. عاجلة **'âjilah** = life in this world, the fleeting/transient thing, that which passes quickly, fast train. See n. 12 below.

12. عجلنا **'ajjalnâ** = we hurried, hastened, rushed, expedited, accelerated, paid on the spot, gave promptly (v. i. pl. past from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *yu'ajjilu* at 10:11, p. 639, n. 8).

يَصْلَىٰهَا	he will broil[1] therein
مَذْمُومًا مَّدْحُورًا	censured[2] and banished.[3]
(١٨)	
وَمَنْ أَرَادَ	19. And whoever desires
ٱلْأَخِرَةَ وَ	the hereafter and
سَعَىٰ لَهَا سَعْيَهَا	strives[4] for it its due strivings,
وَهُوَ مُؤْمِنٌ	and is a believer,
فَأُوْلَٰٓئِكَ	such ones,
كَانَ سَعْيُهُم	their striving will be
مَّشْكُورًا (١٩)	appreciated.[5]
كُلًّا نُّمِدُّ	20. Each[6] We bestow [7]–
هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ	these and those –
مِنْ عَطَآءِ رَبِّكَ	of the bounty[8] of your Lord;
وَمَا كَانَ عَطَآءُ رَبِّكَ	and the bounty of your Lord
مَحْظُورًا (٢٠)	is not embargoed.[9]
ٱنظُرْ كَيْفَ فَضَّلْنَا	21. Look how We set[10]
بَعْضَهُمْ عَلَىٰ بَعْضٍ	some of them over others;[11]
وَلَلْأَخِرَةُ	and verily the herefater is
أَكْبَرُ دَرَجَٰتٍ	greater in ranks[12]
وَأَكْبَرُ تَفْضِيلًا	and greater in preferment.[13]
(٢١)	

---

[1] يصلى *yaṣlâ* = he burns, broils (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣuliy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *yaslawna* at 14:29, p. 798, n. 2).

[2] مذموم *madhmûm* = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/ madhammah*], to blame).

[3] مدحور *mad-ḥûr* = banished, driven away (passive participle from *daḥara* [*daḥr/duḥûr*], to drive away. See at 7:18, p. 470, n. 3).

[4] i. e., by obeying promptly the injunctions of the Qur'ân and *sunnah*. سعى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

[5] i. e., duly recognized and rewarded. مشكور *mashkûr* = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See *shakûr* at 17:3, p. 873, n.5).

[6] i. e., each of the two groups – those who seek only the enjoyment of the worldly life and those who desire as well the life in the hereafter.

[7] نمد *numiddu* = we extend, spread, aid, provide, bestow (v. i. pl. impfct. from *'amadda*, from IV of *madda* [*madd*], to extend. See *'amdadnâ* at 17:6, p. 874, n. 3).

[8] عطاء *'aṭâ'* (s.; pl. *'a'ṭiyah*) = gift, present, offer, bounty. See at 11:108, p. 716, n. 4.

[9] محظور *maḥẓûr* = embargoed, interdicted, prohibited, forbidden (passive participle from *ḥaẓara* [*ḥaẓar* حظر], to fence in, to prohibit).

[10] فضلنا *faḍḍalnâ* = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 6:86, p. 426, n. 1).

[11] i. e., in respect of material means and worldly advatages.

[12] درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 12:76, p. 750, n. 7).

[13] i. e., the difference in degrees and preferment will be much more in the hereafter between those who are favoured with Allah's pleasure and who are not so favoured. تفضيل *tafḍîl* = preferment, preference, favouring (verbal noun in form II of *faḍala* [*faḍl*], to be in excess, to excel. See n. 10 above.

لَّا تَجْعَلْ مَعَ ٱللَّهِ	22. Do not set with Allah
إِلَٰهًا ءَاخَرَ	another god,
فَتَقْعُدَ	or else you will abide[1]
مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾	censured[2] and abandoned.[3]

Section (*Rukû'*) 3

۞ وَقَضَىٰ رَبُّكَ	23.And your Lord has decreed[4]
أَلَّا تَعْبُدُوٓا۟	that you worship none
إِلَّآ إِيَّاهُ	except Him;
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا	and to the parents be good;[5]
إِمَّا يَبْلُغَنَّ	whether there attains[6]
عِندَكَ ٱلْكِبَرَ	with you the old age[7]
أَحَدُهُمَآ أَوْ كِلَاهُمَا	one of them or both of them,
فَلَا تَقُل لَّهُمَآ أُفٍّ	do not say to them "Ooh"[8]
وَلَا تَنْهَرْهُمَا	nor drive them[9] away,
وَقُل لَّهُمَا	and say to them
قَوْلًا كَرِيمًا ﴿٢٣﴾	words of generosity.[10]
وَٱخْفِضْ لَهُمَا	24. And lower[11] for them
جَنَاحَ ٱلذُّلِّ	the wing of humbleness[12]
مِنَ ٱلرَّحْمَةِ	out of kindness
وَقُل رَّبِّ	and say: "My Lord,
ٱرْحَمْهُمَا	have mercy on them,

---

1. i. e., in hell. تقعد ***taquda***(*u*) = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

2. مذموم ***madhmûm*** = censured, blamed, disparaged, condemned (pass. participle from *dhamma* [*dhamm / madhammah*], to blame. See at 17:19, p. 879, n. 2).

3. مخزول ***makhzûl*** = abandoned, forsaken, cut off, held back (pass. participle from *khazala* [*khazl*], to cut off, to restrain).

4. This and the succeeding *'âyahs* till *'âyah* 37 contain a series of ten commandments for right conduct. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 12:68, p. 747, n. 8).

5. Note that to be good to parents is a duty that comes immediately after the duty to worship Allah Alone. احسان ***'iḥsân*** = doing good things, being good, charity, benevolence, righteousness.

6. يبلغن ***yablughanna*** = he attains, reaches, come to (v. iii. m. s. impfct. emphatic from *balagha* [*bulûgh*], to reach. See *balagha* at 12:22, p. 729, n. 7).

7. The attainment of old age is specially mentioned because at that age the position of parents is reversed from that of those looking after the children to those that need to be looked after.

8. i. e., out of annoyance or anger.

9. لا تنهر ***lâ tanhar*** = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative {prohibition} from *nahara* [*nahr*], to flow, to scold, to drive away).

10. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 12:31, p. 733, n. 8).

11. اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease. See at 15:88, p. 825, n. 9).

12. ذل ***dhull*** = lowliness, humility, humbleness, submissiveness, meekness. See *dhillah* at 10:26, p. 647, n. 3.

كَمَا رَبَّيَانِي	just as they brought[1] me up
صَغِيرًا ﴿٢٤﴾	as a minor.[2]
رَّبُّكُمْ أَعْلَمُ	25. Your Lord knows best
بِمَا فِي نُفُوسِكُمْ	what is in your selves.
إِن تَكُونُوا صَٰلِحِينَ	If you are righteous,[3]
فَإِنَّهُۥ كَانَ	then He indeed is
لِلْأَوَّٰبِينَ	for the oft-returning penitents[4]
غَفُورًا ﴿٢٥﴾	Most Forgiving.
وَءَاتِ	26. And give to
ذَا ٱلْقُرْبَىٰ حَقَّهُۥ	the near relation[5] his due,
وَٱلْمِسْكِينَ	and to the poor
وَٱبْنَ ٱلسَّبِيلِ	and the way-farer;[6]
وَلَا تُبَذِّرْ	and squander not[7]
تَبْذِيرًا ﴿٢٦﴾	in extravagance.[8]
إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟	27. Verily the extravagant[9]
إِخْوَٰنَ ٱلشَّيَٰطِينِ	are brethren of Satans;
وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ	and Satan is to his Lord
كَفُورًا ﴿٢٧﴾	extremely ungrateful.[10]
وَإِمَّا تُعْرِضَنَّ	28. And if you turn away[11]
عَنْهُمُ	from them

1. ربيا ***rabbayâ*** = they (two) reared , brought up (v. iii. m. dual past from *rabbâ*, form II of *rabâ* [*rabâ'/rubû'*], to increase, to grow up).

2. i. e., when I was a minor. صغير ***ṣaghîr*** (s.; pl. *ṣighâr/ṣugharâ'*) = small, little, young, a minor (act. participle in the scale of *fa'îl* from *ṣaghura* [*ṣighâr/ṣaghârah*], to be small. See *ṣâghirîn* at 7:13, p. 469, n. 3.

3. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 16:122, p. 869, n. 9).

4. i. e., those who repent and return to Allah for forgiveness after committing a wrong. أوابين ***'awwâbîn*** (pl.; acc./gen. of *'awwâbun*; s. *'awwâb*) = oft-returning ones, those who return with repentance, penitents (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/'awbah/'iyâb]*, to return. See *ma'âb* at 13:36, p. 780, n. 12.

5. ذا القربى ***dhâ al-qurbâ*** (acc. of *dhû al-qurbâ*)= near relations, those close by. See at 4:36, p. 257, n. 2.

6. i. e., the wayfarer who is stranded. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller. See at 4:36, p. 257, n.6.

7. لا تبذر ***lâ tubadhdhir***= do not squander/ waste/ dissipate/ spend extravagantly (v. ii. m. s. imperative {prohibition} from *badhdhara*, form II of *badhara* [*badhr*], to sow, to disseminate).

8. تبذير ***tabdhîr*** = squandering, extravagance, dissipation. Verbal noun in form II of *badhara*. See n. 7 above.

9. مبذرين ***mubadhdhirîn***(pl.; acc./gen. of *mubadhdhirûn*; s. *mubadhdhir*) = the extravagant, wasteful, squanderers (act. participle from *badhdhara*, form II of *badhara*. See ns. 7 and 8 above).

10. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See *yakfurû* at 16:55, p. 845, n. 2).

11. تعرض ***tu'riḍanna***= you turn away, avert, avoid (v. ii. m. s. imfct. emphatic from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

ابْتِغَاءَ رَحْمَةٍ	seeking[1] the mercy of your
مِّن رَّبِّكَ تَرْجُوهَا	Lord that you hope[2] for,
فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾	say to them easy[3] words.
وَلَا تَجْعَلْ يَدَكَ	29. Do not make your hand
مَغْلُولَةً إِلَىٰ عُنُقِكَ	fettered[4] to your neck,
وَلَا تَبْسُطْهَا	nor stretch[5] it
كُلَّ الْبَسْطِ	all the stretching[6]
فَتَقْعُدَ مَلُومًا	lest you should sit[7] censured,[8]
مَّحْسُورًا ﴿٢٩﴾	denuded.[9]
إِنَّ رَبَّكَ	30. Verily your Lord
يَبْسُطُ الرِّزْقَ	unfolds the provision
لِمَن يَشَاءُ	for whomsoever He will
وَيَقْدِرُ	and measures out.[10]
إِنَّهُ كَانَ بِعِبَادِهِ	He indeed is of His servants
خَبِيرًا بَصِيرًا ﴿٣٠﴾	All-Aware, All-Seeing.

Section (*Rukû'*) 3

وَلَا تَقْتُلُوا أَوْلَادَكُمْ	31.And kill not your children
خَشْيَةَ إِمْلَاقٍ	fearing[11] impoverishment.[12]
نَّحْنُ نَرْزُقُهُمْ	We provide for them
وَإِيَّاكُمْ	and for you too.

---

[1] ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:22, p. 773, n. 12).

[2] ترجو ***tarjû*** = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [*rajâ'*], to hope. See *tarjûna* at 4:104, p. 291, n. 5).

[3] i. e., words easy on and pleasing to them, without hurting or rudely disappointing them. ميسور ***maysûr*** (s.; p. *mayâsîr*) = easy, easily done, gentle, well-to-do, fortunate (passive participle from *yasira* [*yasar*], to be easy.

[4] i. e., do not be close-fisted. مغلولة ***maghlûlah*** (f.; m. *maghlûl*) = fettered, shackled (passive participle from *ghalla* [*ghall*], to insert, to fetter. "Hand fettered to neck" is an idiom in Arabic meaning: to be niggardly, close-fisted. See at 5:64, p. 361, n. 6).

[5] لا تبسط ***lâ tabsuṭ*** = do not stretch, spread out, expand, unfold (v. ii. m. s. imperative from *basaṭa* [*basṭ*], to spread. See *yabsuṭu* at 13:26, p. 775, n. 5).

[6] i. e., do not give away everything in charity so that you fall in difficulty.

[7] تقعد ***taquda***(*u*) = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

[8] ملوم ***malûm*** = blamed, censured, blameworthy, reproached (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See *lâ talûmû* at 14:22, p. 795, n. 5).

[9] محسور ***maḥsûr*** = uncovered, denuded, exhausted (passive participle from *ḥasara* [*ḥasr*], to pull off, to uncover).

[10] i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

[11] خشية ***khashyah*** = fear, dread. See at 2:74, p. 35, n. 8.

[12] املاق ***imlâq*** = to become poor/impovershed (verbal noun in form IV of *maliqa* [*malaq*], to flatter).

إِنَّ قَتْلَهُمْ كَانَ	Verily the killing of them
خِطْـًٔا كَبِيرًا ﴿٣١﴾	is a major sin.[1]
وَلَا تَقْرَبُوا۟	32. And do not go near[2]
ٱلزِّنَىٰٓ	committing adultery.[3]
إِنَّهُۥ كَانَ فَـٰحِشَةً	It indeed is a vile deed[4]
وَسَآءَ سَبِيلًا ﴿٣٢﴾	and evil[5] as a way.
وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ	33. Nor kill the life which
ٱلَّتِى حَرَّمَ ٱللَّهُ	Allah has made inviolate[6]
إِلَّا بِٱلْحَقِّ وَ	except by way of justice; and
مَن قُتِلَ مَظْلُومًا	whoever is killed wrongfully
فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ	We have set for his next-of-
سُلْطَـٰنًا	kin[7] a mandate.[8]
فَلَا يُسْرِف	So he shall not commit an
فِّى ٱلْقَتْلِ	excess[9] in killing;
إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾	for indeed he is helped.[10]
وَلَا تَقْرَبُوا۟	34. Nor go near
مَالَ ٱلْيَتِيمِ إِلَّا	the wealth of the orphan save
بِٱلَّتِى هِىَ أَحْسَنُ	in the way most befitting[11]
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ	till he attains his majority.[12]
وَأَوْفُوا۟ بِٱلْعَهْدِ	And fulfil the covenant;

[1] خطء ***khiṭ'*** = sin, offence, fault.

[2] i. e., do not even do such preliminaries as looking eagerly, making intimacy and the like that might lead to the commission of adultery. لا تقربوا ***lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 12:60, p. 744, n.7).

[3] زنى ***zinan*** = adultery, fornication. (The Islamic concept of *zinâ* applies to all types of sexual relationship with any person not a lawfully married wife or husband.).

[4] فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:80, p. 497, n. 3.

[5] ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 6:136, p. 449, n. 1).

[6] حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 16:15, p. 867, n. 5).

[7] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 13:37, p. 781, n. 4.

[8] i. e., for proper reparation and equal retaliation (قصاص *qaṣâṣ*). سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 16:99, p. 861, n. 5.

[9] i. e., by taking the law in his hand . لا يصرف ***lâ yuṣrif*** = he shall not commit an excess, let him not be extravagant (v. iii. m. s. imperative {prohibition} from *'aṣrafa*, form IV of *ṣarafa/ ṣarifa* [*ṣarf/ ṣaraf*], to corrode, to spoil, to neglect. See *muṣrifîn* at 10:83, p. 667, n. 5).

[10] i. e., helped by the law. منصور ***manṣûr*** = helped, supported, aided, given victory (passive participle from *nasara* [*naṣr /nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

[11] i. e., to the orphan's interest, such as profitable investment. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 16:96, p.860, n.

[12] أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. Se at 12:22, p. 729, n. 8.

إِنَّ ٱلْعَهْدَ كَانَ	verily the covenant[1] shall be
مَسْـُٔولًا ﴿٣٤﴾	questioned[2] about.
وَأَوْفُوا	35. And give in full[3] the
ٱلْكَيْلَ إِذَا كِلْتُمْ	measure[4] when you measure;[5]
وَزِنُوا بِٱلْقِسْطَاسِ	and weigh[6] with a scale[7]
ٱلْمُسْتَقِيمِ	straight and upright.[8]
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ	That is fair and better
تَأْوِيلًا ﴿٣٥﴾	eventually.[9]
وَلَا تَقْفُ مَا	36. And do not pursue[10] what
لَيْسَ لَكَ بِهِۦ عِلْمٌ	you have no knowledge of.
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ	Verily the ear, the sight
وَٱلْفُؤَادَ	and the heart,
كُلُّ أُولَٰٓئِكَ كَانَ	each of these shall be
عَنْهُ مَسْـُٔولًا ﴿٣٦﴾	questioned about.[11]
وَلَا تَمْشِ فِى ٱلْأَرْضِ	37. Nor walk in the earth
مَرَحًا	with arrogance.[12]
إِنَّكَ لَن تَخْرِقَ	Verily you can never rend[13]
ٱلْأَرْضَ	the earth
وَلَن تَبْلُغَ ٱلْجِبَالَ	nor can reach the mountains
طُولًا ﴿٣٧﴾	in height.

[1] عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 16:91, p. 858, n. 4.

[2] مسئول ***mas'ûl*** (s.; p;. *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+tus'alanna* at 16:93, p. 859, n. 6).

[3] أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 16:91, p. 858, n. 3).

[4] كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 12:88, p. 755, n. 4.

[5] كلتم ***kiltum*** = you measured, weighed (v. ii. m. pl. past from *kâla* [*kayl/makâl/makîl*], to measure, to weigh. See n. 4 above and *naktal* at 12:63, p. 745, n. 4).

[6] زنوا ***zinû*** = you (all) weigh (v. ii. m. pl. imperative from *wazana* [*wazn/zianh*], to weigh. See *mawzûn* at 15:19, p. 811, n. 8.

[7] قسطاس ***qistâs*** (s.; pl. *qasâtîs*)= scale, balance.

[8] مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 16:121, p. 869, n. 7).

[9] تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation, final sequel, end result, ultimate, eventual (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:101, p. 759, n. 3.

[10] لا تقف ***lâ taqfu*** = do not pursue, follow, go after (v. ii. m. s. imperative [prohibition] from *qafâ* [قفو *qafw*] to follow s.o.'s tracks. See *qaffaynâ* at 5:46, p. 532, n. 6).

[11] i. e., acts done with the help of these organs are accountable.

[12] مرح ***maraḥ*** = glee, exultance, exuberance, hilarity, arrogance, conceit, haughtiness.

[13] تخرق ***takhriqa*** = you trump up, fabricate, rend, pierce, tear apart, violate (v. ii. m. s. impfct from *kharaqa* [*kharq*], to tear, to rend. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *kharaqû* at 6:100, p. 433, n. 15).

كُلُّ ذَٰلِكَ	38. All of these,
كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ	their evil[1] is to your Lord
مَكۡرُوهٗا ﴿٣٨﴾	reprehensible.[2]
ذَٰلِكَ مِمَّآ	39. These are some of what
أَوۡحَىٰٓ إِلَيۡكَ	your Lord has communicated[3]
رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ	to you of the wisdom.
وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ	And do not set with Allah
إِلَٰهًا ءَاخَرَ	another god,
فَتُلۡقَىٰ	or else you shall be cast[4]
فِي جَهَنَّمَ	into hell,
مَلُومٗا مَّدۡحُورًا ﴿٣٩﴾	condemned[5] and banished.[6]
أَفَأَصۡفَىٰكُمۡ	40. Has there then selecetd[7]
رَبُّكُم بِٱلۡبَنِينَ	you your Lord for sons
وَٱتَّخَذَ	and has taken up[8]
مِنَ ٱلۡمَلَٰٓئِكَةِ إِنَٰثًاۚ	of the angels daughters?
إِنَّكُمۡ لَتَقُولُونَ	You indeed utter
قَوۡلًا عَظِيمٗا ﴿٤٠﴾	a saying very grave.[9]

Section (*Rukû'*) 5

وَلَقَدۡ	41. And We have indeed
صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ	spelt out[10] in this Qur'ân

---

[1] سيء *sayyi'* = bad, evil.

[2] مكروه ***makrûh*** = detested, hated, reprehensible (passive participle from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *'ukriha* at 16:106, p. 863, n. 9).

[3] أوحى *'awḥâ* = he communicated, (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See *'awhaynâ* at 16:123, p. 870, n. 1).

[4] This is a repeated warning against the grave sin of *shrik* (setting partner with Allah) with which this group of *'âyas* started (see *'âyah* 23). تلقى ***tulqâ*** = you are thrown, cast (v. ii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *'alqaw* at 16:86, p. 856, n. 4).

[5] ملوم ***malûm*** = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 882, n. 8).

[6] مدحور ***mad-ḥûr*** = banished, driven away (passive participle from *daḥara* [*daḥr/duḥûr*], to drive away. See at 17:19, p. 879, n. 3).

[7] This *'âyah* exposes the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters. أصفى ***'aṣfâ*** = he selected, chose, singled out (v. iii. m. s. past in form IV of *ṣafâ* [*ṣafw/ ṣufûw/ṣafâ'*], to be clear, pure. See *iṣṭafâ* at 3:33, p. 168, n.4).

[8] اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 10:68, p. 661, n. 11).

[9] عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 16:106, p. 864, n. 3).

[10] صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, caused to flow, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See ***muṣarrifu*** at 7:58, p. 488, n. 16).

لِيَذَّكَّرُوا	that they may take heed;[1]
وَمَا يَزِيدُهُمْ	but it increases[2] them not
إِلَّا نُفُورًا ﴿٤١﴾	but in aversion.[3]
قُل لَّوْ كَانَ	42. Say: "Had there been
مَعَهُۥٓ ءَالِهَةٌ	along with Him gods,
كَمَا يَقُولُونَ	as they say,
إِذًا لَّٱبْتَغَوْا	they would then have sought[4]
إِلَىٰ ذِى ٱلْعَرْشِ	to the Lord of the Throne[5]
سَبِيلًا ﴿٤٢﴾	a way."[6]
سُبْحَـٰنَهُۥ	43. Sacrosanct[7] is He,
وَتَعَـٰلَىٰ	and Exalted[8] is He
عَمَّا يَقُولُونَ	over what they say
عُلُوًّا كَبِيرًا ﴿٤٣﴾	by an enormous highness.[9]
تُسَبِّحُ لَهُ	44. There glorify[9] Him
ٱلسَّمَـٰوَٰتُ ٱلسَّبْعُ	the seven heavens
وَٱلْأَرْضُ	and the earth
وَمَن فِيهِنَّ	and all those[10] in them.
وَإِن مِّن شَىْءٍ	And there is not a thing
إِلَّا يُسَبِّحُ بِحَمْدِهِۦ	but sings His praise,
وَلَـٰكِن لَّا تَفْقَهُونَ	but you do not understand[11]

1. يذكروا ***yadhdhakkarû**(na)* [originally *yatadhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:126, p. 633, n. 7).

2. يزيد ***yazîdu*** = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 4:173, p. 322, n. 8).

3. نفور ***nufûr*** = aversion, distaste, dislike, estrangement, bolting away (of animals).

4. ابتغوا ***ibtaghaw*** = they sought, desired, wished (v. iii. m. pl. past from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 9:48, p. 598, n. 4).

5. عرش ***'arsh*** = throne. See at 13:2, p. 763, n. 9.

6. i. .e., they would have attempted to snatch the dominion from Him or to share it with Him. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.

7. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:1, p. 872, n. 1.

8. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 16:2, p. 828, n. 7).

9. علو ***'ulûww*** = height, altitude, elevation, sublimity, exaltedness, grandeur, highness. See n. 7 above.

9. تسبح ***tusabbiḥu*** = she or it praises, glorifies (v. iii. f. s. impfct. from *sabbaḥa*, form II of *sabaḥa*. See n. 6 above).

10. Note the word *man* (who, those) which is used in respect of living beings.

11. تفقهون ***tafqahûna*** = you understand, comprehend (v. ii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See *yafqahûna* at 9:127, p. 634, n. 3).

تَسْبِيحَهُمْ	their glorification.[1]
إِنَّهُۥ كَانَ حَلِيمًا	Verily He is Most Forbearing,[2]
غَفُورًا ﴿٤٤﴾	Most Forgiving.
وَإِذَا قَرَأْتَ	45. And when you recite
ٱلْقُرْءَانَ	the Qur'ân
جَعَلْنَا بَيْنَكَ	We set[3] between you and
وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ	those who do not believe
بِٱلْءَاخِرَةِ	in the hereafter
حِجَابًا مَّسْتُورًا ﴿٤٥﴾	a veil[4] invisible.[5]
وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ	46. And We set on their hearts
أَكِنَّةً أَن	coverings[6] lest
يَفْقَهُوهُ	they should undertsand[7] it;
وَفِىٓ ءَاذَانِهِمْ وَقْرًا	and in their ears deafness.[8]
وَإِذَا ذَكَرْتَ	And if you make mention of
رَبَّكَ فِى ٱلْقُرْءَانِ	your Lord in the Qur'ân
وَحْدَهُۥ	All Alone,[9]
وَلَّوْا۟ عَلَىٰٓ	they turn away[10] showing
أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾	their backs[11] in aversion.[12]
نَّحْنُ أَعْلَمُ	47. We are best aware
بِمَا يَسْتَمِعُونَ بِهِۦٓ	of what they listen[13] to

1. تسبيح ***tasbîḥ*** = glorification (verbal noun in form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. See *tusabbiḥu* at p. 886, n. 10).

2. حليم ***ḥalîm*** = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:87, p. 709, n. 6.

3. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17; 6, p. 874, n.8).

4. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 7:46, p. 482, n. 13.

5. i. e., because of their unbelief an invisible veil is made so that the message of the truth cannot penetrate into their minds and their hearts are rendered incapable of understanding it, as stated in the next *'âyah*. مستور ***mastûr*** = hidden, concealed, masked, covered, invisible (passive participle from *satara* [*satr*], to cover, to hide).

6. أكنة ***'akinnah*** (pl.; s. كن *kann/kinnah*) = covers, coverings, shelters, nests. See at 6:25, p. 400, n. 5.

7. يفقهوا ***yafqahû***(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 6:25, p. 400, n. 6).

8. So that they do not hear it in the true sense of hearing and understanding. وقر ***waqr*** = deafness, heaviness, hollowness. See at 6:25, p. 400, n. 7.

9. i. e., make a call to monotheism and to worshipping Allah Alone to the exclusion of all imaginary deities.

10. ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 9:57, p. 601, n. 11).

11. i. e., they retreat and run away. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 15:65, p. 820, n. 8.

12. نفور ***nufûr*** = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:41, p. 886, n. 3.

13. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 10:42, p. 653, n. 1).

إِذْ يَسْتَمِعُونَ إِلَيْكَ	when they hear you and
وَإِذْ هُمْ نَجْوَىٰٓ	when they meet sceretly[1]—
إِذْ يَقُولُ ٱلظَّٰلِمُونَ	when the transgressors[2] say:
إِن تَتَّبِعُونَ إِلَّا رَجُلًا	"You follow[3] none but a man
مَّسْحُورًا ﴿٤٧﴾	bewitched."[4]
ٱنظُرْ كَيْفَ ضَرَبُوا۟	48. See, how they strike[5]
لَكَ ٱلْأَمْثَالَ	for you the instances
فَضَلُّوا۟ فَلَا	and thus go astray and so
يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾	are not able[6] to see a way.
وَقَالُوٓا۟ أَءِذَا	49. And they say: "Is it when
كُنَّا عِظَٰمًا وَرُفَٰتًا	we become bones[7] and bits,[8]
أَءِنَّا لَمَبْعُوثُونَ	shall we then be raised[9]
خَلْقًا جَدِيدًا ﴿٤٩﴾	in a creation anew?"
۞ قُلْ كُونُوا۟	50. Say: "Let you be
حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾	stones[10] or iron;[11]
أَوْ خَلْقًا	51. "Or a creation
مِّمَّا يَكْبُرُ	that becomes great[12]
فِى صُدُورِكُمْ	in your hearts."[13]
فَسَيَقُولُونَ	Then they will say:

---

[1] نجوى **najwâ** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 9:78, p. 611, n. 7.

[2] i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓâlimûn* (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).

[3] تتبعون **tattabi'ûna** = you follow, pursue, obey, (v. ii. m. pl. impfct from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'a* at 15:42, p. 816, n. 4).

[4] مسحور **masḥûr** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See *masḥûrûna* at 15:15, p. 810, n. 6).

[5] ضربوا **ḍarabû** = they struck, beat, hit (v. iii. m. pl. past from *ḍaraba* [*ḍarb*], to beat. See *ḍaraba* at 16:112, p. 865, n. 11).

[6] لايستطيعون **lâ+yastaṭî'ûna** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 7:197, p. 542, n. 5).

[7] عظام **'iẓâm** (sing. *'aẓm*) = bones. See at 2:259, p. 69, n. 5.

[8] رفات **rufât** = mortal remains, crushed bits.

[9] مبعوثون **mab'ûthûna** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 11:7, p. 679, n. 11).

[10] حجارة **ḥijârah** (sing. *ḥajar*) = stones. See at 11:82, p. 707, n. 7.

[11] حديد **ḥadîd** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, hardware, sharp.

[12] يكبر **yakburu** = he or it becomes great, big, large, important, too big (v. iii. m. s.impfct. from *kabura* [*kubr/kibâr/kabârah*], to be big. See *kabura* at 10:71, p. 69, n. 1).

[13] i. e., whether you are bones and dusts or hard objects like stones or dusts, you will be physically resurrected. قلوب **qulûb** (sing. قلب *qalb*) = hearts, minds. See at 16:22, p.833, n. 8.

مَن يُعِيدُنَا	"Who will bring us back?"[1]
قُلِ ٱلَّذِى فَطَرَكُمْ	Say: "He Who created[2] you
أَوَّلَ مَرَّةٍ	for the first time."
فَسَيُنْغِضُونَ إِلَيْكَ	Then they will shake[3] at you
رُءُوسَهُمْ وَيَقُولُونَ	their heads and say:
مَتَىٰ هُوَ	"When will that be?"
قُلْ عَسَىٰٓ أَن يَكُونَ	Say: "Perhaps it is
قَرِيبًا (٥١)	close by."[4]
يَوْمَ يَدْعُوكُمْ	52. And the day He will call[5]
فَتَسْتَجِيبُونَ	you, you will respond[6]
بِحَمْدِهِۦ	with His praise
وَتَظُنُّونَ	and will think[7]
إِن لَّبِثْتُمْ	you have not lived[8]
إِلَّا قَلِيلًا (٥٢)	but a little while.

Section (*Rukû'*) 6

وَقُل لِّعِبَادِى	53. And tell My servants
يَقُولُوا۟	that they say[9]
ٱلَّتِى هِىَ أَحْسَنُ	that which is the best.[10]
إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ	Verily Satan incites discord[11]
بَيْنَهُمْ	between them.
إِنَّ ٱلشَّيْطَٰنَ كَانَ	Indeed Satan is
لِلْإِنسَٰنِ	for man
عَدُوًّا مُّبِينًا (٥٣)	an enemy[12] all too obvious.[13]

[1] يعيد ***yu'îdu*** = he repeats, causes to come back, *brings back, returns, resumes (v. iii. m. s. impfct.* from *'a'âda,* form IV of *'âda* [*'awd/'awdah*], to return. See at 10:34, p. 650, n. 4).

[2] فطر ***fatara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 11:51, p. 696, n. 5).

[3] سينغضون ***sayunghidûna*** = they will shake, nod (v. iii. m. pl. impfct. from *'anghada*, form IV of *naghada* [*naghd/nughûd*], to be moved, shaken).

[4] i. e., very soon. قريب ***qarîb*** = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

[5] يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 14:10, p. 790, n.2).

[6] تستجيبون ***tastajîbûna*** = you (all) respond, answer (v. ii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbûna* at 13:14, p. 769, n. 8).

[7] تظنون ***tazunnûna*** = you (all) think, suppose, conjecture ; also, firmly believe (v. ii. m. pl. impfct. from *zanna* [*zann*], to firmly believe, to suppose. See *yazunnûna* at 3:154, p. 215, n. 12).

[8] لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth,lubth/lubâth*], to remain. See *labithtu* at 10:16, p. 642, n. 3).

[9] i. e., in their conversation and statements.

[10] i. e., the truth and lawful things, in the manner approved by the Qur'ân and *sunnah*. أحسن ***'ahsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 17:34, p.883, n. 11.

[11] i. e., if they do not speak the truth and the lawful things in the approved manner Satan may incite discord between them. ينزغ ***yanzaghu***= he urges, prompts, incites evil or discord (v. iii. m. s. impfct. from *nazagha* [*nazgh*], to incite evil / discord. See *nazagha* 12:100, p. 758, n. 13).

[12] عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 12:5, p. 723, n. 9.

[13] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 16:103, p. 863, n. 1.

54. Your Lord is Best Aware	رَّبُّكُمۡ أَعۡلَمُ
of you. If He wills	بِكُمۡۖ إِن يَشَأۡ
He may show mercy on you,	يَرۡحَمۡكُمۡ
or if He wills,	أَوۡ إِن يَشَأۡ
He may punish[1] you.	يُعَذِّبۡكُمۡۚ
And We have not sent you	وَمَآ أَرۡسَلۡنَٰكَ
out[2] over them as a guardian.[3]	عَلَيۡهِمۡ وَكِيلٗا ﴿٥٤﴾
55. And Your Lord is Best	وَرَبُّكَ
Aware of those who[4] are	أَعۡلَمُ بِمَن
in the heavens and the earth.	فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ
And We gave precedence[5] to	وَلَقَدۡ فَضَّلۡنَا
some Prophets over the others;	بَعۡضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعۡضٖۖ
and We gave Dâûd	وَءَاتَيۡنَا دَاوُۥدَ
the Zabûr.	زَبُورٗا ﴿٥٥﴾
56.Say:"Invoke[6] those whom	قُلِ ٱدۡعُواْ ٱلَّذِينَ
you presume[7] besides Him.	زَعَمۡتُم مِّن دُونِهِۦ
They have no power[8] to	فَلَا يَمۡلِكُونَ
remove[9] the harm[10] from you	كَشۡفَ ٱلضُّرِّ عَنكُمۡ
nor to modify[11] [it]".	وَلَا تَحۡوِيلًا ﴿٥٦﴾
57. Those whom they invoke	أُوْلَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ

---

1. i. e., He may show mercy and forgive your sins or may punish you. يعذب ***yu'adhdhib(u)*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:74, p. 610, n. 4).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 16:43, p. 841, n. 10).

3. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl/wukûl*], to entrust. See at 17:4, p. 873, n. 3).

4. Note the word *man* which is used in respect of living beings.

5. i. e., by bestowing more favours and success. فضلنا ***faddalnâ*** = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faddala*, form II of *fadala* [*fadl /fudûl*], to excel, surpass, to be in excess. See at 17:21, p. 879, n. 10).

6. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 7:180, p. 536, n. 3).

7. زعمتم ***za'amtum*** = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*zâ'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).

8. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 13:16, p. 770, n. 10).

9. كشف ***kashf*** = uncovering, disclosure, to remove, to take off. See *kashafa* at 16:53, p. 844, n. 11.

10. ضر ***durr*** = harm, damage, detriment, disadvantage, deprivation. See at 12:88, p. 754, n. 10.

11. The imaginary gods and goddesses the polytheists invoke have no power do any good or harm to anyone including themselves. تحويل ***tahwîl*** = transformation, modification, alteration, diversion (verbal noun in form II of *hâla* [*hawl/hayl*], to change, to turn. See *hâla* at 11:43, p. 693, n. 5).

يَبْتَغُونَ إِلَىٰ رَبِّهِمُ	do seek[1] towards their Lord
ٱلْوَسِيلَةَ	the means of approach[2]
أَيُّهُمْ أَقْرَبُ	as to who of them is nearer;
وَيَرْجُونَ رَحْمَتَهُۥ	and they hope for[3] His mercy
وَيَخَافُونَ عَذَابَهُۥٓ	and fear[4] His punishment.
إِنَّ عَذَابَ	Verily the punishment
رَبِّكَ كَانَ	of your Lord is
مَحْذُورًا ﴿٥٧﴾	to be guarded against.[5]
وَإِن مِّن قَرْيَةٍ	58. And no habitation[6] is
نَحْنُ مُهْلِكُوهَا	there but We will destroy[7] it
قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ	before the day of resurrection
أَوْ مُعَذِّبُوهَا	or will punish[8] it
عَذَابًا شَدِيدًا	with a torment very severe.
كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ	That is in the Book
مَسْطُورًا ﴿٥٨﴾	recorded.[9]
وَمَا مَنَعَنَآ	59. And there prevents[10] Us
أَن نُّرْسِلَ بِٱلْءَايَٰتِ	naught from sending the signs
إِلَّآ أَن كَذَّبَ	except that there disbelieved[11]
بِهَا ٱلْأَوَّلُونَ	them the people of old.
وَءَاتَيْنَا ثَمُودَ	And We gave to Thamûd
ٱلنَّاقَةَ	the she-camel

[1] i. e., the Prophets and pious men whom the Polytheists deify and worship do themselves seek Allah's mercy and fear His punishment. يبتغون *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *ibtaghaw* at 17:42, p. 886, n. 4).

[2] وسيلة *wasîlah* (*s.*; pl. *wasâ'il*)= means, means of approach, device, medium. See at 5:35, p. 345, n. 11.

[3] يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 10:15, p. 641, n. 7).

[4] يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 16:50, p. 843, n. 10).

[5] محذور *maḥdhûr* = that which is to beware of, to be cautious of, guarded against (passive participle from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious. See *yaḥdharûna* at 9:122, p. 632, n. 4).

[6] قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 16:112, p. 865, n. 13.

[8] معذبوا *mu'adhdhibû* (*n*) = those who punish, inflict punishment (act. participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The terminal *nûn* is dropped because of the genitive construction. See *mu'adhdhibîn* at 17:15, p. 877, n. 11).

[7] مهلكوا *muhlikû*(*n*) = those who destroy/ annihilate,/ruin/perish (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* at 7:164, p. 529, n. 8).

[9] مسطور *masṭûr* = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write).

[10] منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 9:54, p. 600, n. 8).

[11] كذب *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 15:80, p. 823, n. 8).

مُبْصِرَةً as an eye-opener;[1]
فَظَلَمُوا۟ بِهَا but they did her wrong.[2]
وَمَا نُرْسِلُ And We do not send
بِٱلْءَايَـٰتِ the signs[3]
إِلَّا تَخْوِيفًا (٥٩) save by way of frightening.[4]

وَإِذْ قُلْنَا لَكَ 60. And when We said to
إِنَّ رَبَّكَ you: "Verily your Lord
أَحَاطَ بِٱلنَّاسِ encompasses[5] mankind.
وَمَا جَعَلْنَا ٱلرُّءْيَا And We did not set the sight
ٱلَّتِىٓ أَرَيْنَـٰكَ which We showed you[6]
إِلَّا فِتْنَةً لِّلنَّاسِ except as a test[7] for men;
وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ and also the Cursed[8] Tree
فِى ٱلْقُرْءَانِ in the Qur'ân.[9]
وَنُخَوِّفُهُمْ And We frighten[10] them,
فَمَا يَزِيدُهُمْ but it increases[11] them in naught
إِلَّا طُغْيَـٰنًا كَبِيرًا but grave transgression.[12]
(٦٠)

Section (*Rukû'*) 7

وَإِذْ قُلْنَا 61. And when We said
لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ to the angels: "Prostrate
لِءَادَمَ yourselves to Adam,
فَسَجَدُوٓا۟ they prostrated themselves

1. This is mentioned as an instance of how a people who were given a miracle they had demanded disbelieved and were therefore punished. مبصرة ***mubṣirah*** (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *mubṣir* at 10:67, p. 661, n. 8).

2. As mentioned at 7:77, 11:65, 26:157 and 91:14 they hamstrung and killed her defying the order not to harm her.

3. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 16:104, p. 863, n. 2.

4. تخويف ***takhwîf*** = to frighten, scare, fill with fear, alarm, threaten (verbal noun in form II of *khâfa* [*khawf*], to fear, be frightened/ afraid. See *yakhâfûna* at 17:57, p. 891, n. 4).

5. i. e., in knowledge. أحاط ***'aḥâta*** = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâta* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *yuḥâṭa* at 12:66, p. 746, n. 8).

6. i. e., the wonderful and secret things and objects that were physically shown to the Prophet, peace and blessings of Allah be on him, during the ascension (*mi'râj*).

7. i. e., as a trial of faith. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 10:84, p. 667, n. 8.

8. ملعونة ***mal'ûnah*** (f.; m. *mal'ûn*) = cursed, accursed, damned (passive participle from *la'ana* [*la'n*], to curse. See *la'ana* at 9:68, p. 606, n. 3).

9. i. e., mentioned in the Qur'ân.

10. نخوف ***nunukhawwifu*** = we frighten, scare, threaten (v. i. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *yukhawwifu* at 3:175, p. 224, n. 5).

11. يزيد ***yazîdu*** = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:41, p. 886, n. 2).

12. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 10:11, p.640, n. 1.

إِلَّآ إِبۡلِيسَ	except Iblîs.
قَالَ	He said:
ءَأَسۡجُدُ	"Shall I prostrate myself
لِمَنۡ خَلَقۡتَ	to the one You have created[1]
طِينٗا ٦١	of clay?"[2]
قَالَ أَرَءَيۡتَكَ هَٰذَا	62. He said: "Do you see this
ٱلَّذِي كَرَّمۡتَ	the one You have honoured[3]
عَلَيَّ لَئِنۡ أَخَّرۡتَنِ	above me? If you put me off[4]
إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ	till the Day of Resurrection
لَأَحۡتَنِكَنَّ	I shall surely get hold[5] of
ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلٗا ٦٢	his progeny[6] except a few."
قَالَ ٱذۡهَبۡ	63. He said: "Go.
فَمَن تَبِعَكَ	Then whoever follows[7] you
مِنۡهُمۡ	of them,
فَإِنَّ جَهَنَّمَ	hell indeed will be
جَزَآؤُكُمۡ	the recompense[8] of you all[9] –
جَزَآءٗ مَّوۡفُورٗا ٦٣	a requital in abundance.[9]
وَٱسۡتَفۡزِزۡ مَنِ	64. And instigate[11] whom
ٱسۡتَطَعۡتَ مِنۡهُم	you are able to[12] of them
بِصَوۡتِكَ	by your voice,[13]

---

1. The reference to the story of Iblîs is made to emphaisze the fact that the polytheists' transgression is due to the instigation of Iblîs and his followers. خلقت ***khalaqta*** = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See at 7:12, p. 468, n. 8).

2. طين ***ṭîn*** = clay, soil. See at 110, p. 385, n. 7.

3. This was Iblîs's further remark made out of pride and insolence. كرمت ***karramta*** = you honoured, treated with deference (v. ii. m. s. past from *karrama*, form II of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 17:23, p. 880, n. 10.

4. أخرت ***'akhkharta*** = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

5. لأحتنكن ***la+'aḥtanikanna*** = I shall surely get hold of, prevail over, bridle, saddle, uproot, become wise and experienced (v. i. s. impfct. emphatic from *iḥtanaka*, form VIII of *ḥanaka* [*ḥank*], to bridle, to make wise).

6. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 17:3, p. 873, n. 4).

7. تبع ***tabi'a*** = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See at 14:36, p. 800, n. 10).

8. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital. See at 12:74, p. 749, n. 9).

9. i. e., you (Iblîs) and all those who follow you.

10. موفور ***mawfûr*** = abundant, plentiful, ample, complete (passive participle from *wafara/ wafura* [*wafr/ wufûr /wafârah*], to be abundant, ample).

11. i. e., instigate to commit sin. استفزز ***istafziz*** = instigate, agitate, rouse, stir up, provoke, incite, excite (v. ii. m. s. imperative from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, be terrified).

12. استطعت ***istaṭa'ta*** = you were able, had the power (v. ii. m. s. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 6:35, p. 404, n. 11).

13. i. e., by your call. صوت ***ṣawt*** (s.; pl. *'aṣwât*) = voice, tone, tune, noise, vote.

وَأَجْلِبْ عَلَيْهِم	and call out[1] against them
بِخَيْلِكَ وَرَجِلِكَ	your cavalry[2] and infantry;[3]
وَشَارِكْهُمْ	and be a partner[4] of them
فِي ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ	in wealth and offspring[5]
وَعِدْهُمْ	and make promises[6] to them.
وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ	And Satan promises them
إِلَّا غُرُورًا ﴿٦٤﴾	naught but deceit.[7]
إِنَّ عِبَادِى	65. Verily My servants,
لَيْسَ لَكَ عَلَيْهِمْ	you shall not have over them
سُلْطَٰنٌ	any authority.[8]
وَكَفَىٰ بِرَبِّكَ	And Sufficient[9] is your Lord
وَكِيلًا ﴿٦٥﴾	as a Guardian-Trustee.[10]
رَّبُّكُمُ ٱلَّذِى	66. Your Lord is He Who
يُزْجِى لَكُمُ	drives[11] for you
ٱلْفُلْكَ فِى ٱلْبَحْرِ	the ships[12] in the sea
لِتَبْتَغُوا۟	that you may seek[13]
مِن فَضْلِهِۦٓ	of His bounty.
إِنَّهُۥ كَانَ بِكُمْ	Verily He is to you
رَحِيمًا ﴿٦٦﴾	Most Merciful.
وَإِذَا مَسَّكُمُ ٱلضُّرُّ	67. And when harm hits you
فِى ٱلْبَحْرِ	in the sea

1. أجلب *'ajlib* = rally, call out, collect, gather, bring, get (v. ii. m. s. imperative from *'ajlaba* form IV of *jalaba* [*jalb*], to get, to bring, to obtain).

2. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horses, horsepower, cavalry. See at 8:60, p. 569, n. 3.

3. i. e., employ all your forces and assistants. رجل ***rajil*** = pedestrian, infantry.

4. شارك ***shârik*** = share, be a partner, participate, take part, associate, join (v. ii. m. s. imperative from *shâraka*, form III of *sharika* [*shirk/ shirkah/ sharikah*], to share, to participate. See *'ashrakû* at 16:86, p. 856, n. 1).

5. i. e., by instigating them to get wealth and children unlawfully and illicitly.

6. عد *'id* = promise, assure, threaten (v. ii. m. s. imperative from *wa'ada* from *w'ada* [*wa'd*], to make a promise. See *na'idu* at 13:40, p. 782, n. 2).

7. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 7:22, p. 471, n. 7.

8. Here it is emphasized that Satan will have no power over a true believer and servant of Allah. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:33, p. 883, n. 8.

9. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:17, p. 878, n. 10).

10. وكيل ***wakîl*** (*s.*; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl/wukûl*], to entrust. See at 17:54, p. 890, n. 3).

11. i. e., by making water of such properties as float vessels and enable them to move on it; and also by providing winds. يزجي ***yuzjî*** = he drives, pushes, urges on, makes pass (v. iii. m. s. impfct. from *'azjâ*, form IV of *zajâ* [*zajw*], to drive. See *muzjâh* at 12:88, p. 755, n. 2).

12. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 16:14, p. 831, n. 10.

13. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb; See at 17:12, p. 876, n 9).

ضَلَّ مَن	there get lost[1] those whom
تَدۡعُونَ	you invoke
إِلَّآ إِيَّاهُۖ	except He Alone.
فَلَمَّا نَجَّىٰكُمۡ	Then when He rescues[2] you
إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ	to the land[3] you turn away.[4]
وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا	And man is most ungrateful.[5]
٦٧	
أَفَأَمِنتُمۡ	68. Do you then feel secure
أَن يَخۡسِفَ	that He may sink[6]
بِكُمۡ جَانِبَ ٱلۡبَرِّ	with you a part[7] of the land
أَوۡ يُرۡسِلَ عَلَيۡكُمۡ	or send against you
حَاصِبٗا	a hail-storm[8]
ثُمَّ لَا تَجِدُواْ لَكُمۡ	and then you do not get for
وَكِيلًا ٦٨	you any guardian-friend?
أَمۡ أَمِنتُمۡ	69. Or do you feel secure
أَن يُعِيدَكُمۡ	that He may bring you back[9]
فِيهِ تَارَةً أُخۡرَىٰ	into it[10] once[11] again
فَيُرۡسِلَ عَلَيۡكُمۡ قَاصِفٗا	and send against you a gale[12]
مِّنَ ٱلرِّيحِ فَيُغۡرِقَكُم	of wind and drown[13] you
بِمَا كَفَرۡتُمۡ	for you turned infidel?
ثُمَّ لَا تَجِدُواْ	Then you shall not find
لَكُمۡ عَلَيۡنَا بِهِۦ تَبِيعٗا	for you against Us any aide.[14]
٦٩	

---

[1] i. e., do not come to any use or help. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 16:125, p. 871, n. 1).

[2] نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:89, p. 500, n. 3).

[3] بر ***barr*** = land, open country. See at 6:59, p. 414, n. 6.

[4] أعرضتم ***'a'raḍtum*** = you turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *mu'riḍîn* at 15:82, p. 824, n. 1).

[5] كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 17:27, p. 881, n. 10).

[6] i. e., do you feel secure in disobeying Allah when He has the power to sink you with the land, etc. يخسف ***yakhsifa***(*u*) = he sinks, causes to go down, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

[7] جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section.

[8] حاصب ***ḥâṣib*** = hail-storm, violent wind, hurricane.

[9] يعيد ***yu'îda***(*u*) = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yu'îdu* at 17:51, p. 889, n. 1).

[10] i. e., into the sea.

[11] تارة ***târah*** = once, sometimes, at times. *târah 'ukhrâ* = once again, sometimes.

[12] قاصف ***qâṣif*** = gale, tempest, storm, thunderstorm.

[13] يغرق ***yughriqa***(*u*) = he drowns, sinks, immerses (v. iii. m. s. impfct. from *'aghraqaa* form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n. 3).

[14] تبيع ***tabî'*** (s.; pl. *tibâ'/tabâ'i'*) = attendant, adherent, partisan, aide (active participle in the scale of *fa'îl* from *tabi'a*[*tab'/tibâ'*], to follow).

وَلَقَدْ كَرَّمْنَا ۞	70. And We have honoured[1]
بَنِيٓ ءَادَمَ	the Children of Adam
وَحَمَلْنَٰهُمْ	and carried[2] them
فِي ٱلْبَرِّ وَٱلْبَحْرِ	in the land and sea
وَرَزَقْنَٰهُم	and provided[3] them
مِّنَ ٱلطَّيِّبَٰتِ	with good things
وَفَضَّلْنَٰهُمْ عَلَىٰ	and given them precedence[4]
كَثِيرٍ مِّمَّنْ خَلَقْنَا	over many of those We created
تَفْضِيلًا ﴿٧٠﴾	by way of preferment.[5]

Section (*Rukû'*) 8

يَوْمَ نَدْعُوا۟	71. The day We shall call[6]
كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ	all men with their record.[7]
فَمَنْ أُوتِيَ	So whoever is given his
كِتَٰبَهُۥ بِيَمِينِهِۦ	book in his right hand,
فَأُو۟لَٰٓئِكَ يَقْرَءُونَ	such ones will read
كِتَٰبَهُمْ	their book
وَلَا يُظْلَمُونَ	and will not be wronged[8]
فَتِيلًا ﴿٧١﴾	a tiny bit.[9]
وَمَن كَانَ	72. And whoever is
فِي هَٰذِهِۦٓ أَعْمَىٰ	in this world blind,[10]
فَهُوَ فِي ٱلْأٓخِرَةِ	he will be in the hereafter

[1] Allah has honoured man over all the other creations by favouring him, among other things, with intelligence, knowledge and speech and by making all other objects and things in the universe of use to him. كرمنا ***karramnâ*** = we honoured, treated with deference (v. i. pl. past from *karrama,* form II of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karramta* at 17:62, p. 893, n. 3.

[2] i. e., provided them with the means and routes of transport. حملنا ***hamalnâ*** = we carried, bore, took the load (v. i. pl. past from *hamala* [*haml*], to carry. See *yahmilû* at 16:25, p. 834, n. 7).

[3] رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 16:75, p. 851, n. 7).

[4] فضلنا ***faddalnâ*** = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faddala,* form II of *fadala* [*fadl /fudûl*], to excel, surpass, to be in excess. See at 17:55, p. 890, n. 5).

[5] تفضيل ***tafdîl*** = preferment, preference, favouring (verbal noun in form II of *fadala* [*fadl*], to be in excess, to excel. See n. 4 above and at 17:21, p. 879, n. 13.

[6] ندعوا ***nad'û*** = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 16:86, p. 856, n. 3).

[7] The sense of *imâm* as a book of deeds is made clear in the next clause of the *'âyah.* امام ***imâm*** (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 11:17, p. 683, n. 10.

[8] يظلمون ***yuzlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 16:111, p. 865, n. 10).

[9] فتيل ***fatîl*** = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:76, p. 275, n. 8.

[10] i. e., blind to Allah's favours, His signs and guidance. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.

أَعۡمَىٰ وَأَضَلُّ	blind and further astray[1]
سَبِيلٗا ٧٢	from the way.[2]
وَإِن كَادُواْ	73. And indeed they were
لَيَفۡتِنُونَكَ	about to[3] tempt[4] you away
عَنِ ٱلَّذِيٓ	from what
أَوۡحَيۡنَآ إِلَيۡكَ	We had communicated to you
لِتَفۡتَرِيَ	that you might fabricate[5]
عَلَيۡنَا غَيۡرَهُۥۖ	against Us other than that,
وَإِذٗا	and then they would have
لَّٱتَّخَذُوكَ خَلِيلٗا ٧٣	surely taken[6] you as a friend.[7]
وَلَوۡلَآ أَن	74. And had it not been that
ثَبَّتۡنَٰكَ	We made you firm[8]
لَقَدۡ كِدتَّ	you would have been about
تَرۡكَنُ إِلَيۡهِمۡ	to[9] incline[10] towards them
شَيۡـٔٗا قَلِيلًا ٧٤	a little bit.
إِذٗا	75. In that case We would
لَّأَذَقۡنَٰكَ	surely have made you taste[11]
ضِعۡفَ ٱلۡحَيَوٰةِ	double[12] in the life
وَضِعۡفَ ٱلۡمَمَاتِ	and double in the death;
ثُمَّ	and then

---

[1] أضل *'aḍallu* = further astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 7:179, p. 535, n. 10.

[2] i. e., of salvation and eternal happiness. سبيل **sabîl** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.

[3] كادوا ***kâdû*** = they were about, on the point of, almost (v. iii. m. pl. past from *kâda* [*kawd*]), to be on the point of. See at 2:71, p. 34, n. 4).

[4] يفتنون ***yaftinûna*** = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

[5] تفترى ***taftariya*** (*tarû*)= you fabricate, trump up, make up, invent falsely, calumniate (v. ii. m. s. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taftarûna* at 16:56, p. 845, n. 8).

[6] اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 5:81, p. 370, n. 2).

[7] خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend. See at 4:125, p. 229, n. 13.

[8] ثبتنا ***thabbatnâ*** = we made firm, stabilized, fastened, established (v. i. pl. past from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 16:102, p. 862, n. 5).

[9] كدت ***kidta*** = you were about to, on the point of (v. ii. m. s. past from *kâda*. See n. 3 above.

[10] *'Âyahs* 73 and 74 show that the Prophet, peace and blessings of Allah be on him, did not incline towards the unbelievers even a little although they attempted to tempt him. تركن ***tarkanu*** = you incline, lean to, rely on, depend on (v. ii. m. s. impfct. from *rakana* [*rukûn*], to lean to, to trust. See *lâ tarkanû* at 11:112, p. 718, n. 8).

[11] أذقنا ***'adhaqnâ*** = we made (s. o.) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 11:8, p. 680, n. 9).

[12] i. e., of punishment. ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 7:75, p. 479, n. 7).

لَا تَجِدُ	you would not have found[1]
لَكَ عَلَيْنَا	for you against Us
نَصِيرًا ٧٥	any helper.[2]
وَإِن كَادُوا	76. And indeed they nearly
لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ	scared[3] you off the land
لِيُخْرِجُوكَ مِنْهَا	to drive you out[4] of it;
وَإِذًا	and in that case
لَّا يَلْبَثُونَ	they would not have stayed[5]
خِلَٰفَكَ	after you[6]
إِلَّا قَلِيلًا ٧٦	except for a little while.[7]
سُنَّةَ مَن	77. The way[8] of those whom
قَدْ أَرْسَلْنَا قَبْلَكَ	We had sent out[9] before you
مِن رُّسُلِنَا	of Our Messengers;
وَلَا تَجِدُ	and you will not find
لِسُنَّتِنَا تَحْوِيلًا ٧٧	in Our way any alteration.[10]

Section (*Rukû'*) 9

أَقِمِ ٱلصَّلَوٰةَ	78. Perform the prayer
لِدُلُوكِ ٱلشَّمْسِ	at the declining[11] of the sun
إِلَىٰ غَسَقِ ٱلَّيْلِ	till the darkening[12] of the night
وَقُرْءَانَ ٱلْفَجْرِ	and the Qur'ân[13] at dawn.
إِنَّ قُرْءَانَ ٱلْفَجْرِ	Verily the recitation at dawn

---

[1] تجد ***tajidu*** = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. See *tajida* at 4:143, p. 309, n. 2).

[2] نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 9:116, p. 628, n. 10).

[3] يستفزون ***yastafizzûna*** = they scare, instigate, agitate, rouse, stir up, provoke, incite, excite (v. iii. m. pl. impfct. from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, be terrified. See *istafziz* at 17:64, p. 893, n. 11).

[4] يخرجوا ***yukhrijû***(*na*) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb)

[5] يلبثون ***yalbathûna*** = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth/lubth/lubâth*], to remain. See *yalbathû* at 10:45, p. 635, n. 10).

[6] خلاف ***khilâf*** = disagreement, behind, after.

[7] i. e., they would have been punished with destruction after a little while.

[8] i. e., the way the persecutors of the previous Prophets were dealt with. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

[9] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 17:54, p. 890, n. 2).

[10] تحويل ***taḥwîl*** = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl/ḥayl*], to change, to turn. See at 17:56, p. 890, n. 11).

[11] دلوك ***dulûk*** = declining, going down (i. e., the crossing of the meridian).

[12] The time specified in this clause of the *'âyah* includes the times of *zuhr*, *'asr*, *maghrib* and *'ishâ'* prayers, while the next clause refers to the *fajr* prayer. غسق ***ghasaq*** = nightfall, dark of night, dusk.

[13] i. e., recitation of the Qur'ân during the *fajr* (dawn) prayer. The emphasis here is to prolong the recitation of the Qur'ân during the *fajr* prayer; for the recitation of the Qur'ân is obligatory in all the prayers.

is witnessed.[1]	كَانَ مَشْهُودًا ٧٨
79. And part of night	وَمِنَ ٱلَّيْلِ
spend it in prayer[2]	فَتَهَجَّدْ بِهِۦ
superarogatory[3] for you.	نَافِلَةً لَّكَ
It may be that	عَسَىٰٓ أَن
your Lord will raise[4] you	يَبْعَثَكَ رَبُّكَ
to a place[5] worthy of praise.[6]	مَقَامًا مَّحْمُودًا ٧٩
80. And say: "My Lord,	وَقُل رَّبِّ
enter me into	أَدْخِلْنِى
an entrance[7] of truth	مُدْخَلَ صِدْقٍ
and take me out	وَأَخْرِجْنِى
a true taking out;	مُخْرَجَ صِدْقٍ
and set for me	وَٱجْعَل لِّى
Out of Your Grace	مِن لَّدُنكَ
an authority[8] that helps."[9]	سُلْطَٰنًا نَّصِيرًا ٨٠
81. And say:	وَقُلْ
" The truth has come and the	جَآءَ ٱلْحَقُّ
untruth has passed away.[11]	وَزَهَقَ ٱلْبَٰطِلُ
Verily the untruth is	إِنَّ ٱلْبَٰطِلَ
bound to vanish."[12]	كَانَ زَهُوقًا ٨١

---

[1] i. e., by the angels on duty during the night and the day (*Bukhârî*, no. 4717; Ibn Kathîr, V, 99). مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhûd*], to witness. See at 11:103, p. 715, n. 1).

[2] تهجد ***tahajjad*** = wake up after sleep and pray, spend the night in prayer (v. ii. m. s. imperative from *tahajjada*, form V of *hajada* [*hujûd*], to stay awake at night, to spend night in prayer).

[3] نافلة ***nâfilah*** (s.; pl. *nawâfil*) = supererogatory, gift, present, booty (act. participle from *nafala*, to do more than what is required as a duty. See *'anfâl* at 8:1, p. 546, n. 1).

[4] i. e., on the Day of Judgement. يبعث ***yab'atha(u)*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yab'athu* at 16:38, p. 840, n. 6).

[5] مقام ***maqâm*** = place, standing, position, station. Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See at 10:71, p. 663, n.2).

[6] i. e., particularly, the permission and position to be given to the Prophet, peace and blessings of Allah be on him, on the Day of Judgement to intercede for all the people (See *Bukhârî* , no. 4718). محمود ***maḥmûd*** = praised, worthy of praise, laudable, extolled (passive participle from *ḥamida* [*ḥamd*], to praise. See *yuḥmadû* at 3:188, p. 230, n. 6.

[7] The *'âyah* has immediate reference to the command of *hijrah* (migration) given to the Prophet, peace and blessings of Allah be on him; but the message is general. (See *Musnad*, I, 223; Ibn Kathîr, V, 108; *Tabarî*, pt.XV, pp. 148-149). مدخل ***mudkhal*** = entrance, place of entrance.

[8] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:65, p. 894, n. 8.

[9] نصير ***nasîr*** = (s.; pl. نصراء *nusarâ'*) = helper, defender, supporter, ally, protector, patron. See at 17:75, p. 898, n. 9).

[10] زهق ***zahaqa*** = he or it passed away, died, ran out, vanished (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die.

[12] زهوق ***zahûq*** = one bound to pass away, vanish. See n. 10 above.

وَنُنَزِّلُ	82. And We send down[1]
مِنَ ٱلْقُرْءَانِ مَا هُوَ	of the Qur'ân that which is
شِفَآءٌ وَرَحْمَةٌ	a healing[2] and mercy
لِّلْمُؤْمِنِينَ	for the believers;
وَلَا يَزِيدُ	but it increases[3] not
ٱلظَّٰلِمِينَ	the transgressors
إِلَّا خَسَارًا ﴿٨٢﴾	in aught but incurring loss.[4]
وَإِذَآ أَنْعَمْنَا	83. And when We bestow
عَلَى ٱلْإِنسَٰنِ أَعْرَضَ	grace[5] on man he evades[6]
وَنَـَٔا بِجَانِبِهِۦ	and moves away[7] on his side;
وَإِذَا مَسَّهُ ٱلشَّرُّ	and when evil afflicts him
كَانَ يَـُٔوسًا ﴿٨٣﴾	he is despondent.[8]
قُلْ كُلٌّ يَعْمَلُ	84. Say: "Everyone acts
عَلَىٰ شَاكِلَتِهِۦ	according to on'es manner;[9]
فَرَبُّكُمْ أَعْلَمُ	but your Lord is Best Aware
بِمَنْ هُوَ	of the one who is
أَهْدَىٰ سَبِيلًا ﴿٨٤﴾	the better guided[10] in way.
	Section (*Rukû'*) 10
وَيَسْـَٔلُونَكَ	85. And they ask you
عَنِ ٱلرُّوحِ	about the spirit.[11]
قُلِ ٱلرُّوحُ	Say: "The spirit is

[1] نُنَزِّل ***nunazzilu*** = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 15:8, p. 808, n. 11).

[2] i. e., for both physical and spiritual ailment. شفاء ***shifâ'*** = remedy, cure, healing. See at 10:57, p. 657, n. 10.

[3] يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:41, p. 886, n. 2).

[4] خسار ***khasâr*** = to incur loss, to lose. See *khâsirûn* at 16:109, p. 865, n. 1.

[5] أنعمنا ***'an'amnâ*** = we bestowed grace, graced, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See *'an'ama* at 8:53, p. 567, n. 3).

[6] أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *'a'raḍtum* at 17:67, p. 895, n. 4).

[7] نأى ***na'â*** = he moved away, remained aloof (v. iii. m. s. past from نأي *na'y*, to keep away. See *yan'awna* at 6:26, p. 401, n. 2).

[8] يؤوس ***ya'ûs*** = despondent, despairing, hopeless See at 11:9, p. 680, n. 11.

[9] شاكلة ***shâkilah*** (s.; pl. *shawâkil*) = manner, mode, way, flank, side.

[10] أهدى ***'ahdâ*** = more in the right, better guided See at 4:51, p. 263, n. 11.

[11] روح ***rûḥ*** has been used in a number of meanings in the Qur'ân, most notably, (a) in the sense of the spirit or breath of life [see 15:29; 38:72 and 66:12]; (b) the Qur'ânic *waḥy* [see 42:52]; (c) the angel Jibrîl [see 2:253; 26:193; 78:38 and 97:4] and (d) mercy [see 58:22] (See also *Baṣâ'ir*, III, 103-104). Here either the first or the second meaning may be taken; but the second meaning, that of Qur'ânic *waḥy*, seems more appropriate in view of the next clause of the *'âyah* which is in apposition and which in fact explains the term *rûḥ* in the sense of "knowledge" and which says that "you" have been given but very little knowledge. The sense of Qur'ânic *waḥy* is further clear from the following *'âyah* which says that Allah may, if He wills, withdraw what He has "communicated to you". Indeed, the subject of Qur'ânic *waḥy* continues till the *'âyah* 88.

by the command[1] of my Lord;	مِنْ أَمْرِ رَبِّي
and you have not been given	وَمَآ أُوتِيتُم
of the knowledge but a little.	مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا (٨٥)
86. And if We will[2]	وَلَئِن شِئْنَا
We can surely take away[3]	لَنَذْهَبَنَّ
what We have communicated[4]	بِٱلَّذِيٓ أَوْحَيْنَآ
to you, and then	إِلَيْكَ ثُمَّ
you shall not find for you	لَا تَجِدُ لَكَ
about it against Us	بِهِۦ عَلَيْنَا
any guardian-protector.[5]	وَكِيلًا (٨٦)
87. Except as mercy[6]	إِلَّا رَحْمَةً
from your Lord.	مِّن رَّبِّكَ
Verily His grace[7] on you is	إِنَّ فَضْلَهُۥ كَانَ
immense.	عَلَيْكَ كَبِيرًا (٨٧)
88. Say: " If there united[8]	قُل لَّئِنِ ٱجْتَمَعَتِ
men and jinn	ٱلْإِنسُ وَٱلْجِنُّ
to produce[9] the like of	عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ
this Qur'ân,	هَٰذَا ٱلْقُرْءَانِ
they could not produce its	لَا يَأْتُونَ
like, even even if they were	بِمِثْلِهِۦ وَلَوْ كَانَ

---

[1] It is reported that the Jews of Madina asked the Prophet, peace and blessings of Allah be on him, about *rûh* and the *wahy* of this *'âyah* came in reply (*Bukhârî*, no. 4721). أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 16:33, p. 838, n. 7.

[2] شئنا ***shi'nâ*** = we willed, wished, desired, wanted (v. i. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tum* at 2:58, p. 27, n. 4).

[3] لنذهبن ***la+nadhhabanna***= we surely go [followed by the preposition *bi* the verb means to go away with or take] (v. i. pl. impfct. emphatic from *dhahaba* [*dhihâb /madh-hab*], to go. See *yudh-hib* at 14:19, p. 793, n. 11).

[4] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 16:123, p. 870, n. 1).

[5] وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 17:65, p. 894, n. 10).

[6] i. e., the sending of *wahy* and affixing it in the mind of the Prophet, peace and blessings of Allah be on him, is only by the special grace and mercy of Allah.

[7] فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 12:38, p. 736, n. 4.

[8] اجتمعت ***ijtama'at*** = she or it came together, met, united, combined (v. iii. f. s. past from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *'ajmi'û* at 12:102, p. 759, n. 12).

[9] The fact that the Qur'ânic *waḥy* is a special grace of Allah to His Messenger and that this cannot be made up by any created being or beings is emphasized in this *'âyâh* in the form of a challenge. يأتوا ***ya'tû***(*na*) = they come, arrive [followed by the preposition *bi* the verb means to bring, produce] (v. iii. m. pl. impfct. from *'atâ* [*ityân/aty/ma'tâh*], to come. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'atâ* at 16:1, p. 827, n. 1).

بَعْضُهُمْ لِبَعْضٍ	to one another
ظَهِيرًا ٨٨	giving support.[1]
وَلَقَدْ	89. And indeed
صَرَّفْنَا لِلنَّاسِ	We have explained[2] for man
فِي هَٰذَا ٱلْقُرْءَانِ	in this Qur'ân
مِن كُلِّ مَثَلٍ	of every example;[3]
فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ	yet most men decline[4]
إِلَّا كُفُورًا ٨٩	except unbelief.
وَقَالُوا۟	90. And they say:
لَن نُّؤْمِنَ لَكَ	"We will not believe you
حَتَّىٰ تَفْجُرَ لَنَا	until you burst[5] for us
مِنَ ٱلْأَرْضِ يَنۢبُوعًا ٩٠	out of the earth a spring."[6]
أَوْ تَكُونَ لَكَ	91. "Or there be for you
جَنَّةٌ مِّن نَّخِيلٍ	a garden of date palms[7]
وَعِنَبٍ	and grapes[8]
فَتُفَجِّرَ	and then you cause to gush[9]
ٱلْأَنْهَٰرَ خِلَٰلَهَا	rivers through them
تَفْجِيرًا ٩١	in an eruption."[10]
أَوْ تُسْقِطَ ٱلسَّمَآءَ	92. "Or make the sky fall,[11]
كَمَا زَعَمْتَ	as you presume,[12]

[1] ظهير ***ẓahîr*** = helper, assistant, one who backs, supports (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See *taẓâharûna* at 2:85, p. 40, n. 1).

[2] صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 17:41, p. 885, n. 10).

[3] i. e., of every type of instance and evidence to bring home the truth to man. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 16:112, p. 865, n. 12.

[4] أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse, to decline. See at 15:31, p. 814, n. 1).

[5] *'Âyahs* 90 to 93 specify some of the miracles demanded of the Prophet by the Makkan unbelievers and the reply given to them. تفجر ***tafjura***(*u*) = you cleave, break up, burst (v. ii. m. s. impfct. from *fajara* [*fajr*], to cleave, to break up. The final letter takes *fathah* because of a hidden *'an* in *ḥattâ* coming before the verb. See *infajarat* at 2:60, p. 28, n. 4).

[6] ينبوع ***yanbû'*** (s.; pl. *yanâbî'*) = spring, well, source.

[7] نخيل ***nakhîl*** = palm, date palm. See at 16:11, p. 830, n. 9.

[8] عنب ***'inab*** (s.; pl. *'a'nâb*) = grape. See *'a'nâb* at 16:11, p. 830, n. 10.

[9] تفجر ***tufajjira***(*u*) = you explode, cause to gush, cause to flow (v. ii. m. s. impfct. from *fajjara*, form II of *fajara*. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by a hidden *'ân*. See n. 5 above.

[10] تفجير ***tafjîr*** = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 5 above).

[11] تسقط ***tusqiṭa*** = you make (something/someone) fall, drop, topple, overthrow (v. ii. m., s. impfct. from *'asqaṭa*, form IV of *saqaṭa* [*suqûṭ* / *masqaṭ*], to fall. The final letter takes *fatḥah* for the reason stated at n. 9 above. See *tasquṭu* at 6:59, p. 414, n. 7).

[12] زعمت ***za'amta*** = you claimed, presumed, supposed, alleged (v. ii. m. s. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).

عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ	upon us in pieces or bring
بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ	Allah and the angels
قَبِيلًا ﴿٩٢﴾	face to face."[2]
أَوْ يَكُونَ لَكَ	93. "Or there be for you
بَيْتٌ مِّن زُخْرُفٍ أَوْ	a house of adornment[3] or
تَرْقَىٰ فِى ٱلسَّمَآءِ	you climb[4] into the heaven;
وَلَن نُّؤْمِنَ	and we will never believe in
لِرُقِيِّكَ حَتَّىٰ	your climbing up[5] until
تُنَزِّلَ عَلَيْنَا	you bring down[6] on us
كِتَٰبًا نَّقْرَؤُهُۥ	a book we may read."
قُلْ سُبْحَانَ رَبِّى	Say: "Sacrosanct[7] is my Lord.
هَلْ كُنتُ إِلَّا بَشَرًا	Am I but a human being[8]
رَّسُولًا ﴿٩٣﴾	as a Messenger?"

Section (*Rukû'*) 11

وَمَا مَنَعَ	94. And there prevents[9] not
ٱلنَّاسَ أَن يُؤْمِنُوٓا۟	man[10] to believe
إِذْ جَآءَهُمُ	when there has come to them
ٱلْهُدَىٰٓ	the guidance
إِلَّآ أَن قَالُوٓا۟	aught but that they say:
أَبَعَثَ ٱللَّهُ بَشَرًا	"Has Allah sent[11] a human
رَّسُولًا ﴿٩٤﴾	being[12] as Messenger?"

---

1. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces.

2. قبيل ***qabîl*** = face to face, tribe, surety.

3. زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery, adornment. See at 10:24, p. 646, n. 4.

4. ترقى ***tarqâ*** = you climb, ascend, mount, rise (v. ii. m. s. impfct. from *raqiya* [*raqy* /*ruqîy*) = to ascend, to climb).

5. رقي ***ruqîyy*** = rise, ascending, climbing. See n. 4 above.

6. تنزل ***tunazzila***(*u*) = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* (*nuzûl*), to come down. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 4:153, p. 312, n. 6).

7. The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:42, p. 886, n. 7.

8. منع ***mana'a*** = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:59, p. 891, n. 10).

10. i. e., the unbelievers, particularly of Makka, who did not easily accept the fact that a human being could be Allah's Messenger.

11. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 5:30, p. 343, n. 3).

12. بشر ***bashar*** = man, human being, mankind. See at 15:28, p. 813, n. 5.

95. Say:	قُلْ
"Had there been in the earth	لَّوْ كَانَ فِي ٱلْأَرْضِ
angels	مَلَٰٓئِكَةٌ
moving along[1] contented,[2]	يَمْشُونَ مُطْمَئِنِّينَ
We would surely have sent	لَنَزَّلْنَا
down[3] on them from the sky	عَلَيْهِم مِّنَ ٱلسَّمَآءِ
an angel as a Messenger."	مَلَكًا رَّسُولًا ﴿٩٥﴾
96. Say: "Sufficient[4] is Allah	قُلْ كَفَىٰ بِٱللَّهِ
as a witness	شَهِيدًۢا
between me and you.	بَيْنِي وَبَيْنَكُمْ
Verily He is of His servants	إِنَّهُۥ كَانَ بِعِبَادِهِۦ
All-Aware,[5] All-Seeing."[6]	خَبِيرًۢا بَصِيرًا ﴿٩٦﴾
97. And whomsoever	وَمَن
Allah gives guidance	يَهْدِ ٱللَّهُ
he is rightly guided;[7] and	فَهُوَ ٱلْمُهْتَدِ وَ
whomsover He lets stray,[8]	مَن يُضْلِلْ
you shall not find[9] for them	فَلَن تَجِدَ لَهُمْ
friend-protectors[10]	أَوْلِيَآءَ
besides Him;	مِن دُونِهِۦ
and We shall muster[11] them	وَنَحْشُرُهُمْ
on the Day of Resurrection	يَوْمَ ٱلْقِيَٰمَةِ

---

1. يمشون **yamshûna** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشي *mashy*], to go on foot, to walk).
2. مطمئنين **muṭma'innîn** (pl.; acc./gen. of *muṭma'innûn*; s. *muṭma'inn*) = content, contented, at rest (act. participle from *iṭma'anna*. See *muṭma'inn* at 16:106, p. 863, n. 10).
3. نزلنا **nazzalnâ** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 15:9, p. 809, n. 2).
4. For *waḥy* is strictly a matter between the Prophet and Allah Alone. كفى **kafâ** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:65, p. 894, n. 9).
5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير **khabîr** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 11:111, p. 717, n. 10.
6. بصير **baṣîr** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 13:16, p. 770, n. 15).
7. مهتدى **muhtadî** (s., pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:178, p. 535, n. 3).
8. i. e., because of his unbelief and rejection of the truth. يضلل **yuḍlil** (*yuḍillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 6:39, p. 416, n. 6).
9. تجد **tajida**(*u*) = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fatḥah* due to the particle *lan* coming before the verb. See at 4:143, p.309, n. 2).
10. أولياء **'awliyâ'** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:72, p. 574, n. 3.
11. نحشر **naḥshuru** = we muster, gather , collect, assemble, berd (v. i. pl. impfct. from *hashara* [*ḥashr*], to gather. See at 10:28, p. 648, n. 1).

عَلَىٰ وُجُوهِهِمْ	on their faces[1]
عُمْيًا وَبُكْمًا وَصُمًّا	blind[2] and dumb[3] and deaf.[4]
مَّأْوَىٰهُمْ جَهَنَّمُ	Their abode[5] will be hell.
كُلَّمَا خَبَتْ	Whenever it abates[6]
زِدْنَٰهُمْ	We shall increase for them
سَعِيرًا ۝٩٧	the burning blaze.[7]
ذَٰلِكَ جَزَآؤُهُم	98. That will be their reward;
بِأَنَّهُمْ كَفَرُوا۟	for they disbelieved
بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا	in Our signs and said: 'When
كُنَّا عِظَٰمًا وَرُفَٰتًا	we become bones[8] and bits,[9]
أَءِنَّا لَمَبْعُوثُونَ	shall we then be resurrected[10]
خَلْقًا جَدِيدًا ۝٩٨	in a creation anew?"
۞ أَوَلَمْ يَرَوْا۟	99. Do they not see
أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ	that Allah Who created[11]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
قَادِرٌ عَلَىٰٓ	is All-Capable[12]
أَن يَخْلُقَ مِثْلَهُمْ	of creating the like of them?
وَجَعَلَ لَهُمْ	And He has set[13] for them
أَجَلًا	an appointed term,[14]
لَّا رَيْبَ فِيهِ	no doubt[15] is therein.
فَأَبَى ٱلظَّٰلِمُونَ	But the transgressors decline[16]

[1] وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 8:50, p. 566, n. 3).

[2] عمى ***'umy*** (sing. *'a'mâ*) = blind. See at 10:43, p. 653, n. 5).

[3] بكم ***bukm*** (pl.; sing. *abkam*) = dumb. See at 8:22, p.554, n. 5.

[4] صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 8:22, p. 554, n. 4.

[5] مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 13:18, p. 772, n. 9).

[6] خبت ***khabat*** = she or it went out , died, abated (v. iii. f. s. past from *khabâ* [*khabw/ khubûw*], to go out , to die.

[7] سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

[8] i. e., after being completely decomposed. عظام ***'iẓâm*** (sing. *'aẓm*) = bones. See at 17:49, p.888, n. 7.

[9] رفات ***rufât*** = mortal remains, crushed bits. See at 17:49, p. 888, n. 8.

[10] مبعوثون ***mab'ûthûna*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 17:49, p. 888, n. 9).

[11] خلق ***khalaqa*** = he created, made, originated (v. iii, m. s. past from *khalq*, to create. See at 10:3, p. 636, n. 3).

[12] قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *yaqdiru* at 17:30, p. 882, n. 10.

[13] جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See at 16: 93, p. 859, n. 2).

[14] i. e., in this world. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 16:60, p. 846, n. 9.

[15] ريب ***rayb*** = doubt, suspicion, misgivings. See at 10:37 p. 651, n.6.

[16] أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 17:89, p. 902, n. 4).

إِلَّا كُفُورًا ﴿٩٩﴾	ecxcept unbelief.
قُل لَّوْ أَنتُمْ تَمْلِكُونَ	100. Say: "If you possessed[1]
خَزَآئِنَ	the treasuries[2] of
رَحْمَةِ رَبِّيٓ إِذًا	the mercy of my Lord, then
لَّأَمْسَكْتُمْ	you would have retained[3]
خَشْيَةَ ٱلْإِنفَاقِ	for fear[4] of expending;[5]
وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾	and man is extremely miser.[6]

Section (*Rukû'*) 12

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	101. And We did give Mûsâ
تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ	nine signs[7] quite clear.[8]
فَسْـَٔلْ بَنِيٓ إِسْرَٰٓءِيلَ	So ask the Children of Isrâ'îl:
إِذْ جَآءَهُمْ	When he came to them
فَقَالَ لَهُۥ فِرْعَوْنُ	the Pharaoh said to him:
إِنِّي لَأَظُنُّكَ	"I indeed think[8] you are,
يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾	O Mûsâ, bewitched."[10]
قَالَ	102. He said:[11]
لَقَدْ عَلِمْتَ	"You indeed know, there
مَآ أَنزَلَ هَٰٓؤُلَآءِ	has not sent down these
إِلَّا رَبُّ	anyone except the Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth

---

[1] تملكون ***tamlikûna*** = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See ***yamlikûna*** at 17:56, p. 890, n. 8).

[2] خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores . See at 15:21, p. 81, n. 11.

[3] i. e., you would have retained them without giving anything to others. أمسكتم ***'amsaktum*** = you caught, seized, held, retained (v. ii. m. pl. past from 'amsaka, form IV of *masaka* [*mask*], to grasp. See *'amsakna* at 5:4, p. 329, n. 1).

[4] خشية ***khashyah*** = fear, dread. See at 17:31, p. 882, n. 11.

[5] انفاق ***'infâq*** = to spend, expend, use up, exhaust (verbal noun in form IV of *nafaqa/ nafiqa* [*nafaq*], to be used up. See *'anfaqta* at 8:63, p. 570, n. 8.

[6] قتور ***qatûr*** = extremely miser/niggardly/stingy (act. participle in the scale of *fa'ûl* from *qatara* [*qatr/qutûr*], to be niggardly. See *qatar* at 10:26, p. 647, n. 2).

[7] The *'âyah* points out that even the production of miracles does not make an unbeliever accept the truth, as was the case with the Pharaoh and his men. The nine miracles were (i) the Rod [7:107], (ii) the radiant hand , (iii) the years of drought , (iv) shortfall in crops (v) *ṭûfân*, i. e. flood ,(vi) locusts, (vii) lice, (viii) frogs and (ix) the water turning blood [See 7:108, 7:130 and 7:132]. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.

[8] بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 14:9, p. 789, n. 2).

[9] أظن ***'aẓunnu*** = I think, suppose, conjecture ; also, firmly believe (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *taẓunnûna* at 17:52, p. 889, n. 7).

[10] The Pharaoh, instead of being satisfied with in miracles, accused Mûsâ, peace be on him, of being one bewitched. مسحور ***masḥûr*** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See at 17:47, p. 888, n. 4).

[11] i. e., Mûsâ, peace be on him, said to the Pharaoh.

بَصَآئِرَ	as enlightenment;[1]
وَإِنِّي لَأَظُنُّكَ	and indeed I consider[2] you,
يَٰفِرۡعَوۡنُ	O the Pharaoh,
مَثۡبُورٗا ١٠٢	doomed to destruction."[3]
فَأَرَادَ أَن	103. But he intended[4] to
يَسۡتَفِزَّهُم مِّنَ ٱلۡأَرۡضِ	scare[5] them off the land.
فَأَغۡرَقۡنَٰهُ	So We drowned[6] him
وَمَن مَّعَهُۥ	and those with him
جَمِيعٗا ١٠٣	one and all.[7]
وَقُلۡنَا مِنۢ بَعۡدِهِۦ	104. And We said thereafter
لِبَنِيٓ إِسۡرَٰٓءِيلَ	to the Children of Isrâ'îl:
ٱسۡكُنُواْ ٱلۡأَرۡضَ	"Dwell[8] in the land."
فَإِذَا جَآءَ	Then when there will come
وَعۡدُ ٱلۡأٓخِرَةِ	the promise of the hereafter,[9]
جِئۡنَا بِكُمۡ	We shall bring you
لَفِيفٗا ١٠٤	in a mixed company."[10]
وَبِٱلۡحَقِّ	105. And rightly[11]
أَنزَلۡنَٰهُ	We have sent it down;[12]
وَبِٱلۡحَقِّ	and with the truth[12]
نَزَلَ	it has come down.

1. بصائر **baṣâ'ir** (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 7:203, p. 544, n. 2.

2. أظن **'aẓunnu**= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *taẓunnûna* at 17:52, p. 889, n. 7).

3. مثبور **mathbûr** = ruined, perished, destroyed, doomed to destruction (passive participle from *thabara* [*thabr/thubûr*], to destroy, to perish).

4. أراد **'arâda** = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 5:17, p. 337, n. 4).

5. يستفز **yastafizza(u)** = he frightens, scares, instigates, agitates, rouses, stirs up, provokes, incites, excites (v. iii. m. s. impfct. from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, to be terrified. The final letter takes *fatḥah* because of the particle *'an* coming before the verb See *yastafizzûna* at 17:76, p. 898, n. 3).

6. أغرقنا **'aghraqnâ** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 10:73, p. 664, n. 3).

7. جميعا **jamî'an** = one and all, in a body, altogether, all of them, entirely, totally.

8. اسكنوا **uskunû** = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See at 7:161, p. 527, n. 13).

9. i. e., when the Resurrection will take place.

10. i. e., mixed with others. لفيف **lafîf** = crowded, assembled, multitude, mixed company (passive participle in the scale of *fa'îl* from *laffa* [*laff*], to wrap , to fold).

11. i. e., We have in reality sent it down; there is no doubt about it. بالحق **bi al-ḥaqq**= truly, in truth, actually, rightly, properly, with the truth.

12. أنزلنا **'anzalnâ** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 14:1, p. 784, n. 3).

13. i. e., it has reached you in the perfect state without being affected by any external element and it contains the true guidance consisting of proper and true injunctions and prohibitions.

وَمَآ أَرۡسَلۡنَٰكَ	And We have sent you not
إِلَّا مُبَشِّرًا	but as a giver of good
وَنَذِيرًا ١٠٥	tidings[1] and as a warner.[2]
وَقُرۡءَانًا	106. And a Qur'ân,[3]
فَرَقۡنَٰهُ	We have sectionalized[3] it
لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ	that you recite it unto men
عَلَىٰ مُكۡثٍ	at intervals;[4]
وَنَزَّلۡنَٰهُ	and We have sent it down
تَنزِيلًا ١٠٦	in gradual sending down.[5]
قُلۡ ءَامِنُواْ بِهِۦٓ	107. Say: "Believe in it
أَوۡ لَا تُؤۡمِنُوٓاْ	or do not believe.
إِنَّ ٱلَّذِينَ أُوتُواْ	Verily those who were given
ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ	the knowledge before it,
إِذَا يُتۡلَىٰ عَلَيۡهِمۡ	if it is recited[6] unto them,
يَخِرُّونَ لِلۡأَذۡقَانِ	they fall down[7] on their chins[8]
سُجَّدًا ١٠٧	prostrating themselves.[9]
وَيَقُولُونَ	108. And they say:
سُبۡحَٰنَ رَبِّنَآ	"Sacrosanct[10] is our Lord.
إِن كَانَ وَعۡدُ رَبِّنَا	Verily the promise of our Lord
لَمَفۡعُولًا ١٠٨	is sure to be acted upon."[11]

---

[1] i. e., of reward and paradise for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *mubashshirîn* at 6:48, p. 409, n. 10.

[2] i. .e., against Allah's punishment for sins نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 11:2, p. 677, n. 7.

[3] i. e., have sent down in parts and sections. فرقنا ***faraqnâ*** = we cleaved, separated, divided, distinguished, sectionalized (v. i. pl. past from *faraqa* [*farq /furqân*], to separate, divide, distinguish. See at 2:50, p. 24, n. 3).

[4] مكث ***mukth*** = stopping and waiting, intervals. See *yamkuthu*, at 13:17, p. 772, n. 1.

[5] تنزيل ***tanzîl*** = sending down, bringing down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See *'anzalnâ* at 17:105, p. 907, n. 12.

[6] Note that knowledge (*'ilm*) here stands for the revealed Book. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 5:1, p. 325, n. 6).

[7] يخرون ***yakhirrûna*** = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *khara* [*kharr / khurûr*], to fall, fall down. See *kharra* at 16:26, p. 835, n. 1).

[8] i. e., faces. *'adhqân* (pl.; *s. dhaqn/dhiqn*) = chins.

[9] سجد ***sujjad*** (pl., *s. sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sujada* [*sujûd*], to prostrate oneself. See at 16:48, p, 843, n. 6.

[10] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be o Him"; but "Sacrosanct " conveys the meaning better. See at 17:93, p. 903, n. 7.

[11] مفعول ***maf'ûl*** = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 17:5, p. 874, n. 4).

وَيَخِرُّونَ	109. And they fall down
لِلْأَذْقَانِ يَبْكُونَ	on their faces weeping[1]
وَيَزِيدُهُمْ	and it increases[2] them
خُشُوعًا ۩ ﴿١٠٩﴾	in humility.[3]*
قُلِ ادْعُوا اللَّهَ	110. Say: "Call Allah
أَوِ ادْعُوا الرَّحْمَٰنَ	or call the Most Merciful,
أَيًّا مَا تَدْعُوا	by whatever you invoke,
فَلَهُ الْأَسْمَاءُ	His are the names
الْحُسْنَىٰ	most beautiful.[4]
وَلَا تَجْهَرْ	And neither make loud[5]
بِصَلَاتِكَ	your prayers
وَلَا تُخَافِتْ بِهَا	nor make it inaudible[6] and
وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾	seek[7] between that a way.[8]
وَقُلِ الْحَمْدُ	111. And say:"All the praise
لِلَّهِ الَّذِي	is for Allah Who
لَمْ يَتَّخِذْ وَلَدًا	has not taken[9] a son
وَلَمْ يَكُن لَّهُ	nor is there for Him
شَرِيكٌ فِي الْمُلْكِ	a partner[10] in the dominion;
وَلَمْ يَكُن لَّهُ وَلِيٌّ	nor has He a friend
مِّنَ الذُّلِّ	because of meekness;[11]
وَكَبِّرْهُ	and declare Him Greatest[12]
تَكْبِيرًا ﴿١١١﴾	in Absolute Greatness."

---

[1] يبكون *yabkûna* = they weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See at 12:16, p. 727, n. 3).

[2] يزيد *yazîdu* = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:82, p. 900, n. 3).

[3] خشوع *khushû'* = humilty, submissiveness, submission. See *khâshi'în* at 3:198, p. 234, n. 7.

*** One should prostrate oneself on reading this *'âyah*.**

[4] حسنى *husnâ* (f.; m. *'aḥsan*) the best, most beautiful. See at 13:17, p. 772, n. 4.

[5] i. e., in such a way as would elicit the enmity and ridicule of the unbelievers. لا تجهر *lâ tajhar* = do not make loud/ public (v. ii. m. s. imperative {prohibition} from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *jahara* at 13:10, p. 3767, n. 11).

[6] لا تخافت *lâ tukhâfit* = do not make inaudible, do not lower the voice, do not silence (v. ii. m. s. imperative from *khâfata*, form II of *kahafata* [*khufût*], to be inaudible, silent).

[7] ابتغ *ibtagh* = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghâ* , form VIII of *baghâ* [*bughâ'*], to seek. See *ibtaghâ* at 5:35, p. 345, n. 10).

[8] سبيل *sabîl* (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:72, p. 897, n. 2.

[9] يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of *'akhadha* [*'akhdh*], to take. The last letter is vowelless because of the particle *lam* coming before the verb. See at 3:28, p. 166, n. 2).

[10] شريك *sharîk* (s.; pl. *shurakâ'/'*ashrâk) = partner, sharer, associate, participant, coproprietor (act. participle in the scale of *fa'îl* from *sharika* [*shirk/ shirkah/sharikah*], to share, participate. See *shurakâ'* at 16:27, p. 835, n. 5.

[11] ذل *dhull* = lowliness, humility, humbleness, meekness. See at 17:24, p. 880, n. 12.

[12] كبر *kabbir* = magnify, make great, declare greatest [i. e., say: *Allahu Akbar*] (v. ii. m. s. imperative from *kababara*, form II of *kabura* [*kubr/kibâr/kabârah*], to be big. See *yakburu* at 17:51, p.888, n. 12).

18. *Sûrat Al-Kahf* (The Cave)

Makkan: 110 *'âyahs*

This is also a Makkan *sûrah* which deals with monotheism (*tawḥîd*) and faith (*'îmân*). These themes are illustrated by three stories, namely, those of the "People of the Cave" (*'Aṣḥâb al-Kahf*), of the encounter of Mûsâ, peace be on him, with Khiḍr, a righteous servant of Allah, and of Dhû al-Qarnayn.

The "People of the Cave" were a group of young men who were believers and who fled for the sake of their faith from their unbelieving and inimical people and took shelter in a cave seeking Allah's protection. Allah made them sleep therein for 309 years after which they were awakened when they found that the things and people around them had changed but they thought that they had slept only for a little while. The story illustrates Allah's Power on the one hand and the inevitability of Resurrection on the other. It also indicates the continuity of the faith and the faithful (Muslims) throughout the ages. The *sûrah* is named after this incident.

The second story is that of the encounter of Mûsâ, peace be on him, with Khiḍr, a specially righteous servant of Allah, whom the former accompanied for a period with a view to acquiring knowledge. The story illustrates the principle of modesty in the seeking of knowledge and the fact that Allah may give knowledge of some unseen matters to whomsoever He will. Some such unseen and unusual matters of which knowledge was given by Allah to Khiḍr and over which Mûsa, peace be on him, could hardly remain patient are mentioned in the course of this story.

The third story is that of a powerful monarch, Dhû al-Qarnayn, whom Allah gave a vast kingdom along with wisdom, righteousness and justice and who accomplished a number of good deeds including the construction of a gigantic barrier against the incursions of Ya'jûj and Ma'jûj, two ferocious tribes.

Along with these stories other parables and facts are mentioned to emphasize that truth and faith are not interlinked with worldly affluence and power.

سُورَةُ الْكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ 1. All the praise[1] is for Allah
ٱلَّذِىٓ أَنزَلَ Who has sent down[2]
عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ on His servant[3] the Book
وَلَمْ يَجْعَل لَّهُۥ and has not set in it
عِوَجَا ۜ ﴿١﴾ any crookedness.[4]

قَيِّمًا 2. Straight,[5]
لِّيُنذِرَ so that He may give warning[6]
بَأْسًا شَدِيدًا of a punishment very severe

---

[1] Like four other *sûrahs* , namely, *al-Fatiḥah, al-'An'âm, Sabâ'* and *Fâṭir*, this *sûrah* starts with the phrase *al-ḥamdu-lillâh*.

[2] أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:24, p. 834, n. 3).

[3] Allah sent down the Qur'ân on the Prophet Muḥammad, peace and blessings of Allah be on him and it was no composition of his.

[4] This *'âyah* clearly states that there is no ambiguity and crookedness in the Qur'ân so that its teachings and messages may be easily understood. عوج *'iwaj* = crookedness, twist, bend, curvature. See at 14:3, p. 786, n. 7.

[5] قيم *qayyim* = right, straight, precious. See at 12:40, p. 737, n. 5.

[6] ينذر *yundhira*(*u*) - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* {of motivation} coming before the verb. See *tundhira* at 7:69, p. 492, n. 6).

مِّن لَّدُنْهُ	from Him
وَيُبَشِّرَ	and give good tidings[1]
ٱلْمُؤْمِنِينَ ٱلَّذِينَ	to the believers who
يَعْمَلُونَ ٱلصَّٰلِحَٰتِ	do the good deeds[2]
أَنَّ لَهُمْ	that theirs shall be
أَجْرًا حَسَنًا ﴿٢﴾	a reward[3] quite handsome.
مَّٰكِثِينَ فِيهِ	3. They residing[4] theirein
أَبَدًا ﴿٣﴾	for ever.
وَيُنذِرَ	4. And that He may warn
ٱلَّذِينَ قَالُوا۟	those who say:
ٱتَّخَذَ ٱللَّهُ	"Allah has taken up[5]
وَلَدًا ﴿٤﴾	a son."[6]
مَّا لَهُم بِهِۦ	5. They do not have of it
مِنْ عِلْمٍ	any knowldge;
وَلَا لِآبَآئِهِمْ	nor did have their fathers.[7]
كَبُرَتْ كَلِمَةً	Grave[8] is a saying
تَخْرُجُ مِنْ أَفْوَٰهِهِمْ	coming out[9] of their mouths.[10]
إِن يَقُولُونَ	They utter naught
إِلَّا كَذِبًا ﴿٥﴾	but a lie.[11]

1. يبشر ***yubashshira***(*u*) = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb governed by a hidden *'an*. See *yubashshiru* at 17:9, p. 875, n. 10).

2. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah*. Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 17:9, p. 875, n. 11).

3. i. e., Allah's forgiveness and paradise (See the next *'âyah*). أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

4. This *'âyah* makes clear the nature of the reward (paradise) mentioned in the previous *'âyah*. ماكثين ***mâkithîn*** (pl.; acc./gen. of *mâkithûn*; s. *mâkith*) = those who stay/abide/remain/live/reside. Active participle from *makatha* [*makth/mukûth*], to remain, reside. See *yamkuthu* at 13:17, p. 772, n. 1).

5. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 17:40, p. 885, n. 8).

6. This *'âyah* denounces the sin of attributing a son to Allah, as the Christians and others do and also warns that this is a grave sin entailing a severe punishment.

7. For, it was they who fabricated the falsehood of Allah's having partners, sons and daughters and this falsehood their progeny adopted and followed.

8. كبرت ***kaburat*** = she or it became big, grave, heavy (v. iii. f. s. past from *kubr/kibâr/kabârah*, to be big. See *kabura* at 10:71, p. 669, n. 1).

9. تخرج ***takhruju*** = she come out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

10. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 14:9, p. 789, n. 4.

11. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 16:105, p. 863, n. 6.

فَلَعَلَّكَ	6. But perhaps you
بَٰخِعٌ نَّفْسَكَ	would ruin[1] yourself
عَلَىٰٓ ءَاثَٰرِهِمْ	in pursuit[2] of them
إِن لَّمْ يُؤْمِنُوا۟	if they did not believe
بِهَٰذَا ٱلْحَدِيثِ	in this discourse,[3]
أَسَفًا ٦	out of grief.[4]
إِنَّا جَعَلْنَا	7. Verily We have made
مَا عَلَى ٱلْأَرْضِ	all that is on the earth
زِينَةً لَّهَا	a decoration[5] for it,
لِنَبْلُوَهُمْ	that We may test[6] them
أَيُّهُمْ	as to who of them are
أَحْسَنُ عَمَلًا ٧	the best in performance.
وَإِنَّا لَجَٰعِلُونَ	8. And verily We shall make
مَا عَلَيْهَا	whatever is thereon
صَعِيدًا جُرُزًا ٨	a ground[7] barren and bare.[8]
أَمْ حَسِبْتَ	9. Or do you think[9]
أَنَّ أَصْحَٰبَ ٱلْكَهْفِ	that the People of the Cave[10]
وَٱلرَّقِيمِ	and the Inscription[11]
كَانُوا۟ مِنْ ءَايَٰتِنَا	were among Our sings
عَجَبًا ٩	a wonder?[12]

1. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. باخع ***bâkhi'*** = one who kills or ruins oneself (with grief or anger). Active participle from *bakha'a* [*bakh'*], to kill oneself with grief or anger.

2. بآثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his pursuit. See at 5:46, p. 352, n. 7.

3. i. e., the discourse of the Qur'ân.

4. أسف ***'asaf*** = grief, sorrow, regret. See *'âsif* at 7:150, p. 521, n. 5.

5. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 16:8, p. 829, n. 12.

6. نبلو ***nabluwa(lû)*** = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in the *li* of motivation coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

7. i. e., at the end of the world everything will be destroyed. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 5:6, p. 331, n. 4.

8. جرز ***juruz*** = barren and bereft of vegetation.

9. Here follows the first story of the *sûrah* - that of the young men who fled for the sake of their faith from the persecution of a polytheistic monarch who compelled his subjects to abandon their faith in Allah Alone and to worship the imaginary gods and goddesses. They took shelter in a cave where Allah made them sleep for 309 years. The scene of the incident was most probably Tarsûs in Asia Minor. The incident illustrates the fact that Allah delivered the same message of monotheism through all His prophets. حسبت ***ḥasibta*** = you thought, deemed, regarded, supposed (v. ii. m. s. past from *ḥasiba* [*ḥisbân/maḥsabah*], to deem, to regard. See *ḥasibtum* at 9:16, p. 582, n. 8).

10. كهف ***kahf*** (s.; pl. *kuhûf*) = cave, cavity, hollow.

11. رقيم ***raqîm*** = inscription (on which their names were inscribed) or the name of a valley.

12. عجب ***'ajab*** (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

إِذۡ أَوَى ٱلۡفِتۡيَةُ 10. When the youths repaired[1]
إِلَى ٱلۡكَهۡفِ فَقَالُواْ to the cave and said:
رَبَّنَآ ءَاتِنَا "Our Lord, bestow on us
مِن لَّدُنكَ رَحۡمَةٗ from You mercy
وَهَيِّئۡ لَنَا and arrange[2] for us
مِنۡ أَمۡرِنَا out of our affair[3]
رَشَدٗا ﴿١٠﴾ right conduct.[4]

فَضَرَبۡنَا 11. So We struck[5]
عَلَىٰٓ ءَاذَانِهِمۡ on their ears[6]
فِي ٱلۡكَهۡفِ in the cave
سِنِينَ عَدَدٗا for years in number.
﴿١١﴾

ثُمَّ بَعَثۡنَٰهُمۡ 12. Then We raised[7] them up
لِنَعۡلَمَ that We may know[8]
أَيُّ ٱلۡحِزۡبَيۡنِ which of the two groups[9]
أَحۡصَىٰ was better in calculation[10]
لِمَا لَبِثُوٓاْ as to what they had tarried[11]
أَمَدٗا ﴿١٢﴾ in time.[12]

Section (*Rukû'*) 2

نَّحۡنُ نَقُصُّ عَلَيۡكَ 13. We do relate[13] to you
نَبَأَهُم بِٱلۡحَقِّ their account in truth.
إِنَّهُمۡ فِتۡيَةٌ They indeed were youths

[1] أوى ***'awâ*** = he sought shelter, betook himself, repaired (v. iii. m. s. past from *'awy*, to seek shelter. See *'âwâ* at 12:99, p. 748, n. 2).

[2] هيء ***hayyi'*** = make ready, prepare, set up, arrange (v. ii. m. s. imperative from *hayya'a* , form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely.

[3] أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 17:85, p. 901, n. 1.

[4] رشد ***rashad*** = right and proper conduct, integrity of conduct. See *rushd* at 7:146, p. 519, n. 9.

[5] ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 14:45, p. 804, n. 2.

[6] i. e., made them sleep.

[7] بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 16:36, p. 839, n. 4).

[8] i. e., may make known; for Allah knows everything.

[9] i. e., the youths themselves and the people who came to see them after they were raised from their sleep and one of them had gone to the market to fetch food for them. حزبين ***ḥizbayn*** (dual; acc./gen. of *ḥizbân*; s. *ḥizb;* pl. *'aḥzâb*) = two groups, bands, parties. See *'aḥzâb* at 13:35, p. 780, n. 9).

[10] أحصى ***'aḥṣâ*** = better/best in calculation. See *tuḥṣû* at 16:18, p. 832, n. 9.

[11] لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 10:16, p. 642, n. 3).

[12] أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 3:30, p. 167, n. 6.

[13] نقص ***naquṣṣu*** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 12:3, p. 722, n. 6).

ءَامَنُوا۟ بِرَبِّهِمْ	who believed in their Lord
وَزِدْنَٰهُمْ	and We increased[1] them
هُدًى ﴿١٣﴾	in guidance.
وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ	14. We fastened[2] their hearts
إِذْ قَامُوا۟ فَقَالُوا۟	when they stood up and said:
رَبُّنَا رَبُّ	"Our Lord is the Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth.[3]
لَن نَّدْعُوَا۟	We shall never invoke[4]
مِن دُونِهِۦٓ إِلَٰهًا	besides Him any god.
لَّقَدْ	We would indeed
قُلْنَآ إِذًا	have uttered in that case
شَطَطًا ﴿١٤﴾	an outrageous unbelief.[5]
هَٰٓؤُلَآءِ قَوْمُنَا	15. "These our peole
ٱتَّخَذُوا۟ مِن دُونِهِۦٓ	have taken up[6] besides Him
ءَالِهَةً	gods.
لَّوْلَا يَأْتُونَ	Why do they not come up
عَلَيْهِم	in respect of them[7]
بِسُلْطَٰنٍۭ بَيِّنٍ	with an authority[8] quite clear[9]
فَمَنْ أَظْلَمُ	So who is a worse transgressor
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[10]
عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾	against Allah a lie?"[11]

1. زدنا ***zidnâ*** = we increased, augmented weincreased, augmented, made more (v. i. pl. past from *zâda* [*zayd/ ziyâdah*], to increase. See at 16:88, p. 856, n. 10).

2. i. e., strengthened their hearts with faith, determination and patience. ربطنا ***rabaṭnâ*** = we tied up, fastened, fixed (v. i. pl. impfct. from *rabaṭa* [*rabṭ*], to bind. *rabaṭa 'alâ qalbihi* is an idiom meaning to fortify someone, to give patience. See *yarbiṭa* at 8:11, p. 550, n. 8).

3. The youths made this assertion of monotheism and rejection of polytheism in the face of their tyrant and polytheistic monarch because Allah had steeled their determination with faith and patience, as stated in the previous clause of the *'âyah*.

4. ندعوا ***nad'ua***(*'û*)= we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. The final letter takes *fathah* because of the particle *lan* coming before the verb.See *nad'â* at 17:71, p. 896, n. 6).

5. شطط ***shaṭaṭ*** = excessive, outrageous, inroard, infringement.

6. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:106, p. 623, n. 7).

7. i. e., in respect of their worship of the imaginary gods and goddesses. The youths said so among themselves.

8. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:80, p. 899, n. 8.

9. بين ***bayyin*** = clear, evident, obvious, patent.

10. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:35, p. 690 , n. 7).

11. i. e., the lie that there are other beings deserving of worship along with Allah and that He has sons or daughters or other associates.

16. "And when you isolate	وَإِذِ
yourselves[1] from them	ٱعْتَزَلْتُمُوهُمْ
and all that they worship	وَمَا يَعْبُدُونَ
except Allah,	إِلَّا ٱللَّهَ
take refuge[2] to the cave;	فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ
your Lord will unfold[3] for you	يَنشُرْ لَكُمْ رَبُّكُم
of His mercy,	مِّن رَّحْمَتِهِۦ
and will arrange[4] for you	وَيُهَيِّئْ لَكُم
in your affair	مِّنْ أَمْرِكُم
ease and facilities."[5]	مِّرْفَقًا ١٦
17. And you might have seen	۞ وَتَرَى
the sun when it rose[6]	ٱلشَّمْسَ إِذَا طَلَعَت
deviating[7] from their cave	تَّزَٰوَرُ عَن كَهْفِهِمْ
to the right,	ذَاتَ ٱلْيَمِينِ
and when it set,[8]	وَإِذَا غَرَبَت
cutting away[9] from them	تَّقْرِضُهُمْ
to the left	ذَاتَ ٱلشِّمَالِ
while they being in its cavity.[10]	وَهُمْ فِى فَجْوَةٍ مِّنْهُ
That was of the signs of Allah.	ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ
Whoever Allah guides	مَن يَهْدِ ٱللَّهُ
he is on the right track;[11]	فَهُوَ ٱلْمُهْتَدِ
and whoever He lets stray,	وَمَن يُضْلِلْ

1. This is a continuation of what the youths said among themselves. اعتزلتم ***i'tazaltum*** = you isolated yourselves, dissociated yourselves, segregated yourselves, stood aloof, kept away, retired, withdrew (v. ii. m. pl. past from *i'tazala*, form VIII of *'azala* [*'azl*], to set aside, to isolate, to detach).

2. ائووا ***i'wû*** = you take shelter, refuge (v. ii. m. pl. imperative from *'awâ* [*'awy*], to seek shelter. See *'awâ* at 18:10, p. 913, n. 1).

3. ينشر ***yanshur(u)*** = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. The final letter is vowelless because the verb is conclusion of an implied condition in the previous imperative, take refuge. See *manshûr* at 17:13, p. 877, n. 6).

4. يهيء ***yuhayyi'(u)*** = he arranges, prepares, sets up, makes ready (v. iii. m. s. impfct. from *hayya'a*, form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely. The final letter is vowelless for the reason stated in n. 3 above. See *hayyi'* at 18:10, p. 913, n. 2).

5. مرفق ***mirfaq*** (s.; pl. *marâfiq*) = facilities, anything conducive to ease and convenience.

6. This *'âyah* describes how Allah made the youths sleep and facilitated their stay in the cave for so long a time when they had taken refuge in the cave. طلعت ***ṭala'at*** = she or it rose, appeared, ascended (v. iii. f. s. past from *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *yuṭli'a* at 3:179, p. 225, n. 11).

7. تزاور ***tazâwaru*** (originally *tatazâwaru*, one *tâ'* has been dropped)) = she deviates, turns aside (v. iii. f. s. impfct. from *tazâwara*, form VI of *zâra* [*zawr/ziyârah*], to visit).

8. غربت ***gharabat*** = she or it set (v. iii. f. s. past from *gharaba* [*ghurûb*], to set.

9. تقرض ***taqriḍu*** = she cuts, cuts off, clips, turns aside (v. iii. f. s. impfct. from *qaraḍa* [*qarḍ*], to cut. See *'aqraḍtum* at 5:12, p. 334, n. 4).

10. فجوة ***fajwah*** (s.; pl. *fajâwat/fijâ'*)= opening, aperture, cavity, breach.

11. مهتدي ***muhtadin*** (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 17:97, p. 904, n. 7).

فَلَن تَجِدَ لَهُۥ	you shall not find for him
وَلِيًّا مُّرْشِدًا ﴿١٧﴾	a guardian[1] as guide.[2]

Section (*Rukû'*) 3

وَتَحْسَبُهُمْ	18. And you would think[3]
أَيْقَاظًا	them awake[4]
وَهُمْ رُقُودٌ	but they were asleep.[5]
وَنُقَلِّبُهُمْ	And We turned[6] them
ذَاتَ ٱلْيَمِينِ	on the right
وَذَاتَ ٱلشِّمَالِ	and on the left,
وَكَلْبُهُم	while their dog
بَٰسِطٌ ذِرَاعَيْهِ	stretching[7] out his two arms[8]
بِٱلْوَصِيدِ	at the entrance.[9]
لَوِ ٱطَّلَعْتَ عَلَيْهِمْ	And if you inspected[10] them
لَوَلَّيْتَ	you would have recoiled[11]
مِنْهُمْ فِرَارًا	from them fleeing[12]
وَلَمُلِئْتَ	and would have been filled[13]
مِنْهُمْ رُعْبًا ﴿١٨﴾	with terror[14] of them.
وَكَذَٰلِكَ	19. And likewise[15]
بَعَثْنَٰهُمْ	We raised them up that
لِيَتَسَآءَلُوا۟	they might ask one another
بَيْنَهُمْ	among themselevs.

[1] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 17:33, p. 883, n. 7.

[2] مرشد ***murshid*** = guide, one who shows the way (act. participle from *'arshada*, form IV of *rashada* [*rushd*], to be on the right way. See *rushd* at 7:146, p. 519, n. 9.

[3] تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yaḥsabûna* at 7:30, p. 475, n. 11).

[4] أيقاظ ***'ayqâẓ*** (pl.; s. *yaqiẓ*) = awake.

[5] رقود ***ruqûd*** (pl.; s. *râqid*) = asleep (act. participle from *raqada* [*raqd/ruqûd/ruqâd*], to sleep, to go to bed).

[6] نقلب ***nuqallibu*** = we invert, overturn, turn about, turn (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 6:110, p. 47, n. 7).

[7] باسط ***bâsiṭ*** (s.; pl. *bâsiṭûn*)= one who stretches, spreads out (act. participle from *basaṭa* [*basṭ*]., to spread. See at 13:14, p. 769, n. 9).

[8] ذراعي ***dhirâ'ay(n)*** {dual; acc./gen of *dhirâ'ân*, the terminal *nûn* being dropped for the genitive construction; s. *dhirâ'*; pl. *adhru'/dhur'ân*}= two arms, two forearms.

[9] وصيد ***waṣîd*** = threshold, doorstep, entrance.

[10] اطلعت ***iṭṭala'ta*** = you viewed, looked into, inspected, became acquainted (v. ii. m. s. past from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *ṭala'at* at 18:17, p. 915, n. 6).

[11] وليت ***wallayta*** = you turned away, turned back, retreated, recoiled (v. ii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *wallâytum* at 9:25, p. 587, n. 4).

[12] فرار ***firâr*** = to flee, fleeing, flight.

[13] ملئت ***muli'ta*** = you were filled, occupied (v. ii. m. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *la-'amla'anna* at 11:119, p. 720, n. 6).

[14] رعب ***ru'b*** = terror, panic, fright, alarm. See at 8:12, p. 551, n. 1.

[15] i. e., as We made them sleep for so long a period, so it is We Who raised them up.

قَالَ قَآئِلٌ مِّنْهُمْ	One speaker of them said:
كَمْ لَبِثْتُمْ	"How long have you stayed?"[1]
قَالُوا۟ لَبِثْنَا	They said: "We have stayed
يَوْمًا أَوْ بَعْضَ يَوْمٍ	a day or part of a day."
قَالُوا۟ رَبُّكُمْ	They said:"Your Lord knows
أَعْلَمُ بِمَا لَبِثْتُمْ	best how long you stayed.
فَٱبْعَثُوٓا۟ أَحَدَكُم	So send[2] one of you
بِوَرِقِكُمْ هَٰذِهِۦٓ	with this silver coin[3] of yours
إِلَى ٱلْمَدِينَةِ	to the city,
فَلْيَنظُرْ أَيُّهَآ	and let him see which of it is
أَزْكَىٰ طَعَامًا	the purest[4] in food
فَلْيَأْتِكُم	and then bring you
بِرِزْقٍ مِّنْهُ	a meal from it,
وَلْيَتَلَطَّفْ	and let him be polite[5]
وَلَا يُشْعِرَنَّ	and let him not apprise[6]
بِكُمْ أَحَدًا	of you anyone."
١٩	
إِنَّهُمْ	20. Verily they,
إِن يَظْهَرُوا۟ عَلَيْكُمْ	if they come to know[7] of you,
يَرْجُمُوكُمْ	they will stone[8] you
أَوْ يُعِيدُوكُمْ	or make you revert[9]
فِى مِلَّتِهِمْ	to their religion;[10]
وَلَن تُفْلِحُوٓا۟	and you will not succeed[11]

1. لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth,lubth/lubâth*], to remain. See at 17:52, p. 889, n. 8).

2. ابعثوا ***ib'athû*** = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'th*], to send, to raise. See at 4:35, p. 256, n. 6).

3. ورق ***wariq***= leaf, silver coin.

4. أزكى ***'azkâ*** = purer/purest, cleaner(elative of *zakiy*). See at 2:232, p. 116, n. 1.

5. ليتلطف ***li-yatalaṭṭaf*** = let him be polite, he should be civil, friendly, nice (v. iii. m. s. imperative from *talaṭṭafa*, form V of *laṭafa*[*luṭf*], to be kind. See *laṭîf* at 6:103, p. 435, n. 1).

6. لا يشعرن ***lâ-yush'iranna*** = he must not apprise, inform, make known (v. iii. m. s. imperative {prohibition} emphatic from *'ash'ara*, form IV of *sha'ara* [*shu'ûr*], to realize, to know. See *yush'iru* at 6:109, p. 437, n. 6).

7. يظهروا ***yaẓharû***(*na*) = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. Followed by *'alâ* the verb means to come to know, to have knowledge of. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 9:7, p. 579, n. 10).

8. يرجموا ***yarjumû***(*na*) = they stone, damn (v. iii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because the verb is conclusion of a conditional caluse preceded by *'in*. See *rajamnâ* at 11:91, p. 711, n. 4).

9. يعيدوا ***yu'îdû***(*na*) = they cause to come back, bring back, return, resume, revert (v. iii. m. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *yu'îdu* at 17:51, p. 889, n. 1).

10. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).

11. تفلحوا ***tufliḥû***(*na*) = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 7:69, p. 492, n. 13).

إِذًا أَبَدًا ﴿٢٠﴾	in that case ever.
وَكَذَٰلِكَ	21. And thus
أَعْثَرْنَا عَلَيْهِمْ	We made them known[1]
لِيَعْلَمُوٓا	that they might know
أَنَّ وَعْدَ ٱللَّهِ	that the promise[2] of Allah
حَقٌّ وَأَنَّ ٱلسَّاعَةَ	is true and that the Hour,[3]
لَا رَيْبَ فِيهَآ	there is no doubt[4] about it.
إِذْ يَتَنَٰزَعُونَ	When they were disputing[5]
بَيْنَهُمْ	among themselves
أَمْرَهُمْ	about their affair,
فَقَالُوا ٱبْنُوا عَلَيْهِم	they said: " Build[6] over them
بُنْيَٰنًا	an edifice.[7]
رَّبُّهُمْ أَعْلَمُ	Their Lord knows best
بِهِمْ	of them."
قَالَ ٱلَّذِينَ	There said those who
غَلَبُوا عَلَىٰٓ أَمْرِهِمْ	prevailed[8] over their matter:
لَنَتَّخِذَنَّ عَلَيْهِم	"We will have[9] over them
مَّسْجِدًا ﴿٢١﴾	a place of worship."
سَيَقُولُونَ ثَلَٰثَةٌ	22. They will say:[10] Three;
رَّابِعُهُمْ	the fourth of them is
كَلْبُهُمْ	their dog;
وَيَقُولُونَ خَمْسَةٌ	and they will say: Five,

---

[1] When the youth went to the market with the silver coin and showed it to the shopkeeper he became inquisitive on seeing the old coin; and the conversation that ensued brought to light the story of the youths. أعثرنا **'a'tharnâ** = we made known, acquainted (v. i. pl. past from *'a'thara*, from IV of *'athara* [*'uthûr*], to come across, to hit. See *'uthira* at 5:107, p. 383, n. 4).

[2] i. e., the promise about Resurrection and Judgement. The story of the Companions of the Cave (*'aṣḥâb al-kahf*) is intended to emphasize that Allah will resurrect the dead for judgement and reward or punishment.

[3] i. e., the Hour of Resurrection.

[4] ريب **rayb** = doubt, suspicion, misgivings. See at 17:99 p. 905, n.15.

[5] This part of the *'âyah* is referring to what the people said after the youths died and were buried. يتنازعون **yatanâza'ûna** = they dispute, wrangle, contest (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *tanâza'tum* at 8:43, p. 563, n. 2).

[6] ابنوا **ubnû** = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See *banaw* at 9:110, p. 625, n. 7.

[7] بنيان **bunyân** = building, structure, edifice, construction. See at 9:109, p. 624, n. 13.

[8] غلبوا **ghalabû** = they defeated, overcame, conquered, prevailed (v. iii. m. pl. past from *ghalaba* [*ghalb / ghalbah*], to subdue, to conquer. See *ghulibû* at 7:119, p. 509, n. 7).

[9] لنتخذن **la-natthakhidhanna** = we shall surely take, take up, adopt, take to ourselves, [here, we will have] (v. i. pl. impfct. emphatic from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *nattakhidhu* at 12:21, p. 729, n. 1).

[10] Here follows the mention of the differences of opinion regarding the number of the youths.

سَادِسُهُمْ كَلْبُهُمْ	the sixth of them is their dog,
رَجْمًا بِالْغَيْبِ	guessing[1] at the unseen.
وَيَقُولُونَ سَبْعَةٌ	And they will say: Seven,
وَثَامِنُهُمْ كَلْبُهُمْ	and their eighth is their dog.
قُل رَّبِّي أَعْلَمُ	Say: "My Lord knows best
بِعِدَّتِهِم	about their number.[2]
مَّا يَعْلَمُهُمْ	There do not know them
إِلَّا قَلِيلٌ	except a few.
فَلَا تُمَارِ فِيهِمْ	So do not argue[3] about them
إِلَّا مِرَاءً ظَٰهِرًا	except apparent arguing,[4]
وَلَا تَسْتَفْتِ فِيهِم	nor seek opinion[5] on them
مِّنْهُمْ أَحَدًا ﴿٢٢﴾	from anyone of them.

Section (*Rukû'*) 4

وَلَا تَقُولَنَّ لِشَاْيْءٍ	23. Nor say ever of anything:
إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾	"I shall do it tomorrow"
إِلَّا أَن	24. Except that
يَشَاءَ اللَّهُ	"Allah Willing."[6]
وَاذْكُر رَّبَّكَ	And remember[7] your Lord
إِذَا نَسِيتَ وَقُلْ	if you forget[8] and say:
عَسَىٰ أَن	" Hopefully,[9]
يَهْدِيَنِ رَبِّي	my Lord will guide[10] me

---

1. رجم ***rajm*** = stoning. رجم بالغيب *rajm bi al-ghayb* is an idiom meaning to guess, conjecture. See *yarjumû* at 18:20, p. 917, n. 8.

2. عدة ***'iddah*** = number; legally prescribed period. See at 9:36, p. 592, n. 3.

3. i. e., do not wrangle about them with others. لا تمار ***lâ tumâri*** = do not debate, argue, quarel, wrangle (v. ii. m. s. imperative {prohibition} from *mârâ*, form III from the root *mary*, to argue).

4. مراء ***mirâ'*** = quarrel, argument, debate, wrangle.

5. لا تستفت ***lâ tastafti***= do not seek opinion/legal opinion, do not consult (v. ii. m. s. imperative {prohibition} from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful).

6. Do not say of anything "I shall do it tomorrow" without conditioning it with the will of Allah and saying: "*In-Shâ'a Allah*, If Allah wills".

7. If you forget to mention "Allah willing" in connection with the intended act, then do so as soon as you remember and ask for Allah's guidance to the right way. اذكر ***udhkur*** = you remember, call to mind, mention (v. ii. m. s. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See *udhkurû* at 7:74, p. 495, n. 1).

8. نسيت ***nasîta***= you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyân*], to forget. See *'ansâ* at 12:42, p. 738, n. 3).

9. عسى ***'asâ*** (followed by *'an*) = it might be, may be that, perhaps, hopefully. See at 4:99, p. 287, n. 7.

10. يهدي ***yahdiya*** (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* takes *fathah* because of the particle *'an* coming before the verb. See at 4:137, n. 8.

لِأَقْرَبَ مِنْ هَٰذَا	to what is nearer[1] than this
رَشَدًا ﴿٢٤﴾	to right conduct."[2]
وَلَبِثُوا	25. And they stayed[3]
فِي كَهْفِهِمْ	in their cave
ثَلَاثَ مِائَةٍ سِنِينَ	three hundred years
وَازْدَادُوا تِسْعًا ﴿٢٥﴾	and increased[4] nine.
قُلِ اللَّهُ أَعْلَمُ	26. Say: Allah knows best
بِمَا لَبِثُوا	how long they stayed.
لَهُ غَيْبُ	To Him belongs the unseen
السَّمَاوَاتِ وَالْأَرْضِ	of the heavens and the earth.
أَبْصِرْ بِهِ	How best He sees[5] it
وَأَسْمِعْ	and how best He hears![6]
مَا لَهُمْ مِنْ دُونِهِ	They do not have besides
مِنْ وَلِيٍّ	Him any friend-protector,[7]
وَلَا يُشْرِكُ	nor does He associate[8]
فِي حُكْمِهِ أَحَدًا	in His rule[9] anyone.
﴿٢٦﴾	
وَاتْلُ مَا	27. And recite[10] what
أُوحِيَ إِلَيْكَ	is communicated[11] to you
مِنْ كِتَابِ رَبِّكَ	of the Book of your Lord.
لَا مُبَدِّلَ لِكَلِمَاتِهِ	None can change[12] His words

[1] أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 16:77, p. 852, n. 12).

[2] رشد ***rashad*** = right and proper conduct, integrity of conduct. See at 18:10, p. 913, n. 4.

[3] لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from *labitha* [*labth,lubth/lubâth*], to remain. See at 18:12, p. 913, n. 11).

[4] ازدادوا ***izdâdû*** = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See at 4:137, p. 305, n. 6).

[5] أبصر به ***'abṣir bihi*** = it is a verb of wonder meaning "how best He sees it!"

[6] أسمع ***'asmi'*** = it is a verb of wonder meaning "how best He hears!"

[7] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:17, p. 915, n. 1.

[8] يشرك ***yushriku*** = he associates, sets partners, gives share to (v. iii. m. . impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 16:54, p. 845, n. 1).

[9] Allah's is the sole and absolute dominion, command, rule and authority. حكم ***hukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment. See at 113:37, p. 4780, n. 14.

[10] اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 10:171, p. 622, n. 10).

[11] أوحي ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 11:36, p. 690, n. 11). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

[12] مبدل ***mubaddil*** = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:115, p. 440, n. 3).

وَلَن تَجِدَ	nor shall you find
مِن دُونِهِۦ	besides Him
مُلْتَحَدًا ٢٧	any refuge.[1]
وَٱصْبِرْ نَفْسَكَ	28. And bear calmly[2]
مَعَ ٱلَّذِينَ	with those who
يَدْعُونَ رَبَّهُم	pray[3] to their Lord
بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ	by morning[4] and evening[5]
يُرِيدُونَ وَجْهَهُۥ	desiring[6] His Countenance;
وَلَا تَعْدُ عَيْنَاكَ	and let not your eyes turn
عَنْهُمْ	away[7] from them
تُرِيدُ زِينَةَ	desiring the grandeur[8]
ٱلْحَيَوٰةِ ٱلدُّنْيَا	of this wordly life,
وَلَا تُطِعْ مَنْ	nor obey[9] the one We have
أَغْفَلْنَا قَلْبَهُۥ	made his heart heedless[10]
عَن ذِكْرِنَا	to Our remembrance
وَٱتَّبَعَ هَوَىٰهُ	and who follows[11] his whims[12]
وَكَانَ أَمْرُهُۥ فُرُطًا	and his deed is useless. .[13]
٢٨	
وَقُلِ ٱلْحَقُّ	29. And say: "The Truth
مِن رَّبِّكُمْ	is from your Lord."
فَمَن شَآءَ	So whoever wills,
فَلْيُؤْمِن	let him believe;

[1] ملتحد ***multaḥad*** = place or person to lean to, refuge (pass. participle from *iltaḥada*, form VIII of *laḥada* [*laḥd*], to dig a grave, to deviate from the right course. See *yulḥidûna* at 16:103, p. 862, n. 8).

[2] اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).

[3] يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 11:101, p. 714, n.4).

[4] غدو ***ghudûww*** = morning. See at 13:15, p. 770, n. 6.

[5] عشي ***'ashiyy*** = evening. See at 6:52, p. 411, n. 5.

[6] يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:32, p. 590, n. 3).

[7] لا تعد ***lâ ta'du*** = do not transgress, overlook, turn away, act unjustly, assail, wrong (v. ii. m. s. imperative {prohibition} from *'adâ* [*'adw*], to speed. See *ya'dûna* at 7:163, p. 529, n. 1).

[8] i. e., desiring the enjoyment of the adornment of this worldly life. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:7, p. 912, n. 8.

[9] لا تطع ***lâ tuti'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See *tuti'* at 6:116, p. 440, n. 5).

[10] اغفلنا ***'aghfalnâ*** = we made heedless, unmindful, forgetful (v. i. pl. past from *'aghfala*, form IV of *ghafala* [*ghaflah/ghufûl*], to neglect. See *ghâfilûn* at 12:3, p. 723, n. 1).

[11] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 15:42, p. 816, n. 4).

[12] هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See *'ahwâ'* at 4:135, p. 304, n. 9.

[13] فرط ***furuṭ*** = extravagant, transgressing the limits, lost, useless.

وَمَن شَآءَ	and whoever wills,
فَلْيَكْفُرْ	let him disbelieve.
إِنَّآ أَعْتَدْنَا	Verily We have got ready[1]
لِلظَّٰلِمِينَ نَارًا	for the transgressors a fire,
أَحَاطَ بِهِمْ	there encompassing[2] them
سُرَادِقُهَا	its walls.[3]
وَإِن يَسْتَغِيثُوا۟	And if they seek relief[4]
يُغَاثُوا۟	they will be given relief[5]
بِمَآءٍ كَٱلْمُهْلِ	with water like molten metal[6]
يَشْوِى ٱلْوُجُوهَ	that will broil[7] the faces.
بِئْسَ ٱلشَّرَابُ وَ	Bad[8] is the drink and
سَآءَتْ مُرْتَفَقًا ﴿٢٩﴾	evil[9] it is as resting place![10]
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	30. Verily those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the right deeds –
إِنَّا لَا نُضِيعُ	We shall not let go in vain[11]
أَجْرَ مَنْ	the due[12] of the one who
أَحْسَنَ عَمَلًا ﴿٣٠﴾	acts rightly.
أُو۟لَٰٓئِكَ لَهُمْ	31. Such ones, they will have
جَنَّٰتُ عَدْنٍ	the Garden of Eternity[13]
تَجْرِى مِن تَحْتِهِمُ	flowing[14] below them
ٱلْأَنْهَٰرُ	the rivers.

1. أعتدنا **'a'tadnâ** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 17:10, p. 876, n. 1).

2. أحاط **'aḥâṭa** = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See at 17:60, p. 892, n.5).

3. سرادق **surâdiq** = tent, pavilion, walls.

4. يستغيثوا **yathtaghîthû**(*na*) = they seek relief, pray for help (v. iii. m. pl. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in* . See *tathtaghîthûna* at 8:8, p. 548, n. 11).

5. يغاثوا **yughâthû**(*na*) = they are relieved, succoured, helped, aided (v. iii. m. pl. impfct. passive from *'aghâtha*, form IV from the root *ghawth*, help, aid. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yastaghîthû* at n. 4 above).

6. مهل **muhl** = molten metal.

7. يشوى **yashwî** = he or it broils, roasts, grills (v. iii. m. s. impfct. from *shawâ* [*shayy*], to broil).

8. بئس **bi's** = evil, wretched, bad. See at 16:29, p. 836, n. 5.

9. ساءت **sâ'at** = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

10. مرتفق **murtafaq** = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa*{to lean one's elbow}, form VIII of *rafaqa/rafiqa*[*rifq/rafaq*], to be kind, to treat gently. See *mirfaq* at 18:16, p. 915, n. 5).

11. نضيع **nuḍî'u** = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See at 12:56, p. 743, n. 4).

12. أجر **'ajr** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 16:41, p. 841, n. 6).

13. عدن **'adn** = Eden, eternity, paradise. عدن جنات **jannât 'adn** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 16:32, p. 837, n. 3.

يُحَلَّوْنَ فِيهَا	They will be adorned[1] therein
مِنْ أَسَاوِرَ مِن ذَهَبٍ	with bracelets[2] of gold
وَيَلْبَسُونَ	and they will wear[3]
ثِيَابًا خُضْرًا مِّن سُندُسٍ	green apparels of fine silk[4]
وَإِسْتَبْرَقٍ	and brocade,[5]
مُّتَّكِئِينَ فِيهَا	reclining[6] therein
عَلَى ٱلْأَرَآئِكِ	on raised thrones.[7]
نِعْمَ ٱلثَّوَابُ	How excellent is the reward[8]
وَحَسُنَتْ	and how good is
مُرْتَفَقًا ﴿٣١﴾	the resting place![9]

Section (*Rukû'*) 5

۞ وَٱضْرِبْ لَهُم	32. And strike[10] for them
مَّثَلًا رَّجُلَيْنِ	the instance of two men.
جَعَلْنَا لِأَحَدِهِمَا	We had set[11] for one of them
جَنَّتَيْنِ مِنْ أَعْنَٰبٍ	two orchards of grapes
وَحَفَفْنَٰهُمَا	and surrounded[12] them
بِنَخْلٍ	with date palms[13]
وَجَعَلْنَا بَيْنَهُمَا	and set between the two
زَرْعًا ﴿٣٢﴾	a corn-filed.[14]
كِلْتَا ٱلْجَنَّتَيْنِ	33. Each of the orchards
ءَاتَتْ أُكُلَهَا	produced its fruit[15]
وَلَمْ تَظْلِم مِّنْهُ	and did not suppress[16] from it
شَيْئًا	anything;

1. يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *hallâ*, form II of *haliya* [*ḥaly/ḥilyah*], to be adorned).

2. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets.

3. يلبسون ***yalbasûna*** = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear).

4. سندس ***sundus*** = fine silk.

5. استبرق ***istabraq*** = brocade.

6. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaka'* at 12:31, p. 733, n. 2).

7. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, couches, sofas.

8. ثواب ***thawâb*** = reward, recompense, requital. See at 4:134, ; 303, n. 6.

9. مرتفق ***murtafaq*** = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa* {to lean one's elbow}, form VIII of *rafaqa/ rafiqa* [*rifq/rafaq*], to be kind, to treat gently. See at 18:29, p. 922, n. 10).

10. اضرب ***idrib*** = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike. See at 2:60, p 28, n. 1).

11. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 45, p. 887, n.3).

12. حففنا ***ḥafafnâ*** = we surrounded, enclosed, bordered (v. i. pl. past from *happa* [*ḥaff*], to surround).

13. نخيل ***nakhîl*** = palm, date palm. See at 17:91, p. 902, n. 7.

14. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 16:11, p. 830, n. 8.

15. أكل ***'ukul*** = fruit, food. See at 14:25, p. 796, n. 10.

16. تظلم ***taẓlim(u)*** = she wrongs, transgresses, treats unjustly, suppresses (v. iii. f. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The final letter is vowelless for the particle *lam* coming before the verb. See *yaẓlimûna* at 16:118, p. 868, n. 8).

وَفَجَّرْنَا	and We caused to flow[1]
خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾	through[2] the two a river.
وَكَانَ لَهُۥ ثَمَرٌ	34. And he had crops;[3]
فَقَالَ لِصَٰحِبِهِۦ	so he said to his companion
وَهُوَ يُحَاوِرُهُۥٓ	while he was talking[4] to him:
أَنَا۠ أَكْثَرُ	"I have more
مِنكَ مَالًا	than you in wealth
وَأَعَزُّ	and am more powerful[5]
نَفَرًا ﴿٣٤﴾	in man-power."[6]
وَدَخَلَ	35. And he entered
جَنَّتَهُۥ وَ	his orchard while
هُوَ ظَالِمٌ لِّنَفْسِهِۦ	doing wrong[7] to himself.
قَالَ مَآ أَظُنُّ	He said: "I do not think[8]
أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾	that these will perish[9] ever."
وَمَآ أَظُنُّ ٱلسَّاعَةَ	36. "Nor do I think the Hour
قَآئِمَةً	of Judgement will take place;
وَلَئِن رُّدِدتُّ	and even if I am taken back[10]
إِلَىٰ رَبِّى لَأَجِدَنَّ	to my Lord I shall surely get
خَيْرًا مِّنْهَا	the better than these
مُنقَلَبًا ﴿٣٦﴾	as final destiny."[11]

---

[1] فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *tufajjira* at 17:91, p. 902, n. 9).

[2] خلال ***khilâl*** = during, between, through.

[3] ثمر ***thamar*** = fruit, fruits, yield, gain, result. See *thamarât* at 16:67, p. 848, n. 5.

[4] يحاور ***yuḥâwiru*** = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *ḥâwara*, form III of *ḥâra* [*ḥawr*], to return, to diminish).

[5] أعز ***'a'azz*** = mightier, stronger, more powerful, more esteemed, more beloved (elative of *'azîz*). See at 11:92, p. 711, n. 6.

[6] نفر ***nafar*** = band, party, troops, man-power. See *nafîr* at 17:6, p. 874, n. 9.

[7] He was doing wrong to himself, because he did not think that all that he had was given by Allah Who could take it away at any time and because he did not believe in the Resurrection and return to Allah for judgement. ظالم ***ẓâlim*** (s.; pl. ظالمون *ẓâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 4:75, p. 273, n. 7).

[8] أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 17:102, p. 907, n. 2).

[9] تبيد ***tabîda***(*u*) = she or it perishes, passes away, ceases to exist (v. iii. f. s. impfct. from *bâda* [*bayd*], to perish, to die. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

[10] This he said by way of presumption. رددت ***rudidtu*** = I was taken back, returned, put back, restored, reverted (v. i. s. past passive from *radda* [*radd*], to return, to put back. See *radadnâ* at 17:6, p. 874, n. 5).

[11] He said so in a supercilious mood and out of self-conceit. منقلب ***munqalab*** = that which is turned over, place of overthrow, the hereafter, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *munqalibûn* at 7:125, p. 510, n. 10.

قَالَ لَهُۥ صَاحِبُهُۥ	37. His companion[1] said to
وَهُوَ يُحَاوِرُهُۥٓ	him while talking[2] to him:
أَكَفَرْتَ بِٱلَّذِى	"Do you disbelieve[3] in Him
خَلَقَكَ مِن تُرَابٍ	Who created you from dust,[4]
ثُمَّ مِن نُّطْفَةٍ	then from a drop,[5]
ثُمَّ سَوَّىٰكَ	then made you properly[6]
رَجُلًا ٣٧	into a man?"
لَّٰكِنَّا۠	38. "But as for myself,[7]
هُوَ ٱللَّهُ رَبِّى	He is Allah, my Lord;
وَلَآ أُشْرِكُ	and I do not associate[8]
بِرَبِّىٓ أَحَدًا ٣٨	with my Lord anyone."
وَلَوْلَآ إِذْ	39. "And why not, when you
دَخَلْتَ جَنَّتَكَ	eneterd[9] your orchard,
قُلْتَ مَا شَآءَ ٱللَّهُ	you said: "Allah's will prevails.
لَا قُوَّةَ	No power is there
إِلَّا بِٱللَّهِ	except with Allah."[10]
إِن تَرَنِ أَنَا۠	If you see me that I am
أَقَلَّ مِنكَ	less[11] than you
مَالًا وَوَلَدًا ٣٩	in wealth and progeny."
فَعَسَىٰ رَبِّىٓ	40. "But maybe that my Lord

[1] This person was a believer and he reminded the other person of how he was brought into being by Allah and that therefore He is Capable of recreating and resurrecting him.. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ṣuḥbah*) = companion, comrade, friend. See at 7:184, p. 537, n. 5.

[2] يحاور ***yuḥâwiru*** = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *ḥâwara*, form III of *ḥâra* [*ḥawr*], to return, to diminish. See at 18:34, p. 924, n. 4).

[3] كفرت ***kafarta*** = you turned ungrateful, disbelieved, denied, covered (v. ii. m. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *kafarat* at 16:112, p.866, n. 3).

[4] i. e., the first creation of the father of mankind, 'Âdam. تراب ***turâb*** (pl. *atribah/tirbân*) = soil, dust, dirt, earth. See at 13:5, p. 765, n. 10.

[5] i. e., of the parents. نطفة ***nutfah*** (s.; pl. *nutaf*) = drop, sperm. See at 16:4, p. 828, n. 9.

[6] سوى ***sawwâ*** = he straightened, made equal, made good, made properly, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *yastawî* at 16:76, p. 852, n. 4).

[7] لكنا ***lâkinnâ*** = لكن أنا ***lâkin+'anâ*** = but I, but as for myself.

[8] أشرك ***'ushriku*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 13:75, p. 780, n. 11).

[9] دخلت ***dakhalta*** = you entered, went in (v. ii. m. s. past from *dakhala* [*dukhûl*], to enter. See *dakhalû* at 15:52, p. 818, n. 2).

[10] The believer reminded his unbelieving companion that whatever of properties and wealth he had were Allah's gift and creation, not the result of his power and effort, nor was he able to retain them as they were for all time to come, and that Allah might take them away at any time if He willed.

[11] أقل ***'aqall*** = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See *qalîl* at 4:76, p. 275, n. 6).

أَن يُؤْتِيَنِ	will give me
خَيْرًا	a better thing
مِّن جَنَّتِكَ	than your orchard
وَيُرْسِلَ عَلَيْهَا	and send out on it
حُسْبَانًا مِّنَ ٱلسَّمَآءِ	thunderbolts[1] from the sky
فَتُصْبِحَ صَعِيدًا	so it will become[2] a ground[3]
زَلَقًا ٤٠	denuded and slippery."[4]
أَوْ يُصْبِحَ مَآؤُهَا	41. "Or its water becomes
غَوْرًا	deeply subterranean[5]
فَلَن تَسْتَطِيعَ	so that you are not able to[6]
لَهُۥ طَلَبًا ٤١	seek it out."[7]
وَأُحِيطَ	42. And encompassed[8] were
بِثَمَرِهِۦ	his crops.[9]
فَأَصْبَحَ يُقَلِّبُ	So he happened to turning up
كَفَّيْهِ	and down[10] his two palms for
عَلَىٰ مَآ أَنفَقَ فِيهَا	all that he had spent[11] therein;
وَهِىَ خَاوِيَةٌ	and it lay desolate[12]
عَلَىٰ عُرُوشِهَا	on its trellises[13]
وَيَقُولُ يَٰلَيْتَنِى	and he said: "Alas to me,
لَمْ أُشْرِكْ	would that I did not associate
بِرَبِّىٓ أَحَدًا ٤٢	with my Lord anyone!"

1. حسبان **ḥusbân** (pl.; s. *ḥusbânah*) = reckoning, calculation, computation, accounting, perfect arrangement, thunderbolts. See at 6:96, p. 431, n. 10.

2. تصبح **tuṣbiḥa**(*u*) = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣubḥ*], to be in the morning. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *'aṣbaḥa* at 5:30, p. 343, n. 3).

3. صعيد **ṣa'îd** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 18:8, p. 912, n. 7.

4. زلق **zalaq** = denuded and slippery.

5. غور **ghawr** (s.; pl. *'aghwâr*)= deeply underground, subterranean, bottom, depression).

6. تستطيع **tastaṭî'a**(*u*) = you are able to, are capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yastaṭî'ûna* at 16:73, p. 851, n. 2.

7. طلب **ṭalab** = pursuit, quest, search, demand, seeking out. See at 4:104, p. 291, n. 2.

8. أحيط **'uḥîṭa** = he or it is encompassed, encircled, surrounded (v. iii. m. s. past passive from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ ḥiyâṭah*], to encircle, enclose. See at 10:22, p. 644, n. 13).

9. There indeed came to pass what the believer had said; and the unbeliever's garden and crops were destroyed. ثمر ***thamar*** = fruit, fruits, yield, crops, gain, result. See at 18:34, p. 924, n. 3.

10. i. e., because of grief and repentance. يقلب ***yuqallibu*** = he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *nuqallibu* at 18:18, p. 916, n. 6).

11. أنفق **'anfaqa** = he spent, he expended, (v. iii. m. s. past in form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqu* at 16:25, p. 851, n. 8).

12. خاوية **khâwiyah** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate. See at 2:259, p. 134, n. 6).

13. عروش **'urûsh** (pl.; s. *'arsh/'arîsh*) = thrones, trellises. See at 2:259, p. 134, n. 7.

وَلَمْ تَكُن لَّهُۥ	43. And he did not have
فِئَةٌ يَنصُرُونَهُۥ	any group[1] helping[2] him
مِن دُونِ ٱللَّهِ	against Allah
وَمَا كَانَ مُنتَصِرًا	nor could he help himslef.[3]
٤٣	
هُنَالِكَ	44. Over there[4] the
ٱلْوَلَٰيَةُ لِلَّهِ	sovereignty[5] belongs to Allah
ٱلْحَقِّ	the True One.
هُوَ خَيْرٌ ثَوَابًا	He is the Best in rewarding[6]
وَخَيْرٌ	and the Best
عُقْبًا ٤٤	in consequence.[7]

Section (*Rukû'*) 6

وَٱضْرِبْ لَهُم	45. And strike[8] for them
مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا	the simile of the worldly life.
كَمَآءٍ أَنزَلْنَٰهُ	It is like water We send
مِنَ ٱلسَّمَآءِ	down[9] from the sky;
فَٱخْتَلَطَ بِهِۦ	then there gets mingled[10] with
نَبَاتُ ٱلْأَرْضِ	it the vegetation[11] of the earth,
فَأَصْبَحَ هَشِيمًا	then it becomes fragile[12]
تَذْرُوهُ ٱلرِّيَٰحُ	which the winds blow away.[13]
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ	And Allah is over everything
مُّقْتَدِرًا ٤٥	All-Prevailing.[14]

[1] i. e., of those whose help and support he boasted and expected. فئة *fi'ah* (pl. *fi'ât*) = party, group, band, class. See at 8:45, p. 563, n. 11.

[2] ينصرون *yanṣurûna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 7:192, p. 540, n. 10).

[3] منتصر *muntasir* = victorious, triumphant, one who helps oneself (act. participle from *intaṣara*, form VIII of *naṣara*. See n. 2 above).

[4] i. e., in such difficult situations and decisive matters.

[5] ولاية *walâyah* = to be in charge, to be friend, to manage, to govern, patronage, sovereignty. See at 8:72, p. 574, n. 5.

[6] ثواب *thawâb* = reward, recompense, requital. See at 18:31, p. 923, n. 8.

[7] عقب *'uqb* (s.; pl. *'a'qâb*) = end, outcome, consequence. See *'a'qâb* at 6:71, p. 420, n. 2.

[8] اضرب *iḍrib* = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 18:32, p 923, n. 10).

[9] أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 17:105, p. 907, n. 12).

[10] اختلط *ikhtalaṭa* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalaṭa* [*khalṭ*], to mix, mingle. See at 10:24, p. 645, n. 11).

[11] نبات *nabât* = vegetation, plants, vegetable organism . See at 10:24, p. 646, n. 1.

[12] هشيم *hashîm* = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash).

[13] Human life is like the life of the vegetation which grows green and lively as it mingles with the rain water, but it is so for a short while, after which it grows yellow, dry and fragile which the wind blows away. Similarly man's life is for a short while after which he becomes old and fragile and is then carried away by death at Allah's command. تذرو *tadhrû* = she or it blows away, carries off, scatters, disperses (v. iii. f. s. impfct. from *dharâ* [*dharw*], to scatter).

[14] مقتدر *muqtadir* = All-Prevailing, All-Powerful, Omnipotent (act. participle from *iqtadara*, form VIII of *qadara* [*qudrah*], to possess power).

46. Wealth and offspring	ٱلْمَالُ وَٱلْبَنُونَ
are the adornment[1] of	زِينَةُ
the worldly life;	ٱلْحَيَوٰةِ ٱلدُّنْيَا
but the enduring[2] good deeds[3]	وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ
are better to your Lord	خَيْرٌ عِندَ رَبِّكَ
as rewards	ثَوَابًا
and better as a hope.[4]	وَخَيْرٌ أَمَلًا ﴿٤٦﴾
47. And the day We shall set	وَيَوْمَ
in motion[5] the mountains	نُسَيِّرُ ٱلْجِبَالَ
and you will see the earth	وَتَرَى ٱلْأَرْضَ
exposed[6]	بَارِزَةً
and We shall gather[7] them[8]	وَحَشَرْنَٰهُمْ
and shall not leave[9]	فَلَمْ نُغَادِرْ
from them anyone.	مِنْهُمْ أَحَدًا ﴿٤٧﴾
48. And laid [10]will they be	وَعُرِضُوا۟
before their Lord in rows.[11]	عَلَىٰ رَبِّكَ صَفًّا
"Now you have come to Us	لَّقَدْ جِئْتُمُونَا
as We created you	كَمَا خَلَقْنَٰكُمْ
the first time.[12]	أَوَّلَ مَرَّةٍۭ
Nay, but you had thought[13]	بَلْ زَعَمْتُمْ
that We would never set	أَلَّن نَّجْعَلَ

[1] زينة **zînah** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:28, p. 921, n. 8.

[2] Wealth and offspring are temporary adornment of the worldly life; but the good deeds are lasting. باقيات **bâqiyyât** (f.; pl.; s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See *baqiyyah* at 11:116, p. 719, n. 3).

[3] صالحات **ṣâliḥât** (f. pl.; sing. صالحة *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *salaha* [*ṣalâḥ/ṣulûḥ/maṣlahah*], to be good, right. See at 18:2, p. 911, n. 2).

[4] i. e., for everlasting happiness in the hereafter. *'amal* (s.; pl. *'âmâl*) = hope, expectation.

[5] i. e., on the Day of Resurrection. نسير **nusayyiru** = we set in motion, make (someone/something) move/go/travel (v. i. pl. impfct. from *sayyara*, form II of *sâra* [*sayr/syrûrah/masîrah/tasyâr*], to move, set out, travel. See *suyyirat* at 13:31, p. 777, n. 5).

[6] i. e., there will be nothing on it obstructing the view of it. بارزة **bârizah** (f.; m. *bâriz*) = distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burûz*], to come into view. See *barazû* at 14:21, p. 794, n. 2).

[7] حشرنا **ḥasharnâ** = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *ḥashara* [*ḥashr*], to gather. See at 6:111, p. 438, n. 2).

[8] i. e., the previous and present generations.

[9] نغادر **nughâdir**(*u*) = we leave, depart (v. i. pl. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. The final letter is vowelless because of the particle *lam* coming before the verb).

[10] عرضوا **'uriḍû** = they were displayed, exhibited, submitted, shown, laid (v. iii. m. pl. past passive from *'araḍa* [*'arḍ*], to become visible, to show. See *'a'raḍa* at 17:83, p. 900, n. 6).

[11] صف **ṣaff** (s.; pl. *ṣufûf*) = row, line, file, grade, class.

[12] They will then be addressed as stated here.

[13] زعمتم **za'amtum** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], *to claim, to pretend. See at 17:56, p. 890,* n. 7).

لَكُم مَّوْعِدًا ٤٨	for you an appoinment."[1]
وَوُضِعَ	49. And placed[2] will be
ٱلْكِتَـٰبُ	the Book[3]
فَتَرَى ٱلْمُجْرِمِينَ	and you will see the sinners[4]
مُشْفِقِينَ مِمَّا	apprehensive[5] of what is
فِيهِ وَيَقُولُونَ	therein and they will say:
يَـٰوَيْلَتَنَا	"Woe to us!
مَالِ هَـٰذَا ٱلْكِتَـٰبِ	What kind of Book is this,
لَا يُغَادِرُ صَغِيرَةً	it leaves[6] out neither a small
وَلَا كَبِيرَةً	thing nor a big thing
إِلَّآ أَحْصَىٰهَا	but takes it into account![7]
وَوَجَدُوا۟	And they will find[8]
مَا عَمِلُوا۟	all that they did
حَاضِرًا	present[9] –
وَلَا يَظْلِمُ	and no injustice will do[10]
رَبُّكَ أَحَدًا ٤٩	your Lord to anyone.

Section (*Rukû'*) 7

وَإِذْ قُلْنَا	50. And when We said
لِلْمَلَـٰٓئِكَةِ	to the angels:
ٱسْجُدُوا۟	"Prostrate yourselves[11]
لِـَٔادَمَ	for Adam",

[1] i. e., a time and place for meeting and judgement. موعد *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 15:43, p. 816, n. 6.

[2] وضع *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See at 3:96, p. 193, n. 6).

[3] i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 &25 and 84:7-12).

[4] مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 15:58, p. 819, n. 6).

[5] مشفقين *mushfiqîn* (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity).

[6] يغادر *yughâdiru* = he leaves, leaves out, departs (v. iii. m. s. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. See *nughâdir* at 18:47, p. 928, n. 9).

[7] أحصى *'aḥṣâ* = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan*. See at 18:12, p. 913, n. 10).

[8] وجدوا *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 4:64, p. 269, n. 6).

[9] i. e., appearing in the book and before their eyes. حاضر *ḥâḍir* (s.; pl. *ḥuḍḍâr/ḥuḍûr*) = present, attending, appearing (act. participle from *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 5:106, p. 382, n. 3).

[10] يظلم *yaẓlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 10:44, p. 653, n. 7).

[11] After the description of the situation on the Day of Judgement, reference is made to how Satan has been an enemy of man. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 7:11, p. 468, n. 4).

فَسَجَدُوٓاْ	they prostrated themselves
إِلَّآ إِبۡلِيسَ	except Iblîs.
كَانَ مِنَ ٱلۡجِنِّ	He was one of the jinnii
فَفَسَقَ	but he defied[1]
عَنۡ أَمۡرِ رَبِّهِۦٓۗ	the command of his Lord.
أَفَتَتَّخِذُونَهُۥ	Do you then take[2] him
وَذُرِّيَّتَهُۥٓ	and his offspring[3]
أَوۡلِيَآءَ	as friend-protectors[4]
مِن دُونِي وَهُمۡ	besides Me though they are
لَكُمۡ عَدُوُّۢۚ	for you an enemy?[5]
بِئۡسَ لِلظَّٰلِمِينَ	Evil is for the wrong-doers
بَدَلٗا ۝٥٠	a substitute.[6]
۞ مَّآ أَشۡهَدتُّهُمۡ	51. I did not make them[7]
خَلۡقَ	witness[8] the creation of
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	the heavens and the earth
وَلَا خَلۡقَ أَنفُسِهِمۡ	nor the creation of themselves,
وَمَا كُنتُ مُتَّخِذَ	nor was I to take[9] the
ٱلۡمُضِلِّينَ عَضُدٗا ۝٥١	misleading ones[10] as an aide.[11]
وَيَوۡمَ يَقُولُ	52. And the day He will say:
نَادُواْ شُرَكَآءِيَ	"Summon[12] those partners of
ٱلَّذِينَ زَعَمۡتُمۡ	Mine whom you presumed";[13]

---

[1] فسق ***fasaqa*** = he turned defiant, disobeyed, strayed from the right course, rebelled, defied (v. iii. m. s.. past from *fisq/fusûq*, to stray from the right course, to renounce obedience. See *fasaqû* at 17:16, p. 878, n. 4).

[2] تتخذون ***tattakhidhûna*** = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See at 7:74, p.495, n. 4).

[3] ذرية ***dhurriyah*** (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 17:62, p. 893, n. 6).

[4] أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 17:97, p. 904, n. 10.

[5] عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 17:53, p. 889, n. 12.

[6] i. e., Satan and his progeny and followers are an evil substitute for Allah as friend-protectors for the wrong-doers, the polytheists. بدل ***badal*** (s.; pl. *'abdâl*)= substitute, alternate, replacement. See *baddalnâ* at 16:101, p. 861, n. 9.

[7] i. e., Iblîs and his progeny and followers.

[8] أشهدت ***'ash-hadtu*** = I made (someone) witness, called as witness (v. i. s. past from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See *'ush-hidu* at 11:54, p. 697, n. 4).

[9] متخذ ***muttakhidh*** = one who takes, takes up, adopts (act. participle from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 18:15, p. 914, n. 6).

[10] مضلين ***muḍillîn*** (pl.; acc./gen. of *muḍillûn*; s. *muḍill*) = those who mislead, misguide, leads astray (act. participle from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yuḍillu* at 16:93, p. 859, n. 4).

[11] عضد ***'aḍud*** (s.; m. & f.; pl. *'a'ḍâd*) = upper arm, power, help, aide.

[12] نادوا ***nâdû*** = you (all) summon, call out, (v. ii. m. pl. imperative from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâda* at 7:50, p. 484, n. 6).

[13] زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 18:48, p. 928, n. 13).

فَدَعَوْهُمْ	and they will call[1] them
فَلَمْ يَسْتَجِيبُوا۟	but those will not respond[2]
لَهُمْ	to them and
وَجَعَلْنَا بَيْنَهُم	We shall set[3] between them[4]
مَّوْبِقًا ﴿٥٢﴾	a place of ruin.[5]
وَرَءَا ٱلْمُجْرِمُونَ	53. And the sinful will see
ٱلنَّارَ فَظَنُّوٓا۟	the fire and will realize[6]
أَنَّهُم مُّوَاقِعُوهَا	that they are to fall[7] therein;
وَلَمْ يَجِدُوا۟	and they shall not find[8]
عَنْهَا مَصْرِفًا ﴿٥٣﴾	from it a way of escape.[9]

Section (*Rukû'*) 8

وَلَقَدْ صَرَّفْنَا	54. And indeed We have
فِى هَٰذَا ٱلْقُرْءَانِ	elucidated[10] in this Qur'ân
لِلنَّاسِ	for man
مِن كُلِّ مَثَلٍ	every kind of similies;[11]
وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ	but man is in most
شَىْءٍ جَدَلًا ﴿٥٤﴾	matters contentious.[12]
وَمَا مَنَعَ ٱلنَّاسَ	55. Nothing prevents[13] man
أَن يُؤْمِنُوٓا۟	from believing when
إِذْ جَآءَهُمُ ٱلْهُدَىٰ	guidance has come to them

---

[1] دعوا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 10:22, p. 645, n. 1).

[2] يستجيبوا *yastajibû*(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 13:17. p. 772, n. 5).

[3] جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 17:8, p. 875, n. 7).

[4] i. e., between the polytheists and those whom they worshipped.

[5] i. e., hell fire. موبق *mawbiq* = place of ruin/destructin, prison, hell (noun of place from *wabaqa* [*wabaq/wubûb/mawbiq*], to perish, to go to ruin).

[6] ظنوا *ẓannû* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 12:110, p. 762, n. 5).

[7] مواقعوا *muwâqi'û*(*n*) = those about to fall, be thrown/ plunged (act. participle from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

[8] يجدوا *yajidû*(*na*) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9: 123, p. 632, n. 7).

[9] مصرف *maṣrif* (s.; pl. *maṣârif*) = drainage, drain, canal, way of escape, bank, pay office (noun of place from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarrafnâ* at n. 10 below).

[10] صرفنا *ṣarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 17:89, p. 902, n. 2).

[11] So that they might take heed and believe and be on their guard.

[12] جدل *jadal* = quarrel, argument, contention, debate, dispute, controversy. See *jâdil* at 16:25, p. 870, n. 12.

[13] منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:94, p. 903, n. 8).

وَيَسْتَغْفِرُوا۟	and seeking forgiveness[1]
رَبَّهُمْ إِلَّآ أَن	of their Lord save that there
تَأْتِيَهُمْ	should come to them
سُنَّةُ ٱلْأَوَّلِينَ	the way[2] of those of old
أَوْ يَأْتِيَهُمُ	or there should come to them
ٱلْعَذَابُ قُبُلًا ٥٥	the punishment face to face.[3]
وَمَا نُرْسِلُ	56. And We send out not
ٱلْمُرْسَلِينَ إِلَّا	the Messengers but as
مُبَشِّرِينَ	conveyers of good tidings[4]
وَمُنذِرِينَ	and as warners;[5]
وَيُجَٰدِلُ ٱلَّذِينَ	but there argue[6] those
كَفَرُوا۟	who disbelieve
بِٱلْبَٰطِلِ	by means of the falsehood[7]
لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ	to refute[8] thereby the truth;
وَٱتَّخَذُوٓا۟ ءَايَٰتِى	and they take My signs
وَمَآ أُنذِرُوا۟	and what they are warned[9] of
هُزُوًا ٥٦	in mockery.[10]
وَمَنْ	57. And who is
أَظْلَمُ	a worse wrong-doer
مِمَّن ذُكِّرَ	than the one reminded
بِـَٔايَٰتِ رَبِّهِۦ	of the signs of his Lord

---

[1] يستغفروا ***yastaghfirû****(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara,* form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 9:113, p. 627, n. 4).

[2] i. e., there was no reason for the unbelievers not to believe after the coming of the Messenger and the Qur'ân except their defiant demand that they should be sure that otherwise the fate of the previously destroyed nations would befall them. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

[3] قبل ***qubul*** = front, front part, fore, face. *qubulan,* face to face. See at 12:26, p. 731, n. 6.

[4] i. e., of rewards and blissful life in the hereafter for the believers and the righteous. مبشرين ***mubashshirîn*** (pl.; accusative/genitive of *mubashshirûn, s. mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara,* form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 6:48, p. 409, n. 10).

[5] i. e. of Allah's displeasure and punishment for unbelievers and sinners. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn,* sing. *mundhir*) = warners, (act. participle from *'andhara,* to warn, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

[6] يجادل ***yujâdilu***= he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala,* form III of *jadala* [جدل *jadl*], to tighten. See at 11:74, p. 704, n. 8).

[7] i. e., their superstitions about the false gods.

[8] يدحضوا ***yudḥiḍû****(na)* = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *'ad-ḥaḍa,* form IV of *daḥaḍa* [*daḥaḍ*], to refute. The terminal *nûn* is dropped because of a hidden *'an* in the *li* of motivation coming before the verb.

[9] أنذروا ***'undhirû*** = they were warned, cautioned (v. iii. m. pl. past from *'andahra,* form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See *'undhira* at 6:19, p. 398, n. 4).

[10] هزوا ***huzuwan*** (هزو ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:58, p. 359, n. 4.

but turns away[1] from them	فَأَعْرَضَ عَنْهَا
and forgets[2] what	وَنَسِيَ مَا
his two hands have forwarded.[3]	قَدَّمَتْ يَدَاهُ
Verily We have set	إِنَّا جَعَلْنَا
over their hearts veils[4] to	عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
their understanding[5] it,	أَن يَفْقَهُوهُ
and in their ears deafness.[6]	وَفِىٓ ءَاذَانِهِمْ وَقْرًا
And if you call them	وَإِن تَدْعُهُمْ
to the guidance	إِلَى ٱلْهُدَىٰ
they will not be guided[7]	فَلَن يَهْتَدُوٓا۟
even then ever.	إِذًا أَبَدًا ٥٧
58. And your Lord	وَرَبُّكَ
is the Most Forgiving,	ٱلْغَفُورُ
Possessor of Mercy.	ذُو ٱلرَّحْمَةِ
Were He to take them to task[8]	لَوْ يُؤَاخِذُهُم
for what they acquire[9]	بِمَا كَسَبُوا۟
He would have hastened[10] for	لَعَجَّلَ لَهُمُ
them the punishment;	ٱلْعَذَابَ
but they have	بَل لَّهُم
an appointed time;[11]	مَّوْعِدٌ
they shall not find beyond it	لَّن يَجِدُوا۟ مِن دُونِهِۦ
any asylum.[12]	مَوْئِلًا ٥٨

[1] أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 17:83, p. 900, n. 6).

[2] نسي ***nasiya***= he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See *nasîta* at 18:24, p. 919, n. 8).

[3] i. e., of bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 8:51, p. 556, n. 7).

[4] That is because of their turning away from the truth. أكنة ***'akinnah*** (pl.; s. كن *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 17:46, p. 887, n. 6.

[5] يفقهوا ***yafqahû***(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 17:46, p. 887, n. 7).

[6] وقر ***waqr*** = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

[7] يهتدوا ***yahtadû*** (*na*) =they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See *yahtadûna* at 5:104, p. 381, n.6).

[8] i. e., immediately and without giving them respite to rectify and reform. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 16:60, 846, n. 6).

[9] كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 14:18, p. 793, n. 8).

[10] عجل ***'ajjala*** = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajila* [*'ajal/'ajalah*], to hurry. See *yu'ajjilu* at 10:11, p. 639, n. 8).

[11] موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place. See at 18:48, p. 929, n. 6.

[12] موئل ***maw'il*** = refuge, asylum.

وَتِلْكَ ٱلْقُرَىٰٓ	59. And those habitations,[1]
أَهْلَكْنَٰهُمْ	We destroyed[2] them
لَمَّا ظَلَمُوا۟	when they trangressed;[3]
وَجَعَلْنَا لِمَهْلِكِهِم	and had set for their destruction[4] an appointed time.
مَّوْعِدًا ٥٩	

Section (*Rukû'*) 9

وَإِذْ قَالَ مُوسَىٰ	60. And when Mûsâ said
لِفَتَىٰهُ	to his slave:[5]
لَآ أَبْرَحُ حَتَّىٰٓ	"I shall not cease[6] until
أَبْلُغَ مَجْمَعَ	I reach the confluence[7] of
ٱلْبَحْرَيْنِ	the two seas
أَوْ أَمْضِىَ حُقُبًا ٦٠	or I go on[8] for ages."[9]
فَلَمَّا بَلَغَا	61. So when they reached
مَجْمَعَ بَيْنِهِمَا	the junction between the two
نَسِيَا حُوتَهُمَا	they both forgot their fish,[10]
فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ	but it took its way in the sea
سَرَبًا ٦١	as in a tunnel.[11]
فَلَمَّا	62. Then when
جَاوَزَا	they had passed by[12]
قَالَ لِفَتَىٰهُ	he said to his servant

---

[1] i. e., the habitations of the peoples of the Prophets Hûd, Sâlih and Lut, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 12:108, p. 761, n. 9.

[2] أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 15:4, p. 808, n. 2).

[3] ظلموا *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:160, p. 527, n. 12).

[4] مهلك *mahlik* = time or place of destruction (noun of place or time from *halaka*. See n. 2 above).

[5] Here follows the second story of the *sûrah*. Mûsâ, accompanied by his slave Yûsha' ibn Nûn and taking a fish with them, set out in search of Khidr, one of Allah's chosen servants, being commanded by Allah to do so as he (Mûsâ) had boasted of being the wisest man (See *Bukhârî* nos. 4725-4727). فتى *fatan* (s.; pl. *fityân*) = young man, youth, slave. See at 12:30, p. 732, n. 8.

[6] أبرح *'abraḥa(u)* = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 12:80, p. 752, n. 3).

[7] مجمع *majma'* = place of meeting, junction, union, confluence (noun of place from *jama'a* [*jam'*], to gather. See *ijtama'at* at 17:88, p. 901, n. 8.

[8] أمضي *'amḍî* = I go away, advance, proceed, go on (v. i. s. impfct. from *maḍâ* [*muḍîy*], to go away, to pass. See *umḍû* at 15:65, p. 821, n. 1).

[9] حقب *ḥuqub* (pl.; s. *ḥuqbah*) = long periods of time, ages.

[10] حوت *ḥût* (s.; pl. *ḥîtân/ahwât*) = fish, whale, Pisces.

[11] سرب *sarab* (s.; pl. *asrâb*) = underground passage, tunnel, hole.

[12] جاوزا *jâwazâ* = they crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, (v. iii. m. dual past from *jâwza* form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See *jâwaznâ* at 10:90, p. 669, n. 5).

ءَاتِنَا غَدَآءَنَا	"Bring us our breakfast;[1]
لَقَدْ لَقِينَا	we have indeed encountered[2]
مِن سَفَرِنَا هَٰذَا	on account of this our travel
نَصَبًا ٦٢	an exhaustion."[3]
قَالَ أَرَءَيْتَ	63. He said: "Do you see,
إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ	when we had taken shelter[4]
فَإِنِّى نَسِيتُ ٱلْحُوتَ	at the rock[5] I forgot the fish,
وَمَآ أَنسَىٰنِيهُ	and none made me forget[6] it
إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ	except Satan to mention it;
وَٱتَّخَذَ سَبِيلَهُۥ	and it took[7] its way[8]
فِى ٱلْبَحْرِ عَجَبًا ٦٣	in the sea surprisingly."[9]
قَالَ ذَٰلِكَ مَا	64. He said: " That is what
كُنَّا نَبْغِ	we had been desiring."[10]
فَٱرْتَدَّا	So they went back[11]
عَلَىٰٓ ءَاثَارِهِمَا	on their tracks[12]
قَصَصًا ٦٤	following the traces.[13]
فَوَجَدَا	65. So they found
عَبْدًا مِّنْ عِبَادِنَآ	one of Our servants
ءَاتَيْنَٰهُ رَحْمَةً	whom We had given mercy
مِّنْ عِندِنَا وَعَلَّمْنَٰهُ	from Us and had taught him

[1] غداء ***ghadâ'*** (s.; pl. *'aghdiyah*) = breakfast, lunch.

[2] لقينا ***laqînâ*** = we met, encountered, came across (v. i. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *laqîtum* at 845, p. 563, n. 10).

[3] نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 15:48, p. 817, n. 8.

[4] أوينا ***'awaynâ*** = we took shelter, betook ourselves, repaired (v. i. pl. past from *'awâ* [*awy*], to seek shelter. See *'awâ* at 18:10, p. 913, n. 1).

[5] صخرة ***ṣakhrah*** (s.; pl. *ṣakharât*) = rock, boulder.

[6] أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 12:42, p. 738, n. 3).

[7] اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 18:4, p. 911, n. 5).

[8] سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 5:77, p. 368, n. 7.

[9] Because the fish became alive by Allah's will and it made its way through the water leaving a gap or tunnel in it. عجب ***'ajab*** (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

[10] He said so because he was told that he would meet Khidr at the spot where the fish was lost (See *Bukhârî*, no. 4725). نبغ ***nabghi(î)*** =we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *nabghî* at 12:66, p. 746, n. 2).

[11] ارتدا ***irtaddâ*** = they (two) went back, retraced their steps, relapsed, retreated (v. iii. m. dual. past from *irtadda*, form VIII of *radda* [*radd*], to send back. See *irtadda* at 12:96, p. 757, n. 6).

[12] ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his pursuit. See at 18:6, p. 912, n. 2.

[13] قصصا (***qaṣaṣ***) = clippings, chips, cuttings, narratives. Used after *'athar* the word *qasasan* means: following the traces.

مِن لَّدُنَّا out of Our Grace[1]
عِلْمًا ٦٥ knowledge.

قَالَ لَهُۥ مُوسَىٰ 66. Mûsâ said to him:
هَلْ أَتَّبِعُكَ "May I follow[2] you
عَلَىٰٓ أَن تُعَلِّمَنِ on condition that you teach[3]
مِمَّا me something of what
عُلِّمْتَ you have been taught
رُشْدًا ٦٦ of good sense?"[4]

قَالَ إِنَّكَ 67. He said: "Verily you
لَن تَسْتَطِيعَ will not be able to carry on[5]
مَعِىَ صَبْرًا ٦٧ with me in patience."

وَكَيْفَ 68. "And how can you be
تَصْبِرُ عَلَىٰ مَا لَمْ patient[6] over what you do not
تُحِطْ بِهِۦ خُبْرًا ٦٨ encompass[7] in knowldge?"

قَالَ سَتَجِدُنِىٓ 69. He said: "You will find
إِن شَآءَ ٱللَّهُ صَابِرًا me, Allah willing, patient
وَلَآ أَعْصِى لَكَ and I shall not disobey[8] you
أَمْرًا ٦٩ in any matter."[9]

---

1. لدن ***ladun*** = near, in the presence of, before, in front of. من لدنا ***min ladunnâ***, on the part of us, i. e., out of our grace.

2. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 10:15, p. 641, n. 10).

3. تعلم ***tu'allima*** (*u*) = you teach, instruct, inform, educate (v. ii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *tu'allimûna* at 5:4, p. 328, n. 12).

4. رشد ***rushd*** = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

5. تستطيع ***tastaṭî'a***(*u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 18:41, p. 926, n. 6.

6. تصبر ***taṣbiru*** = you be patient, bear calmy, persevere (v. ii. m. s. impfct. from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

7. تحط ***tuḥiṭ*** (*tuḥîṭu*) = you encompass, encircle, surround, contain, comprehend, close in on from all sides (v. ii. m. s. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. The final letter becomes vowelless because of the partcile *lam* coming before the verb; and hence the vowelless *yâ'* before the voewelless letter *ṭâ'* is dropped in order to avoid the meeting of two vowelless letters. See *'aḥâṭa* at 18:29, p. 922, n.2).

8. أعصى ***'a'ṣî*** = I disobey, defy, rebel (v. i. s. impfct. from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

9. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 18:10, p. 913, n. 3.

قَالَ فَإِنِ ٱتَّبَعْتَنِى	70. He said: "If you follow[1] me
فَلَا تَسْـَٔلْنِى عَن	then do not ask me about
شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ	anything until I initiate[2] to you
مِنْهُ ذِكْرًا ٧٠	about it the mention."[3]

Section (*Rukû'*) 10

فَٱنطَلَقَا	71. So they departed,[4] until
حَتَّىٰٓ إِذَا رَكِبَا	when they boarded[5]
فِى ٱلسَّفِينَةِ	the ship
خَرَقَهَا	he made a bore[6] in it.
قَالَ أَخَرَقْتَهَا	He[7] said: "Have you pierced
لِتُغْرِقَ	it in order that you drown[8]
أَهْلَهَا	its inmates?[9]
لَقَدْ جِئْتَ	You have indeed done
شَيْـًٔا إِمْرًا ٧١	a thing very grave."[10]
قَالَ أَلَمْ أَقُلْ	72. He said: "Did I not say:
إِنَّكَ لَن تَسْتَطِيعَ	You shall not be able[11] to
مَعِىَ صَبْرًا ٧٢	carry on with me in patience.?"
قَالَ	73. He said:
لَا تُؤَاخِذْنِى	"Do not take me to task[12]
بِمَا نَسِيتُ	for what I forgot

1. اتبعت ***ittaba'ta*** = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 13:37, p. 781, n. 1).

2. أحدث ***'uḥditha(u)*** = I cause to happen, initiate, bring about (v. i. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. The final letter takes *fatḥah* because of a hidden *'an* in *hattâ* coming before the verb).

3. ذكر ***dhikr*** = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See 21:50). See at 15:6, p. 808, n. 8.

4. انطلقا ***inṭalaqâ*** = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *ṭallaqtum* at 2:230, p. 114, n. 9).

5. ركبا ***rakibâ*** = they (two) rode, boarded, embarked on, mounted (v. iii. m. dual past from *rakiba* [*rukûb*], to ride, mount. See *tarkabû* at 16:8, p. 829, n. 11).

6. خرق ***kharaqa*** = he pierced, made a bore/hole, rent, violated (v. iii. m. s past [*kharq*], to tear, to rend. See *takhriqa* at 17:37, p. 884, n. 12).

7. i. e., Mûsâ (p. b. h.) said.

8. تغرق ***tughriqa(u)*** = you drown, immerse, sink (v. ii. m. s. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned, to plunge. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yughriqa* at 17:69, p. 895, n. 13).

9. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 12:93, p. 756, n. 8.

10. امر ***'imr*** = very grave, grievous.

11. تستطيع ***tastaṭî'a(u)*** = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 18:67, p. 927, n. 11).

12. لا تواخذ ***lâ tuwâkhidh*** = do not blame, censure, take to task, punish (v. ii. m. s. imperative {prohibition} from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See *yu'âkhidhu* at 18:58, 933, n. 8).

وَلَا تُرْهِقْنِي	nor make me suffer[1]
مِنْ أَمْرِي	for my affair
عُسْرًا ﴿٧٣﴾	any difficulty.[2]
فَانطَلَقَا	74. Then they departed[3]
حَتَّىٰٓ إِذَا لَقِيَا	until when they came across[4]
غُلَٰمًا فَقَتَلَهُۥ	a boy he killed him.
قَالَ أَقَتَلْتَ	He said: "Have you killed
نَفْسًا زَكِيَّةًۢ	an innocent[5] person
بِغَيْرِ نَفْسٍ	not for a person?[6]
لَّقَدْ جِئْتَ	You have indeed done
شَيْـًٔا نُّكْرًا ﴿٧٤﴾	a thing abominable."[7]

PART (*JUZ'*) 16

۞ قَالَ أَلَمْ أَقُل	75. He said: "Did I not tell
لَّكَ إِنَّكَ لَن تَسْتَطِيعَ	you that you shall not be able
مَعِىَ صَبْرًا ﴿٧٥﴾	to[8] bear with me calmly?"
قَالَ إِن سَأَلْتُكَ	76. He said: "If I ask you
عَن شَىْءٍۭ بَعْدَهَا	about anything after this,
فَلَا تُصَٰحِبْنِى	do not keep me in company.[9]
قَدْ بَلَغْتَ	You have indeed attained[10]
مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾	from me[11] in excuse."[12]

---

1. لا ترهق ***lā turhiq*** = do not make suffer, inflict, bear down, bring down on (v. ii. m. s. imperative {prohibition}, from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *yarhaqu* at 10:26, p. 647, n. 1).

2. عسر ***'usr*** = hardship, difficulty, distress. See at 2:185, p. 88, n. 53.

3. انطلقا ***inṭalaqā*** = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalāq/ṭalāqah*] to be free/divorced, to be happy. See at 18:71, p. 937, n. 4).

4. لقيا ***laqiyā*** = they (two) met, came across, came by, encountered (v. iii. m. dual past from *laqiya* [*liqā'/ luqyān/luqy /luqyah/ luqan*] to meet. See *laqīnā* at 18:62, p. 935, n. 2).

5. زكية ***zakīyah*** (f. s., pl. *zakīyāt*, m. *zakīy*) = pure, sinless, guiltless, innocent. See *'azkā* at 18:19, p. 917, n. 4).

6. i. e., not in legal retribution and retaliation for a person killed wrongly. نفس ***nafs*** (s.; pl. *nufūs/'anfus*)= living being, person, individual, nature, self. See at 16:111, p. 865, n. 7.

7. نكر ***nukr*** = denial, disavowal, disagreeable, abominable, detestable, not recognized.

8. تستطيع ***tastaṭī'a***(*u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭā'a*, form X of *ṭā'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 18:72, p. 937, n. 11).

9. لا تصاحب ***lā tuṣāḥib*** = do not take in company, do not accompany (v. ii. m. s. imperative {prohibition}, from *ṣāḥaba*, form III of *ṣaḥiba* [*ṣuḥbah/ṣaḥābah/ṣiḥābah*], to be a companion. See *ṣāḥib* at 18:37, p. 925, n. 1).

10. بلغت ***balaghta*** = you reached, attained, arrived at (v. ii. m. s. past from *balagaha* [*bulūgh*], to reach, to attain. See *yablugha* at 13:14, p. 769, n. 11).

11. لدن ***ladun*** = near, in the presence of, before, in front of. من لد ***min ladunnī***, from me, on my part. See *min ladunnā* at 18:65, p. 936, n. 1.

12. عذر ***'udhr*** (s.; pl. *'a'dhār)* = excuse, apology, reason. See *ya'tadhirūna* at 9:94, p. 617, n. 12.

فَٱنطَلَقَا حَتَّىٰٓ	77. Then they set out,[1] until
إِذَآ أَتَيَآ	when they came to
أَهۡلَ قَرۡيَةٍ	the people of a village.
ٱسۡتَطۡعَمَآ	The two asked for food[2]
أَهۡلَهَا	from its inhabitatnts
فَأَبَوۡاْ	but they refused[3]
أَن يُضَيِّفُوهُمَا	to play host[4] to them.
فَوَجَدَا فِيهَا	Then they found therein
جِدَارٗا يُرِيدُ أَن يَنقَضَّ	a wall desiring[5] to collapse.[6]
فَأَقَامَهُۥ	So he set it upright.[7]
قَالَ لَوۡ شِئۡتَ	He[8] said: "If you wished
لَتَّخَذۡتَ عَلَيۡهِ	you could have taken[9] on it a
أَجۡرٗا ٧٧	remuneration."
قَالَ	78. He said:
هَٰذَا فِرَاقُ	"This is the parting[9]
بَيۡنِي وَبَيۡنِكَ	between you and me.
سَأُنَبِّئُكَ	I shall inform[10] you
بِتَأۡوِيلِ	of the interpretation[11] of
مَا لَمۡ تَسۡتَطِع	what you were not able
عَّلَيۡهِ صَبۡرًا ٧٨	to have patience over."
أَمَّا ٱلسَّفِينَةُ	79. "As for the ship,

---

1. انطلقا ***intalaqâ*** = they (two) departed, took off, set out, were set free, were discharged (v. iii. m. dual past from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See at 18:74, p. 938, n. 3).

2. استطعما ***istaṭa'amâ*** = they (two) asked for food, prayed for meal (v. iii. m. dual past from *isṭata'ama*, form X of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yut'imu* at 6:14, p. 396, n. 9).

3. أبوا ***'abaw*** = they refused, declined, turned down (v. iii. m. pl. past from *'abâ* [*'ibâ'/'ibâ'ah]*, to refuse. See *'abâ* at 17:99, p. 905, n. 16).

4. يضيفوا ***yuḍayyifû***(*na*) = they play host, entertain, receive hospitably (v. iii. m. pl. impfct. from *ḍayyafa*, form II of *ḍâfa* [*ḍiyâfah*], to be a guest. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *ḍayf* at 15:51, p. 818, n. 1).

5. i. e., about to. يريد ***yuridu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 11:34, p. 690, n. 4).

6. ينقض ***yanqaḍḍa***(*u*) = he falls down, collapses, tumbles (v. iii. m. s. impfct. from *inqaḍḍa*, from VII of *qadda* [*qaḍḍ]*, to pierce, to crush. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

7. أقام ***'aqâma*** = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See at 9:18, p. 584, n. 1).

8. i. e., Mûsâ (p.b.h.) said to Khidr.

8. اتخذت ***ittakhadhta*** = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).

9. فراق ***firâq*** = parting, separation, farewell, departure. See *fariq*, at 16:54, p. 844, n. 12.

10. أنبئ ***'unabbi'u*** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 12:45, p. 739, n. 6).

11. تأويل ***ta'wîl*** (s.; pl. · تأويلات *ta'wilât*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 17:35, p. 884, n. 9.

فَكَانَتْ لِمَسَٰكِينَ	it belonged to some poor men[1]
يَعْمَلُونَ فِي ٱلْبَحْرِ	working in the sea.
فَأَرَدتُّ	So I wished
أَنْ أَعِيبَهَا	to make it defective;[2]
وَكَانَ وَرَآءَهُم	for there was behind[3] them
مَّلِكٌ يَأْخُذُ	a king seizing[4]
كُلَّ سَفِينَةٍ غَصْبًا	every ship by force.[5]
٧٩	
وَأَمَّا ٱلْغُلَٰمُ	80. And as regards the boy,
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ	his parents were believers,
فَخَشِينَآ	but we feared[6]
أَن يُرْهِقَهُمَا	that he would hurt[7] them
طُغْيَٰنًا وَكُفْرًا	by transgression[8] and unbelief.
٨٠	
فَأَرَدْنَآ أَن	81. So we intended[9] that their
يُبْدِلَهُمَا رَبُّهُمَا	Lord give them in exchange[10]
خَيْرًا مِّنْهُ زَكَوٰةً	one better than him in purity[11]
وَأَقْرَبَ رُحْمًا ٨١	and closer[12] in affection.[13]
وَأَمَّا ٱلْجِدَارُ	82. And as for the wall, it
فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ	belonged to two orphan boys
فِي ٱلْمَدِينَةِ	in the city
وَكَانَ تَحْتَهُۥ	and there was under it

---

[1] مساكين ***masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 5:89, p. 373, n. 11.

[2] أعيب ***'a'îba(u)*** = I make defective, render faulty, mar, disfigure, damage (v. i. s. impfct. from *'âba* [*'ayb*], to be defective, to render faulty).

[3] وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 14:17, p. 793, n. 1.

[4] يأخذ ***ya'khudhu*** = he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ittakhadhta* at 18:77, p. 939, n. 8).

[5] غصب ***ghaṣb*** = forcible seizure, usurpation, arbitrariness.

[6] خشينا ***khashînâ*** = we feared, apprehended, were afraid of, dreaded (v. i. pl. past from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

[7] يرهق ***yurhiqa(u)*** = he oppresses, hurts, makes suffer, inflicts, bears down, brings down on (v. iii. m. s. impfct. from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *turhiq* at 18:73, p. 938, n. 1).

[8] طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 17:60, p.890, n. 9.

[9] أردنا ***'aradnâ*** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 17:16, p.878, n. 1).

[10] يبدل ***yubdila(u)*** = he gives in exchange, exchanges, changes, alters, substitutes (v. iii. m. s. impfct. from *'abdala*, form IV of *badala* [*badl*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *baddalnâ* at 16:101, p. 861, n. 9).

[11] زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See *'azkâ* at 18:19, p. 917, n. 4; and *zakâh* at 2:43, p. 22, n. 2.

[12] أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 18:24, p. 920, n. 1).

[13] رحم ***ruḥm***= affection, kindness.

كَنزَهُمَا	a treasure[1] for them
وَكَانَ أَبُوهُمَا	and their father was
صَٰلِحًا	a righteous person.
فَأَرَادَ رَبُّكَ	Hence your Lord willed[2]
أَن يَبْلُغَآ	that they attain[3]
أَشُدَّهُمَا	their majority[4]
وَيَسْتَخْرِجَا كَنزَهُمَا	and bring out[5] their treasure
رَحْمَةً مِّن رَّبِّكَ	as a mercy from your Lord;
وَمَا فَعَلْتُهُۥ	and I did not do it
عَنْ أَمْرِى	on my own accord.[6]
ذَٰلِكَ تَأْوِيلُ	This is the interpretation[7]
مَا لَمْ تَسْطِع	of what you were not able[8]
عَّلَيْهِ صَبْرًا ﴿٨٢﴾	to have patience over.

Section (*Rukû'*) 11

وَيَسْـَٔلُونَكَ	83. And they ask you
عَن ذِى ٱلْقَرْنَيْنِ	about Dhû al-Qarnayn.[9]
قُلْ سَأَتْلُوا۟ عَلَيْكُم	Say: "I shall recite unto you
مِّنْهُ ذِكْرًا ﴿٨٣﴾	of him an account."
إِنَّا مَكَّنَّا	84. We indeed established[10]
لَهُۥ فِى ٱلْأَرْضِ	him in the earth
وَءَاتَيْنَٰهُ	and gave him
مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾	of everything a means.[11]

1. كنز ***kanz*** (s.; pl. *kunûz*) = treasure.

2. أراد ***'arâda*** = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 17:103, p. 907, n. 4).

3. يبلغا ***yablughâ(ni)*** = they (two) attain, reach, arrive at (v. iii. m. dual impfct. from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yablugha* at 13:14, p. 769, n. 11).

4. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. See at 17:34, p. 883, n. 12.

5. يستخرجا ***yastakhrijâ(ni)*** = they (two) bring out, extract, take out, get out, remove, derive, deduce, draw (v. iii. m. dual impfct. *istakhraja*, form X of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *'an*. See *istakhraja* at 12:76, p. 750, n. 3).

6. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. *'an 'amrî*, out of my command, i. e., of my own accord. See at 18:69, p. 936, n. 9.

7. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 18:78, p. 939, n. 11.

8. تسطع ***tasti'*** (originally *tastaṭî'u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *tastaṭî'a* at 18:75, p. 938, n. 8.

9. Literally "Possessor of two horns/ peaks /ages /generations". The title is obviously figurative, not literal. There are a number of suggestions about his identification, but none seems quite satisfactory. (The best argument in favour of Alexander the Great of Macedonia is advanced by A. Yusuf Ali. See his Appendix VI to his translation of *sûrat al-Kahf*).

10. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 12:56, p. 742, n. 1).

11. سبب ***sabab*** (s. ; pl. *'asbâb*) = cause, reason, rope, way, means (for obtaining something). See *'asbâb* at 2:166, p. 78, n. 9.

فَأَتْبَعَ سَبَبًا (٨٥)	85. So he pursued[1] a way.
حَتَّىٰٓ إِذَا بَلَغَ	86. Till when he reached
مَغْرِبَ ٱلشَّمْسِ	the setting place[2] of the sun.[3]
وَجَدَهَا تَغْرُبُ فِى عَيْنٍ	He found it setting in a spring[4]
حَمِئَةٍ	muddy and murky;[5]
وَوَجَدَ عِندَهَا قَوْمًا	and he found near it a people.
قُلْنَا	We said:[6] "O Dhû
يَـٰذَا ٱلْقَرْنَيْنِ	al-Qarnayn,
إِمَّآ أَن تُعَذِّبَ	you may either punish
وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ	or adopt[7] in respect of them
حُسْنًا (٨٦)	a benevolent course."[8]
قَالَ أَمَّا مَن	87. He said: "As for the one
ظَلَمَ	who transgresses,[9]
فَسَوْفَ نُعَذِّبُهُۥ	we shall punish him;
ثُمَّ يُرَدُّ	then he will be returned[10]
إِلَىٰ رَبِّهِۦ	to his Lord
فَيُعَذِّبُهُۥ	and He will punish him with
عَذَابًا نُّكْرًا (٨٧)	a punishment unprecedented."[11]
وَأَمَّا مَنْ	88. "And as for the one who
ءَامَنَ	believes[12]
وَعَمِلَ صَـٰلِحًا فَلَهُۥ	and acts rightly,[13] his will be

---

1. أتبع **'atba'a** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 15:18, p. 811, n. 5).

2. مغرب **maghrib** = time or place of sunset, west (noun of place and time from *gharaba* [*ghurûb*], to set. See *gharabat* at 18:17, p. 915, n. 8.

3. i. e., a place in the extreme west where he did not find anything before him except a spring or sea, not literally a place were the sun set. See the ref. in the next note).

4. As Fakhr al-Dîn al Râzî explains (*Al-Tafsîr al-Kabîr*, XI, 167-168) , it appeared to Dhû al-Qarnayn that the sun set in the spring or sea, just as a man standing on the shore of a sea sees the sun setting in the sea. عين **'ayn** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 2:60, p. 28, n. 5.

5. حمئة **ḥami'ah** = muddy and murky.

6. i. e., Allah communicated to him either by *waḥy* or *ilhâm*. This indicates that Dhû al-Qarnayn, whoever he might have been, was a Prophet (See *Ṣafwat*, p. 387).

7. تتخذ **tattakhidha**(*u*) = you take, take up, adopt, (v. ii. m. s. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *tattakhidhûna* at 18:50, p. 930, n. 2).

8. حسن **ḥusn** = beauty, handsomeness, benevolence. Here the abstract noun is used to denote handsome and benevolent treatment.

9. i. e., does not believe in the Oneness of Allah and commits *shirk*. This meaning is clear from the next *'âyah* which speaks of the opposite type. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلم **ẓalama** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See *ẓalamû* at 16:84, p. 855, n. 10).

10. يرد **yuraddu** = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 16:70, p. 849, n. 7).

11. نكر **nukr** = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:74, p. 938, n. 7.

12. i. e., believes in the Oneness of Allah (*tawḥîd*).

13. i. e., according to the directives of Allah and His Messenger.

جَزَآءً ٱلْحُسْنَىٰ	a reward the very best;[1]
وَسَنَقُولُ لَهُۥ	and we shall say to him
مِنْ أَمْرِنَا	of our command
يُسْرًا ٨٨	an easy one."[2]
ثُمَّ أَتْبَعَ سَبَبًا ٨٩	89. Then he pursued[3] a way.
حَتَّىٰٓ إِذَا بَلَغَ	90. Till when he reached[4]
مَطْلِعَ ٱلشَّمْسِ	the rising place[5] of the sun.
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ	He found it rising[6] over a people
لَّمْ نَجْعَل لَّهُم	We had not made for them
مِّن دُونِهَا سِتْرًا ٩٠	against it[7] any veil.[8]
كَذَٰلِكَ	91. That was so;
وَقَدْ أَحَطْنَا	and We encompassed[9]
بِمَا لَدَيْهِ	what he had with him
خُبْرًا ٩١	in knowledge.[10]
ثُمَّ أَتْبَعَ سَبَبًا ٩٢	92. Then he followed a way.
حَتَّىٰٓ إِذَا بَلَغَ	93. Till when he rached
بَيْنَ ٱلسَّدَّيْنِ	between the two barriers.[11]
وَجَدَ مِن دُونِهِمَا	He found[12] beyound the two

---

[1] حسنى **ḥusnâ** (f.; m. *'ahsan*) the best, most beautiful. See at 17:110, p. 909, n. 4.

[2] i. e., we shall treat them leniently and with sympathy. يسر ***yusr*** = ease, facility. See at 2:185, p. 88, n. 4.

[3] أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 18:85, p. 942, n. 1).

[4] بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from ***bulûgh***, to reach. See at 12:22, p. 729, n. 7).

[5] i. e., a place in the east where he could proceed no further. مطلع ***maṭli'*** (s.; pl. *maṭâli'*) = time or place of rising (noun of place or time from *ṭala'a* [*ṭulû'*), to rise. See *tatli'* at 5:13, p. 335, n. 7.

[6] تطلع ***taṭlu'u*** = she or it rises, ascends, gets up (v. iii. f. s. impfct. from *ṭala'a*. See n. 5 above).

[7] i. e., against the sun. This means that the people had no shelter against the sun, living apparently in the open without any houses and buildings.

[8] ستر ***sitr*** (s.; pl. *sutûr/astâr*) = veil, screen, curtain, covering, pretext, excuse. See *mastûr* at 17:45, p. 887, n. 5.

[9] i. e., Allah knew all that he, Dhû al-Qarnayn, had with him of means and intentions. أحطنا ***'aḥaṭnâ*** = we encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended (v. i. pl. past from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *'aḥâṭa* at 18:29, p. 922, n.2).

[10] خبر ***khubr*** = knowledge, experience, to know by experience.

[11] Most probably between two mountains in the region in Central Asia, southeast of Bukhara (A. Yusuf Ali's Appendix VI to his translation of *sûrat al-Kahf*). سدين ***saddayn*** (dual; acc./gen. of سدان *saddân*; s. سد *sadd*, pl. سدود *sudûd*/ أسداد *asdâd*) = two barriers, obstructions, obstacls, mounds, dams, barrages, hurdles.

[12] وجد ***wajada*** = he found, got, came across (v. iii. m. s. past [from *wujûd*], to find. See *tajidu* at 3:37, p. 170, n. 3).

قَوْمًا	a people
لَّا يَكَادُونَ يَفْقَهُونَ	not about to[1] understanding[2]
قَوْلًا (٩٣)	a word.
قَالُوا۟	94. They said:
يَٰذَا ٱلْقَرْنَيْنِ	"O Dhû al-Qarnayn,
إِنَّ يَأْجُوجَ وَمَأْجُوجَ	verily Gog and Magog[3] are
مُفْسِدُونَ فِى ٱلْأَرْضِ	mischief makers[4] in the land.
فَهَلْ نَجْعَلُ لَكَ	So shall we set[5] for you
خَرْجًا عَلَىٰٓ	a tribute[6] on condition
أَن تَجْعَلَ	that you make
بَيْنَنَا وَبَيْنَهُمْ	between us and them
سَدًّا (٩٤)	a barrier?"[7]
قَالَ	95. He said:
مَا مَكَّنِّى فِيهِ	"What my Lord has placed[8]
رَبِّى خَيْرٌ	me in[9] is better.
فَأَعِينُونِى	So you all assist[10] me
بِقُوَّةٍ أَجْعَلْ	with force,[11] I shall make
بَيْنَكُمْ وَبَيْنَهُمْ	between you and them
رَدْمًا (٩٥)	a rampart."[12]
ءَاتُونِى	96. "You all bring me

---

[1] لا يكادون *lâ yakâdûna* = they are not close to, about to (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to . See at 4:78, p. 276, n. 1).

[2] يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 9:127, p. 634, n. 3.

[3] They were two powerful and invading tribes, most probably of the Mongol race.

[4] i. e., they used to carry out raids on their land. مفسدون *mufsidûn* (pl., s. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).

[5] نجعل *naj'alu* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 18:52, p. 931, n. 3).

[6] خرج *kharj* = tribute, land tax, outlay, expenditure.

[7] سد *sadd* (s. ; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:93, p. 943, n. 11.

[8] مكن *makkana* (*makkannî* = *makkana*+*nî*) = he established, placed, put in a position, established firmly, strengthened (v. iii. s. past in form II of *makuna* [*makânah*], to be strong. See *makkannâ* at 18:84, p. 941, n. 10).

[9] i. e., of resources and wealth.

[10] أعينوا *'a'înû* = (you all) help, assist (v. ii. m. pl. imperative from *'a'âna*, form IV of *'âna* [*'awn*], to assist, help. See *ista'înû* at 7:128, p.511, n. 9).

[11] i. e., with work-force, man-power, labour. قوة *quwwah* (s.; pl.قوات *quwwât/* قوى *quwan*) = force, power, strength, firmness. See at 7:145, p. 519, n. 4.

[12] ردم *radm* = rampart, a high and strong wall, barrier, dam, filling up.

زُبَرَ ٱلْحَدِيدِ	blocks[1] of iron."
حَتَّىٰٓ إِذَا سَاوَىٰ	Till when he levelled[2]
بَيْنَ ٱلصَّدَفَيْنِ	between the two cliffs[3]
قَالَ ٱنفُخُوا۟	he said: "You all blow."[4]
حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا	Till when he made it a fire
قَالَ ءَاتُونِىٓ	he said: "Bring me,
أُفْرِغْ عَلَيْهِ	I shall pour[5] over it
قِطْرًا ٩٦	molten brass."[6]
فَمَا ٱسْطَـٰعُوٓا۟	97. So they were not able to[7]
أَن يَظْهَرُوهُ	to surmount[8] it
وَمَا ٱسْتَطَـٰعُوا۟	nor were they able to
لَهُۥ نَقْبًا ٩٧	tunnel it through.[9]
قَالَ هَـٰذَا رَحْمَةٌ	98.He said:"This is a mercy[10]
مِّن رَّبِّى	from my Lord.
فَإِذَا جَآءَ	So when there will come
وَعْدُ رَبِّى	the promise[11] of my Lord,
جَعَلَهُۥ دَكَّآءَ	He will make it dusts;[12]
وَكَانَ وَعْدُ رَبِّى	and the promise of my Lord
حَقًّا ٩٨	is true."
۞ وَتَرَكْنَا	99. And We shall leave[13]

[1] زبر ***zubar*** (pl.; s. *zubrah*) = pieces of iron, iron blocks.

[2] ساوى ***sâwâ*** = he levelled, made equal, equalized (v. iii. m. s. past in form III of *sawiya* [*siwan*], to be equal. See *tastawûna* at 16:75, p. 851, n. 11).

[3] صدفين ***ṣadafayn*** (dual.; acc./gen. of *ṣadafân*; s. *ṣadaf*; pl. *aṣdâf*) = two peaks, cliffs, sides, very high thing, pearl oysters.

[4] i. e., for the purpose of making fire. انفخوا ***unfukhû*** = (you all) blow, breathe, inflate (v. ii. m. pl. imperative from ***nafakha*** [***nafkh***], to blow. See ***nafakhtu*** 15:28, p. 813, n. 7).

[5] أفرغ ***ufrigh(u)*** = I pour out, empty, void, vacate, unload (v. i. s. impfct. from *'afragha* form IV of *faragha/farigha* [*furûgh/firâgh*], to be empty. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *'afrigh* at 7:126, p. 511, n. 9).

[6] قطر ***qiṭr*** = molten brass, copper, iron.

[7] استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 2:217, p. 105, n.11).

[8] يظهروا ***yaẓharû(na)*** = they become visible, overcome, surmount, triumph, get the better of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 18:20, p. 917, n. 7).

[9] نقب ***naqb*** = digging, piercing, excavating, tunnelling, boring. See *naqîb* at 5:11, p. 333, n. 13.

[10] It is noteworthy that Dhû al-Qarnayn attributed the achievement to the mercy of Allah. He also said that the iron wall barier which he made was not anything permanent but would be destroyed when Allah willed it.

[11] i. e., the promise of destruction and resurrection. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 10:55, p. 657, n. 4.

[12] دكاء ***dakkâ'*** = dusts, crushed rock, ballast.

[13] تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See *taraktu* at 12:37, p. 735, n.11.

بَعْضَهُمْ يَوْمَئِذٍ	some of them that day[1] to
يَمُوجُ فِي بَعْضٍ	roll like waves[2] into others;
وَنُفِخَ فِي الصُّورِ	and blown[3] will be the trumpet,[4]
فَجَمَعْنَاهُمْ	then We shall collect[5] them
جَمْعًا ۝٩٩	in a gathering.[6]
وَعَرَضْنَا	100. And We shall lay[7]
جَهَنَّمَ يَوْمَئِذٍ	the hell that day
لِلْكَافِرِينَ	befor the unbelievers
عَرْضًا ۝١٠٠	in a display.[8]
الَّذِينَ	101. To those whose
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ	eyes were in a cover[9]
عَن ذِكْرِي	from My reminder[10]
وَكَانُوا لَا يَسْتَطِيعُونَ	and they had been unable[11]
سَمْعًا ۝١٠١	to hear.[12]

Section (*Rukû'*) 11

أَفَحَسِبَ	102. Do then there think[13]
الَّذِينَ كَفَرُوا	those who disbelieve
أَن يَتَّخِذُوا	that they may take[14]
عِبَادِي مِن دُونِي	My servants in lieu of Me
أَوْلِيَاءَ	as friend-protectors?

1. i. e., on the Day of Resurrection and Judgement.

2. يموج ***yamûju*** = he or it rolls, ripples, surges, comes in waves (v. iii. m. s. impfct. from *mâja* [*mawj/mawjân*], to roll, to come in waves. See *mawj* at 11:43, p. 693, n. 6).

3. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See *unfukhû* at 18:96, p. 945, n. 4).

4. صور ***ṣûr*** = horn, bugle, trumpet. See at 6:74, p. 421, n. 2.

5. جمعنا ***jama'nâ*** = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 3:25, p. 164, n. 7).

6. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation. See n. 4 above and at 12:48, p. 483, n. 12.

7. عرضنا ***'araḍnâ*** = we displayed, exhibited, set forth, laid, laid before, demonstrated (v. i. pl. past from *'araḍa* [*'arḍ*], to show, demonstrate, to be visible. See *'araḍa* at 2:31, p. 17, n. 5.

8. عرض ***'arḍ*** = breadth, display, show, exhibition, proposition. See n. 7 above.

9. غطاء ***ghiṭâ'*** (s.; pl. *'aghṭiyah*) = cover, covering, wrap, wrapping, envelop, lid .

10. i. e., the Qur'ân. ذكر ***dhikr*** = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:70, p. 937, n. 3.

11. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 17:48, p. 888, n. 6).

12. i. e., the message and the warning. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 16:108, p. 864, n. 7.

13. حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/maḥsabah*], to deem, to regard. See *ḥasibta* at 18:9, p. 912, n. 9).

14. يتخذوا ***yattakhidhû***(*na*) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of

إِنَّآ أَعْتَدْنَا	We have indeed made ready[1]
جَهَنَّمَ لِلْكَٰفِرِينَ	hell for the unbelievers
نُزُلًا ١٠٢	as entertainment.[2]
قُلْ هَلْ نُنَبِّئُكُم	103. Say: "Shall We inform[3]
بِٱلْأَخْسَرِينَ	you of the worst losers[4]
أَعْمَٰلًا ١٠٣	in deeds?[5]
ٱلَّذِينَ	104. Those[6] of whom
ضَلَّ سَعْيُهُمْ	lost[7] is their effort[8]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life though
وَهُمْ يَحْسَبُونَ أَنَّهُمْ	they think[9] that they are doing
يُحْسِنُونَ صُنْعًا ١٠٤	good[10] in performance.[11]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	105. They are the ones who
كَفَرُوا۟	disbelieve
بِـَٔايَٰتِ رَبِّهِمْ	in the signs[12] of their Lord
وَلِقَآئِهِۦ	and the meeting[13] with Him.
فَحَبِطَتْ أَعْمَٰلُهُمْ	So their deeds go in vain[14]
فَلَا نُقِيمُ	and We shall not set up[15]
لَهُمْ يَوْمَ	for them on the Day of
ٱلْقِيَٰمَةِ	Resurrection
وَزْنًا ١٠٥	any balancing.

the particle *'an* coming before the verb. See at 7:146, p. 519, n. 10).

1. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 18:29, p. 922, n. 1).

2. نزل ***nuzul*** (*s.; pl.* 'anzâl = that which is prepared for a guest, entertainment.

3. نَبىء ***nunabbi'u*** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 10:23, p. 645, n. 9).

4. أخسرين ***akhsarîn*** (pl.; acc./gen. of *'akhsarûn*; s.*'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirûna*t 16:109, p. 865, n. 1).

5. i. e., their deeds earn no merit and go in vain.

6. i. e., they are those whose efforts have been lost because of their unbelief.

7. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 17:67, p. 895, n. 1).

8. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt/effort. See at 2:260, p. 136, n. 5).

9. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 7:30, p. 475, n. 6).

10. يحسنون ***yuhsinûna*** = they do good, perform well, (v. iii. m. pl. impfct. *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good, handsome. See *'ahsanû* at 16:30, p. 836, n. 9) .

11. صنع ***ṣun'*** = to do, to perform, to produce. See *yasna'ûna* at 16:112, p. 866, n. 9.

12. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:65, p. 605, n. 3.

13. i. e., on the Day of Judgement. لقاء ***liqâ'*** = meeting, encounter. See at 7:147, p. 520, n. 3.

14. حبطت ***habiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*hubûṭ*], to come to nothing. See at 9:69, p. 607, n. 2).

15. نقيم ***nuqîmu*** = we set up, erect, perform, straighten, make rise (v. i. pl. impfct. from

ذَٰلِكَ	106. That will be
جَزَآؤُهُمْ جَهَنَّمُ	their reward[1] – Hell,
بِمَا كَفَرُوا۟	for they disbelieved[2]
وَٱتَّخَذُوٓا۟ ءَايَٰتِى	and took[3] My signs
وَرُسُلِى	and My Messengers
هُزُوًا ١٠٦	in ridicule.[4]
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	107.Verily those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[5]
كَانَتْ لَهُمْ	theirs shall be
جَنَّٰتُ ٱلْفِرْدَوْسِ	the Garden of Firdaus
نُزُلًا ١٠٧	in entertainment.[6]
خَٰلِدِينَ فِيهَا	108.Abiding for ever[7]therein.
لَا يَبْغُونَ	They will not desire[8]
عَنْهَا حِوَلًا ١٠٨	from it any dislocation.[9]
قُل لَّوْ كَانَ ٱلْبَحْرُ	109. Say: "Were the ocean
مِدَادًا لِّكَلِمَٰتِ رَبِّى	ink[10] for the words of my Lord,
لَنَفِدَ	surely exhausted[11] would be
ٱلْبَحْرُ قَبْلَ أَن	the ocean before that
تَنفَدَ	exhausted[11] would be
كَلِمَٰتُ رَبِّى	the words of my Lord,

'aqâma, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up. See *'aqâmû* at 5:170, p. 532, n. 5).

[1] جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 17:63, p. 893, n. 8).

[2] كفروا ***kafarû*** = they disbelieved, denied, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 9: 80, p.612, n. 4).

[3] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:15, p. 914, n. 6).

[4] هزوا ***huzuwan*** (هزو ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:56, p. 932, n. 10.

[5] صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaha* [*ṣalâh/ṣulûh/maṣlaḥah*], to be good, right. See at 18:46, p. 928, n. 3).

[6] نزل ***nuzul*** (*s.*; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 18:102, p. 947, n. 2.

[7] خالدين ***khâlidîn*** (pl.; acc./gen. of ***khâlidûn***, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 16:29, p. 836, n. 4.

[8] حول ***hiwal*** = change of place, dislocation.

[9] مداد ***midâd*** = ink, manure, lamp oil.

[10] نفد ***nafida*** = he or it ran out, wore out, was depleted/exhausted/used up (v. iii. m. s. past from *nafad/nafâd*, to be exhausted/ used up. See *yanfadu* at 16:96, p. 860, n. 4.).

[11] i. e., it will run out before completing the recording and writing of the words of my Lord, so vast and unending these are in content and import. تنفد ***tanfada***(*u*) = se or it runs out, wears out, is deppleted/exahausted/used up (v. iii. f. s. impfct. from *nafida*. The final letter takes *fathah* because

وَلَوْ جِئْنَا	even if We came up
بِمِثْلِهِۦ	with its like[1]
مَدَدًا ١٠٩	in replenishment.[2]
قُلْ إِنَّمَآ أَنَا۠	110. Say: "I am but
بَشَرٌ مِّثْلُكُمْ	a human being[3] like you.
يُوحَىٰٓ إِلَيَّ	It is communicated[4] to me
أَنَّمَآ إِلَٰهُكُمْ	that your god is but
إِلَٰهٌ وَٰحِدٌ	God the One.[5]
فَمَن كَانَ	So whoever is wont to
يَرْجُوا۟ لِقَآءَ	look forward[6] to meeting[7]
رَبِّهِۦ	his Lord,
فَلْيَعْمَلْ عَمَلًا صَٰلِحًا	let him do the right deed
وَلَا يُشْرِكْ	and not associate[8]
بِعِبَادَةِ رَبِّهِۦٓ	in the worship of his Lord
أَحَدًۢا ١١٠	anyone.

---

of the particle *'an* coming before the verb. See n. 10. above.

[1] مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 4:10, p. 241, n. 2.

[2] مدد ***madad*** (s.; pl. *'amdâd*) = help, aid, support, reinforcement, replenishment.

[3] This *'âyah* emphasizes that the Messenger of Allah, peace and blessings of Allah be on him, was only a human being with the exception that he received *waḥy* from Allah. It is a reply to the misgivings and objections of the unbelievers as to how a human being like themselves could be Allah's messenger. بشر ***bashar*** = man, human being, mankind. See at 17:94, p. 903, n. 12.

[4] يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:109, p. 676, n. 4). The word *waḥy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

[5] The central and constant message delivered by all the Prophets is that of monotheism, *tawḥîd* and, conversely, prohibition and denunciation of polytheism, *shirk*.

[6] يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See *yarjûna* at 17:157, p. 891, n. 3).

[7] لقاء ***liqâ'*** = meeting, encounter. See at 7:147, p. 520, n. 3.

[8] لا يشرك ***lâ yushrik*** = let him not associate, set a partner, give a share to (v. iii. m. s. imperative {prohibition} from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushriku* at 18:26, p. 920, n. 8).

19. *SÛRAT MARYAM*

Makkan: 98 *'âyahs*

This is also a Makkan *sûrah* which deals with monotheism (*tawḥîd*) — belief in the existence and Oneness of Allah together with belief in Resurrection, Judgement, reward and punishment. In the context of these themes it mentions the stories of some Prophets. Reference is made first to Prophet Zakarîyâ, peace be on him, whom Allah bestowed a son, Yaḥyâ, peace be on him, at a very advanced age when his (Zakarîyâ's) wife had become barren. This fact is mentioned to illustrate the power of Allah. It is followed by a still more miraculous power of Allah, namely, the birth of 'Îsâ, peace be on him, to Maryam without any father. The *sûrah* is named after her. It also refers to some other Prophets, namely, Isḥâq, Ya'qûb, Mûsâ, Hârûn, Ismâ'îl, Idrîs and Nûḥ, peace be on them, to bring home the fact that Allah's message through all these Prophets has been the same, that of *tawḥîd* and call to abandon all shades of polytheism (*shirk*). Attention is drawn also to the inevitability of Resurrection and Judgement and the horrors and vehemence accompanying them. At the end the sin and enormity of ascribing a son to Allah is emphatically denounced.

سُورَةُ مَرْيَمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ ١ 1. *Kâf-Hâ-Yâ-'Ayn-Ṣâd.*[1]

ذِكْرُ 2. It is a citation[2]

رَحْمَتِ رَبِّكَ of the mercy[3] of your Lord

عَبْدَهُۥ زَكَرِيَّآ ٢ to His servant Zakarîyâ.

إِذْ نَادَىٰ 3. When he called out[4]

رَبَّهُۥ to his lord

نِدَآءً خَفِيًّا ٣ a call in secret.[5]

قَالَ رَبِّ 4. He said: "My Lord,

إِنِّى وَهَنَ verily I, feeble has become[6]

ٱلْعَظْمُ مِنِّى the bone of mine

وَٱشْتَعَلَ ٱلرَّأْسُ and flared up[7] is the head[8]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:100, p. 946, n. 10.

[3] i. e. a special mercy of bestowqal of a son at his very old age, as mentioned in the succeeding *âyahs.*

[4] نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 7:50, p. 484, n. 6).

[5] i. e., Zakarîyâ prayed secretly. The prayer is mentioned in the next *'âyah.* خفي *khafîy* = secret, unseen, invisible, concealed.

[6] وهن *wahana* = he or it became weak, feeble, low, felt run down, languished (v. iii. m. s. past from وهن *wahn*, to be weak, to languish. See *wahanû* at 3:146, p. 212, n. 3).

[7] اشتعل *ishta'ala* = it caught fire, blazed, flared up (v. iii. m. s. past in form VIII of *sha'ala* [شعل *sha'l*], to ignite, to set on fire. اشتعل الرأس شيبا *ishta'ala al-ra's shayban* is an idiom meaning "the head, i. e., hair turned white because of old age."

[8] i. e., hair. *ra's* (*s.*; pl. *ru'ûs*) = head, chief, peak, apex. See *ru'ûs* at 2:279, p. 146, n. 4.

شَيْبًا	in greyness;[1]
وَلَمْ أَكُنْ	and I had never been
بِدُعَآئِكَ	in my prayer to You
رَبِّ شَقِيًّا (٤)	My Lord, unhappy.[2]
وَإِنِّي خِفْتُ	5. And I indeed fear[3]
ٱلْمَوَٰلِيَ مِن وَرَآءِى	the inheritors[4] after[5] me
وَكَانَتِ ٱمْرَأَتِي	and my wife is
عَاقِرًا فَهَبْ لِي	barren.[6] So bestow[7] on me
مِن لَّدُنكَ	out of your Grace
وَلِيًّا (٥)	a next of kin.[8]
يَرِثُنِي	6. He will be heire[9] to me
وَيَرِثُ	and inherit
مِنْ ءَالِ يَعْقُوبَ	from the family of Ya'qûb;
وَٱجْعَلْهُ رَبِّ	and make him, My Lord,
رَضِيًّا (٦)	a pleasant one.[10]
يَٰزَكَرِيَّآ	7. "O Zakarîyâ,
إِنَّا نُبَشِّرُكَ	Verily We give you the good
بِغُلَٰمٍ	tidings[11] of a boy[12]
ٱسْمُهُۥ يَحْيَىٰ	whose name will be Yaḥyâ.
لَمْ نَجْعَل لَّهُۥ	We did not make for him
مِن قَبْلُ سَمِيًّا (٧)	before a namesake.[13]

---

1. شيب **shayb** = greyness or whiteness of the hair, old age.
2. This means that Zakarîyâ (p. b. h.) was hopeful of the mercy of Allah. شقي **shaqîy** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'îl* from *shaqâ /shaqiya [shaqw/ shaqâ'/ shaqâwah/ shaqwah]*, to make unhappy, to be unhappy, miserable. See at 11:105, p. 715, n. 6).
3. خفت **khiftu** = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa [khawf]*, to fear. See ***nukhawwifu*** at 17 :60, p. 892, n.4).
4. موالي **mawâlî** (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends. See at 4:33, p. 254, n. 12.
5. وراء **warâ'** = in the rear of, after, at the back of, behind, beyond . See at 18:79, p. 940, n. 3.
6. عاقر **'âqir** = barren, sterile (f.). See at 3:40, p. 171, n. 11.
7. هب **hab** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba [wahb]*, to grant. See at 3:38, p. 170, n. 8).
8. i. e., successor. ولي **walîy** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:26, p. 920, n. 7.
9. i. e., particularly ***nubûwwah*** and the task of making the call to monotheism and the worship of Allah Alone. يرث **yarithu** = he inherits, is heir to (v. iii. m. s. impfct. from *waritha [wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth]*, to inherit. See at 4:176, p. 324, n. 8).
10. i. e., a pleasant one to You and to Your servants. رضي **raḍîy** (s.; pl. *'arḍiyâ'*) = pleasant, satisfied, agreeable. See *raḍû* at 10:7, p. 638, n. 7.
11. Allah granted the prayer of Zakarîyâ (p. b. h.) and gave him the good tidings of a son to be born to him. نبشر **nubashshiru** = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bashara/bashira [bishr/ bushr]*, to be happy. See *bashsharnâ* at 15:53, p. 818, n. 5).
12. غلام **ghulâm** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 15:53, p. 818, n. 6.
13. سمي **samîy** = namesake, compeer. See *sammaytum* at 12:40, p. 736, n. 8.

قَالَ رَبِّ	8. He said: "My Lord,
أَنَّىٰ يَكُونُ لِي	how can there be to me
غُلَٰمٌ	a son,
وَكَانَتِ ٱمْرَأَتِي	while my wife has been
عَاقِرًا وَقَدْ بَلَغْتُ	barren[1] and I have attained[2]
مِنَ ٱلْكِبَرِ	of old age[3]
عِتِيًّا ﴿٨﴾	an extremity."[4]
قَالَ	9. He said:
كَذَٰلِكَ	"So it shall be.[5]
قَالَ رَبُّكَ	Your Lord said:
هُوَ عَلَيَّ هَيِّنٌ	It is on My part easy;[6]
وَقَدْ خَلَقْتُكَ	and indeed I created[7] you
مِن قَبْلُ	before
وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾	and you had been nothing."
قَالَ رَبِّ	10. He said: "My Lord,
ٱجْعَل لِّيٓ ءَايَةً	set[8] for me a sign."[9]
قَالَ ءَايَتُكَ	He said: "Your sign is
أَلَّا تُكَلِّمَ	that you shall not speak[10] to
ٱلنَّاسَ	men
ثَلَٰثَ لَيَالٍ	for three nights,[11]
سَوِيًّا ﴿١٠﴾	being sound."[12]

---

[1] عاقر *'âqir* = barren, sterile (f.). See at 19:5, p. 951, n. 6.

[2] بلغت *balaghtu* = I reached, attained, arrived at (v. i. s. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghta* 18:76, p. 938, n.10).

[3] كبر *kibar* = old age, greatness, eminence, bigness, grandeur, magnitude. See at 15:54, p. 818, n. 9.

[4] Zakarîyâ (p. b. h.) was not despaired of his prayer being granted, but when he was given the good news of a son to be born to him, he wondered how it could be possible. عتي *'itîy* = to be insolent, fierce, extreme, extremity. See *'ataw* at 7:166, p. 530, n. 4.

[5] This was said by the angel who further informed Zakarîyâ of Allah's communication.

[6] هين *hayyin* = easy, simple, insignificant, of little difficulty or import. See *hûn* at 16:59, p. 846, n. 4.

[7] It is pointed out that it is not at all difficult for Allah to create anyone or anything as He created everyone and everything out of nothing in the first instance. خلقت *khalaqtu* = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:85, p. 824, n. 9).

[8] اجعل *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 14:35, p. 800, n. 4).

[9] ءاية *'âyah* (pl. ءايات *'âyât*) = sign, revelation, miracle, evidence. See at 16:65, p. 847, n. 13.

[10] Prophet Zakarîyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31). تكلم *tukallima*(*mu*) = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 3:41, p. 171, n. 14.

[11] i. e., 3 days and nights — 3 full days. See 3:41.

[12] سوي *sawîy* (s.; pl. *'aswiyâ'*)= correct, proper, unimpaired, right, even, straight, regular, sound. See *sawwâ* at 18:37, p. 925, n. 6.

فَخَرَجَ	11. So he came out[1]
عَلَىٰ قَوْمِهِۦ	to his people
مِنَ ٱلْمِحْرَابِ	from the private chamber[2]
فَأَوْحَىٰٓ إِلَيْهِمْ	and signalled[3] to them
أَن سَبِّحُوا۟	that you glorify[4] Allah
بُكْرَةً وَعَشِيًّا ١١	early morning[5] and evening.[6]
يَٰيَحْيَىٰ	12. "O Yaḥyâ,
خُذِ ٱلْكِتَٰبَ	take the Book[7]
بِقُوَّةٍ	with strength."[8]
وَءَاتَيْنَٰهُ	And We gave him
ٱلْحُكْمَ صَبِيًّا ١٢	discernment[9] while a child.
وَحَنَانًا	13. And tenderness[10]
مِّن لَّدُنَّا	out of Our Grace,
وَزَكَوٰةً	and purity.[11]
وَكَانَ تَقِيًّا ١٣	And he was pious.[12]
وَبَرًّۢا	14. And was dutiful[13]
بِوَٰلِدَيْهِ	to his parents;
وَلَمْ يَكُن	and was not not
جَبَّارًا	oppressive,[14]
عَصِيًّا ١٤	recalcitrant.[15]

[1] خرج ***kharaja*** = he came out, went out, left, emerged, set out (v. iii. m. s. past from *khurûj*, to go out. See *kharajû* at 8:46, p. 564, n. 6).

[2] محراب ***miḥrâb*** (pl. محاريب *maḥârîb*) = prayer niche, private chamber. See at 3:37, p. 170, n. 2.

[3] أوحى *'awḥâ* = he communicated, signalled (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 17:86, p. 901, n. 4).

[4] سبحوا ***sabbiḥû*** - you (all) glorify, sanctify, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbiḥu* at 17:44, p. 886, n. 10).

[5] بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow.

[6] عشية ***'ashîyah*** (s.; pl. *'ashâyâ*) = (late) evening, night. See *'ashîy* at 18:18, p. 921, n. 5.

[7] i. e., *Tawrâh*.

[8] i. e., with determination and sincerity.

[9] حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 18:26, p. 920, n. 9.

[10] حنان ***ḥanân*** = affection, tenderness, sympathy, compassion.

[11] i. e., purity from sin, purity of mind and character. زكوة ***zakâh*** = purity, growth. See at 18:81, p. 940, n. 11.

[12] تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout.

[13] بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 17:67, n. 895, n. 3.

[14] جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 14:15, p. 792, n. 8).

[15] عصي ***'aṣîy*** (s.; pl. *'a'ṣiyâ'*) = recalcitrant, intractable, rebellious, rebel. See *'a'ṣî* at 18:69, p. 936, n. 8.

15. And peace be on him	وَسَلَٰمٌ عَلَيْهِ
the day he was born[1]	يَوْمَ وُلِدَ
and the day he will die	وَيَوْمَ يَمُوتُ
and the day he will be raised[2]	وَيَوْمَ يُبْعَثُ
alive.[3]	حَيًّا ﴿١٥﴾

Section (*Rukû'*) 2

16. And mention	وَٱذْكُرْ
in the Book Maryam.	فِى ٱلْكِتَٰبِ مَرْيَمَ
When she withdrew[4]	إِذِ ٱنتَبَذَتْ
from her family	مِنْ أَهْلِهَا
to a place in the east.[5]	مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. And she took up[6]	فَٱتَّخَذَتْ
against them a curtain.[7]	مِن دُونِهِمْ حِجَابًا
Then We sent[8] to her	فَأَرْسَلْنَآ إِلَيْهَا
Our angel[9]	رُوحَنَا
and he appeared[10] before her	فَتَمَثَّلَ لَهَا
as a man all perfect.[11]	بَشَرًا سَوِيًّا ﴿١٧﴾
18. She said:	قَالَتْ
"Verily I seek refuge[12]	إِنِّىٓ أَعُوذُ
with the Most Merciful	بِٱلرَّحْمَٰنِ

---

[1] ولد ***wulida*** = he was born (v. iii. m. s. past passive from *walada* [*wilâdah/lidah/mawlid*], to give birth, to bear child. See *'alidu* at 11:72, p. 703, n. 13).

[2] i. e., on the Day of Resurrection and Judgement. يبعث ***yub'athu*** = he is resurrected, raised, raised up, revived, sent out (v. iii. m. s. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 16:21, p. 833, n. 6).

[3] حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being.

[4] انتبذت ***intabadhat*** = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [*nabdh*], to hurl, to reject).

[5] شرقي ***sharqî*** = eastern, easterly, being in the east, oriental.

[6] اتخذت ***ittakhadhat*** = she took, took up, adopted (v. iii. f. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).

[7] i. e., around her. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 17:45, p. 887, n. 4.

[8] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 17:77, p. 898, n. 9).

[9] i. e., Jibrîl. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *waḥy*, angel Jibrîl (***Rûḥ*** is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as in 26:193, and *Rûḥ al-Quds*, as in 2:87). See at 16:2, p. 828, n. 1.

[10] تمثل ***tamaththala*** = he took the form, made himself similar, became like, represented himself, personified, appeared (v. iii. m. s. past in form V of *mathala* [*muthûl*], to resemble). See *mithl* at 18:109, p. 949, n. 1).

[11] سوي ***sawîy*** (s.; pl. *'aswiyâ'*) = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:10, p. 952, n. 12.

[12] أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 11:47, p. 694, n. 7).

مِنكَ إِن كُنتَ	from you, if you are
تَقِيًّا ١٨	fearful of Allah."[1]
قَالَ إِنَّمَآ أَنَا۠	19. He said: "I am but
رَسُولُ رَبِّكِ	the messenger of your Lord
لِأَهَبَ لَكِ	to make a gift[2] to you
غُلَٰمًا زَكِيًّا ١٩	of a son[3] quite pure."[4]
قَالَتْ أَنَّىٰ	20. She said: " How[5]
يَكُونُ لِى غُلَٰمٌ	can there be to me a son
وَلَمْ يَمْسَسْنِى	while there has not touched[6]
بَشَرٌ	me any human being
وَلَمْ أَكُ بَغِيًّا ٢٠	nor have I been unchaste?"[7]
قَالَ	21. He said:
كَذَٰلِكِ	"That will be so.
قَالَ رَبُّكِ هُوَ	Your Lord said: It is
عَلَىَّ هَيِّنٌ	on My part easy,[8]
وَلِنَجْعَلَهُۥٓ	and that We may make[9] him
ءَايَةً لِّلنَّاسِ	a sign[10] for mankind
وَرَحْمَةً مِّنَّا	and a mercy from Us;
وَكَانَ أَمْرًا	and it is a matter
مَّقْضِيًّا ٢١	decreed."[11]

[1] تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout. See at 19:13, p. 953, n. 12.

[2] أهب ***'ahaba*** (*u*) = I make a gift, bestow, give, grant, donate (v. i. s. impfct. from *wahaba* [*wahb*], to grant. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See ***hab*** at 19:3, p. 951, n. 7).

[3] غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 951, n. 12.

[4] زكي ***zakîy*** (s. pl. *'azkiyâ'*)= pure, sinless, guiltless, innocent. See *zakîyah* at 18:74, p. 938, n. 5).

[5] أنى ***'annâ*** = whence, wherefrom, how, when. See at 6:101, p. 434, n. 2).

[6] يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 10:107, p. 675, n. 4)

[7] بغي ***baghîy*** (s. ; pl. *baghâyâ*) = unchaste, whore, prostitute.

[8] هين ***hayyin*** = easy, simply, insignificant, of little difficulty or import. See ***hûn*** at 19:9, p. 952, n. 6.

[9] نجعل ***naj'ala***(*u*) = we make. set , appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ja'alnâ*at 18:52, p. 931, n. 3).

[10] The miraculous birth of 'Îsâ (Jesus, p.b.h.) is an act of Allah, a miracle caused by Him Alone, just all miracles are caused by Him. His birth through a mother and without a father is one of a series of similar miracles, like the creation of 'Âdam without father and mother and the birth of a son to Zakarîyâ and his wife when both of them had become impotent due to extreme old age, caused by Allah Alone. The wrong concept of divinity attributed to 'Îsâ (p. b. h.) by Christians is nothing but an amalgam of the Hindu concept of incarnation of God with the pagan concept of miracle being an act of a supernatural being.

[11] مقضى ***maqḍîy*** = accomplished, settled, completed, done, decreed (pass. participle from *qaḍâ* [*qaḍâ'*], to settle, to conclude, to decide, to execute. See *qaḍâ* at 17:23, p. 880, n. 4.

۞ فَحَمَلَتْهُ	22. So she conceived[1] him
فَٱنتَبَذَتْ بِهِۦ	and retired[2] with him
مَكَانًا قَصِيًّا ﴿٢٢﴾	to a place far away.[3]
فَأَجَآءَهَا	23. Then there drove[4] her
ٱلْمَخَاضُ	the labour pains[5]
إِلَىٰ جِذْعِ ٱلنَّخْلَةِ	to the trunk[6] of the date palm.
قَالَتْ يَٰلَيْتَنِى	She said: "Ah, would that
مِتُّ قَبْلَ هَٰذَا	I died before this
وَكُنتُ نَسْيًا	and was an oblivion,[7]
مَّنسِيًّا ﴿٢٣﴾	forgotten."[8]
فَنَادَىٰهَا	24. So there called out[9] to her
مِن تَحْتِهَآ	from below her
أَلَّا تَحْزَنِى	that "You grieve not.[10]
قَدْ جَعَلَ رَبُّكِ	Your Lord has indeed set
تَحْتَكِ سَرِيًّا ﴿٢٤﴾	below you a water-stream."[11]
وَهُزِّىٓ إِلَيْكِ	25. "And shake[12] towards you
بِجِذْعِ ٱلنَّخْلَةِ	the trunk of the date palm
تُسَٰقِطْ عَلَيْكِ	it will drop[13] on you
رُطَبًا جَنِيًّا ﴿٢٥﴾	fresh dates[14] as harvest."[15]

1. حملت **ḥamalat** = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 7:189, p. 539, n. 10).

2. انتبذت **intabadhat** = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [*nabdh*], to hurl, to reject. See at 19:16, p. 954, n. 4).

3. قصي **qaṣîy** (s.; pl. *'aqṣâ'*) = distant, far away, remote.

4. أجاء **'ajâ'a** = he made (someone/something) come/reach, drove (v. iii. m. s. past in form IV of *jâ'a* [*majî'*], to come, to get to).

5. مخاض **makhâḍ** = birth pangs, labour pains.

6. جذع **jidh'** (s.; pl. *'ajdhâ'/judhû'*) = trunk, stem.

7. She said so out of the sense of shame for a child to be born to her while she had no husband. نسي **nasy** = oblivion, forgetfulness, a thing forgotten.

8. منسي **mansîy** (s.; pl. *mansiyât*) = forgotten (passive participle from *nasiya* [*nasy/nisyân*], to forget. See *nasiya* at 18:57, p. 933, n. 2).

9. نادى **nâdâ** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 19:3, p. 950, n. 4).

10. لا تحزني **lâ taḥzanî** = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *lâ taḥzan* at 15:88, p. 825, n. 8).

11. سري **sarîy** (s.; pl. *'asriyah*) = creek, small river, water-stream.

12. هزي **huzzî** = (you fem.) shake, rock, convulse, jolt to and fro, swing (v. ii. f. s. imperative from *hazza* [*hazz*], to shake, to swing).

13. تساقط **tusâqiṭ** = she drops, makes fall, tumbles, topples, overthrows (v. iii. f. s. impfct. from *sâqaṭa*, form III of *saqaṭa* [*suqûṭ/masqaṭ*], to fall. See *tusqiṭa* at 17:92, p. 902, n. 11).

14. رطب **ruṭab** (s.; pl. *'arṭâb/riṭâb*) = fresh, ripe dates.

15. جني **janîy** = harvest, reaping.

فَكُلِي وَٱشْرَبِي	26. "So eat and drink
وَقَرِّي عَيْنًا	and be cheerful.[1]
فَإِمَّا تَرَيِنَّ	But if you indeed see[2]
مِنَ ٱلْبَشَرِ أَحَدًا	of human being[3] anyone,
فَقُولِي إِنِّي نَذَرْتُ	say: "I have vowed[4] to
لِلرَّحْمَٰنِ صَوْمًا	the Most Merciful a fasting;[5]
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ	So I shall not speak today
إِنسِيًّا ﴿٢٦﴾	to any human being."
فَأَتَتْ بِهِۦ	27. Then she brought him
قَوْمَهَا تَحْمِلُهُۥ	to her people carrying[6] him.
قَالُوا۟ يَٰمَرْيَمُ	They said: " O Maryam,
لَقَدْ جِئْتِ	you have indeed come up
شَيْـًٔا فَرِيًّا ﴿٢٧﴾	with a thing unprecedented."[7]
يَٰٓأُخْتَ هَٰرُونَ	28. " O sister of Hârûn,[8]
مَا كَانَ أَبُوكِ	neither was your father
ٱمْرَأَ سَوْءٍ	a person[9] to be bad[10]
وَمَا كَانَتْ أُمُّكِ	nor was your mother
بَغِيًّا ﴿٢٨﴾	unchaste."[11]
فَأَشَارَتْ إِلَيْهِ	29. So she pointed[12] to him.
قَالُوا۟ كَيْفَ نُكَلِّمُ	They said: "How can we speak

1. قري ***qarrî*** = (you fem.) be settled down /established, rest (v. iii. f. s. imperative from *qarra* [*qarâr*], to settle down. قر عينا *qarra 'aynan* is an idiom meaning: to be cheerful, delighted. See *qarâr* at 14:26, p. 797, n. 4.

2. ترين ***tarayinna*** = you (f.) indeed see (v. ii. f. s. impfct. emphatic from *ra'â* [*ra'y/ru'yah*], to see *nuriyanna* at 13:40, p. 782, n. 1).

3. بشر ***bashar*** = man, human being, mankind. See at 18:110, p. 949, n. 3.

4. نذرت ***nadhartu*** = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [*nadhr/nudhûr*], to dedicate. See at 3:34, p. 168, n. 9).

5. صوم ***sawm*** = fast, fasting, abstention (*ṣawm* in essence means: to abstain. This includes abstaining from food, drink, unwarranted deeds, talks and everything). See *ṣiyâm* at 5:95, p. 377, n. 6.

6. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 16:7, p. 829, n. 4).

7. فري ***fariy*** = something unprecedented, unheard of . See *taftariya* at 17:73, p. 897, n. 5.

8. Mary was not a "sister of Hârûn" in the usual sense. It was and still is the custom of the Arabs to address a person belonging to a tribe or noble family as the "brother", "sister", "son" or "daughter" of that tribe or family. Mary is here reminded of her noble and pious family and lineage.

9. امرأ ***imra'*** = a person, a man, human being. See *imra'ah* at 15:60, p. 819, n. 9.

10. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.

11. بغي ***baghîy*** (s. : pl. *baghâyâ*) = unchaste, whore, prostitute. See at 19:20, p. 955, n. 7.

12. Maryam pointed out to the child 'Îsâ (p.b.h.) in her defence. It was a miracle given by Allah to 'Îsâ that he could speak in childhood (see also 3:46 and 5:110). أشارت ***'ashârat*** = she pointed out, indicated, made a sign, signalled, beckoned, alluded (v. iii. f. s. past from *'ashâra*, form IV of *shâra* [*shawr*], to look good, to appear nice).

مَن كَانَ فِي ٱلْمَهْدِ	to one who is in the cradle[1]
صَبِيًّا (٢٩)	as a child?"[2]
قَالَ	30. He said:
إِنِّي عَبْدُ ٱللَّهِ	"I am the servant[3] of Allah.
ءَاتَىٰنِيَ ٱلْكِتَٰبَ	He has given me the Book
وَجَعَلَنِي نَبِيًّا (٣٠)	and made me a Prophet."
وَجَعَلَنِي مُبَارَكًا	31."And has made me blessed[4]
أَيْنَ مَا كُنتُ	wherever I be
وَأَوْصَٰنِي	and has enjoined[4] on me
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ	prayer and *zakâh*
مَا دُمْتُ حَيًّا (٣١)	as long as I remain[6] alive."[7]
وَبَرًّۢا	32. "And to be dutiful[8]
بِوَٰلِدَتِي	to my mother;
وَلَمْ يَجْعَلْنِي	and He has not made me
جَبَّارًا شَقِيًّا (٣٢)	a tyrant,[9] wretched."[10]
وَٱلسَّلَٰمُ عَلَيَّ	33. "And peace is upon me
يَوْمَ وُلِدتُّ	the day I was born,
وَيَوْمَ أَمُوتُ	and the day I shall die and
وَيَوْمَ أُبْعَثُ	the day I shall be raised up[11]
حَيًّا (٣٣)	alive.

1. مهد ***mahd*** (pl. مهود ***muhûd***) = cradle. See at 5:110, p. 385, n. 4.

2. صبي ***ṣabîy*** (s.; pl. *ṣibyah/ ṣabyah/ ṣibyân/ aṣbiyah*) = child, boy, youth.

3. 'Îsâ, (p. b. h.) never claimed to be any more that a servant and Prophet of Allah. He did never claim divinity for himself. This claim is not warrantedby what is in the existing Bible. عبد ***'abd*** (pl.*'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. See at 2:178, p. 84, n. 10.

4. مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 6:155, p. 459, n. 8).

5. أوصى ***'awṣâ*** = he enjoined, directed, counselled, bade, made incumbent, charged, commissioned (v. iii. m. s. past in form IV of *waṣâ* [*waṣy*], to join, to be degraded).

6. ما دمت ***mâ dumtu*** = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [*dawm*], to last, to continue. See at 5:117, p. 389, n. 6).

7. حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:15, p. 954, n. 3.

8. بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:12, n. 953, n. 13.

9. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 19:14, p. 753, n. 14).

10. شقي ***shaqîy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable. See at 19:4, p. 951, n. 2).

11. أبعث ***'ub'athu*** = I am raised, raised up, resurrected, sent out, despatched, revived (v. i. s. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athu* at 19:15, p. 954, n. 2).

ذَٰلِكَ عِيسَى	34. Such was 'Îsâ,
ابْنُ مَرْيَمَ	son of Maryam –
قَوْلَ الْحَقِّ	a statement of the truth
الَّذِي فِيهِ يَمْتَرُونَ ٣٤	in which they[1] entertain doubt.[2]
مَا كَانَ لِلَّهِ	35. It behoves not for Allah
أَن يَتَّخِذَ مِن وَلَدٍ	to take[3] any son.
سُبْحَانَهُ	Sacrosanct[4] is He.
إِذَا قَضَىٰ أَمْرًا	When He decrees[5] a matter
فَإِنَّمَا يَقُولُ لَهُ	He but says for it
كُن فَيَكُونُ ٣٥	"Be", and it becomes.
وَإِنَّ اللَّهَ رَبِّي	36. And verily Allah is my
وَرَبُّكُمْ	Lord and the Lord of you all.
فَاعْبُدُوهُ	So you all worship[6] Him.
هَٰذَا صِرَاطٌ	This is a way[7]
مُّسْتَقِيمٌ ٣٦	right and straight.[8]
فَاخْتَلَفَ	37. But there differed[9]
الْأَحْزَابُ مِن بَيْنِهِمْ	the sects[10] among themselves.
فَوَيْلٌ لِّلَّذِينَ	So woe to those who
كَفَرُوا	disbelieve
مِن مَّشْهَدِ	on account of the scene[11]

---

[1] i. e., the Christians and the Jews; the former by attributing divinity to 'Îsâ (p. b. h.) and alleging that he was crucified; and the latter, the Jews, denying his prophethood and Mary's chastity.

[2] يمترون ***yamtarûna*** = they doubt, entertain doubts, are sceptical (v. iii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See at 15:63, p. 820, n. 2).

[3] يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yattakhidhû* at 18:102, p.946, n. 14).

[4] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:108, p. 908, n. 10.

[5] قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 17:23, p. 880, n. 4).

[6] أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 11:61, p. 699, n. 9).

[7] صراط ***ṣirâṭ*** = way, path, road. See at 16:121, p. 869, n. 6.

[8] i. e., the worship of Allah Alone is the straight path, مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 17:35, p. 884, n. 8).

[9] اختلف ***ikhtalafa*** = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalf*], to follow, to come after. See at 3:19, p. 161, n. 10).

[10] i. e., of the Christians and the Jews. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 13:35, p. 780, n. 9.

[11] مشهد ***mash-had*** (s.; pl. *mashâhid*) = view, spectacle, sight, scene, place of assembly, meeting, place where a hero died. Noun of place from *shahida* [*shuhûd*], to witness. See *shahida* at 12: 26, p. 731, n. 4).

يَوۡمٍ عَظِيمٍ (٣٧)	of day very grave.[1]
أَسۡمِعۡ بِهِمۡ	38. How best they will hear[2]
وَأَبۡصِرۡ يَوۡمَ	and see[3] the day
يَأۡتُونَنَا	they shall come to Us!
لَٰكِنِ ٱلظَّٰلِمُونَ	But the transgressors[4] are
ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ	today in an error quite clear.[5]
(٣٨)	
وَأَنذِرۡهُمۡ	39. And you warn[6] them
يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ	of a day of distress[7] when
قُضِيَ ٱلۡأَمۡرُ	decreed[8] will be the matter
وَهُمۡ فِي غَفۡلَةٖ	though they are in negligence[9]
وَهُمۡ لَا يُؤۡمِنُونَ (٣٩)	and though they do not believe.
إِنَّا نَحۡنُ نَرِثُ	40. Verily We shall inherit[10]
ٱلۡأَرۡضَ	the earth
وَمَنۡ عَلَيۡهَا	and whoever is thereon;
وَإِلَيۡنَا	and to Us
يُرۡجَعُونَ (٤٠)	they shall be returned.[11]

Section (*Rukû'*) 3

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ	41. And mention in the Book
إِبۡرَٰهِيمَ	Ibrâhîm.
إِنَّهُۥ كَانَ	Verily he was

[1] عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 17:40, p. 885, n. 9).

[2] أبصر به ***'abṣir bihi*** = it is a verb of wonder meaning "how best h sees it!" See at 18:26, p. 920, n. 5.

[3] أسمع ***'asmi'*** = it is a verb of wonder meaning "how best h hears!" See at 18:26, p. 920, n. 6.

[4] i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*ẓulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 17:147, p. 888, n. 2).

[5] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 17:53, p. 889, n. 13.

[6] أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 14:44, p. 803, n. 6).

[7] i. e., the Day of Judgement. حسرة ***ḥasrah*** (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 8:36, p. 559, n. 7).

[8] قضي ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 14:22, p. 795, n. 1).

[9] غفلة ***ghaflah*** = negligence, indifference, inattention, carelessness. See *'aghfalnâ* at 18:28, p. 921, n. 10.

[10] i. e., the earth and everything else will end and finish while Allah Alone remains and then everything and being will be brought back to Him. نرث ***narithu*** = we inherit, are heir to (v. i. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yarithu* at 19:6, p. 951, n. 9).

[11] يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 6:36, p. 415, n. 5).

صِدِّيقًا	a man of unflinching faith,[1]
نَّبِيًّا ٤١	a Prophet.
إِذْ قَالَ لِأَبِيهِ	42. When he said to his father:
يَٰٓأَبَتِ	"O my father,
لِمَ تَعْبُدُ	why do you worship[2]
مَا لَا يَسْمَعُ	that which does not hear[3]
وَلَا يُبْصِرُ	nor see[4]
وَلَا يُغْنِى عَنكَ شَيْـًٔا ٤٢	nor avail[5] you in aught?"
يَٰٓأَبَتِ	43. "O my father,
إِنِّى قَدْ جَآءَنِى	verily to me has come
مِنَ ٱلْعِلْمِ مَا	of the knowledge[6] that which
لَمْ يَأْتِكَ	did not come to you.
فَٱتَّبِعْنِىٓ	So follow[7] me
أَهْدِكَ صِرَٰطًا	I shall show[8] you a way
سَوِيًّا ٤٣	right and straight."[9]
يَٰٓأَبَتِ	44. "O my father,
لَا تَعْبُدِ ٱلشَّيْطَٰنَ	do not worship Satan.
إِنَّ ٱلشَّيْطَٰنَ كَانَ	Verily Satan is
لِلرَّحْمَٰنِ	to the Most Merciful
عَصِيًّا ٤٤	defiantly disobedient."[10]

---

1. صديق *ṣiddîq* (s.; pl. *ṣiddîqûn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

2. تعبد *ta'budu* =you worship, serve (v. ii. m. s. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See *ta'budûna* at 16:114, p. 867, n. 4).

3. يسمع *yasma'u* = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *yasma'ûna* at 16:65, p. 847, n. 14).

4. يبصر *yubṣiru* = he sees, realizes, comprehends (v. iii. m. s. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See *yubṣirûna* at 10:43, p. 653, n. 6).

5. The fallacy of worshipping the lifeless and man-made idols is pointed out in very clear terms.
يغني *yughnî* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

6. i. e., knowledge specially communicated by Allah, *waḥy*, containing guidance to the truth.

7. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 16:123, p. 870, n. 3).

8. أهد *'ahdi(dî)* = I guide, show the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* is dropped because the verb is conclusion of an implied conditional clause. See *yahdî* at 18:24, p. 919, n. 10).

9. سوي *sawîy* (s.; pl. *'aswiyâ'*)= correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:17, p. 954, n. 11.

10. عصي *'aṣîy* (s.; pl. *'a'ṣiyâ'*) = recalcitrant, intractable, rebellious, rebel, defiantly disobedient. See at 19:14, p. 953, n.15.

يَٰٓأَبَتِ	45. "O my father,
إِنِّيٓ أَخَافُ	I indeed fear[1]
أَن يَمَسَّكَ	that there will afflict[2] you
عَذَابٌ	a retribution[3]
مِّنَ ٱلرَّحۡمَٰنِ	from the Most Merciful;
فَتَكُونَ لِلشَّيۡطَٰنِ	so you will become for Satan
وَلِيّٗا ﴿٤٥﴾	a companion-friend."[4]
قَالَ أَرَاغِبٌ أَنتَ	46. He said: "Are you a hater[5]
عَنۡ ءَالِهَتِي	of my gods,[6]
يَٰٓإِبۡرَٰهِيمُ	O Ibrâhîm?
لَئِن لَّمۡ تَنتَهِ	If you do not desist[7]
لَأَرۡجُمَنَّكَ	I shall surely stone[8] you.
وَٱهۡجُرۡنِي مَلِيّٗا ﴿٤٦﴾	Go away [9] from me for long."[10]
قَالَ	47. He said:
سَلَٰمٌ عَلَيۡكَ	"Peace be on you;
سَأَسۡتَغۡفِرُ لَكَ	I shall ask forgiveness[11] for you
رَبِّيٓ	to my Lord.
إِنَّهُۥ كَانَ بِي	Verily He is towards me
حَفِيّٗا ﴿٤٧﴾	delicately kind."[12]
وَأَعۡتَزِلُكُمۡ	48. "And I shall isolate[13] myself from you

[1] أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 8:48, p. 565, n. 6).

[2] يمس ***yamassa(u)*** = he or it touches, afflicts, affects (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yamassu* at 15:48, p. 817, n. 7).

[3] i. e., if you die in the sate of unbelief Allah's punishment will afflict you and you will thus become a companion-friend of Satan in hell.

[4] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:5, p. 951, n. 8.

[5] راغب ***râghib*** (s. *râghib;* pl. *râghibûn*) = desirous, one who hopes; also hater, abhorrer (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish, to hate. See *râghibûn* at 9:59, p. 602, n. 6).

[6] بالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See *ilâh* at 4:87, p. 279. n. 11.

[7] تنته ***tantahi(î)*** = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See *tantahû* at 8:19, p. 553, n. 5).

[8] i. e., kill you by stoning. لأرجمن ***la+'arjumanna*** = I shall surely stone, damn (v. i. impfct. emphatic from *rajama* [*rajm*], to stone {someone}. See *yarjumû* at 18:20, p. 917, n. 8).

[9] اهجر ***uhjur*** = emigrate, leave, abandon, go away (v. ii. m. s. imperative from *hajara* [*hajar/hijrân]*, to emigrate. See *hâjarû* at 16:110, p. 865, n. 1).

[10] ملي ***maliy*** = a long period of time, for long.

[11] استغفر ***astaghfiru*** = I ask forgiveness, pray for pardon (v. i. s. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirî* at 12:97, p. 757, n. 7).

[12] حفي ***ḥafiyy*** (s.; pl. حفواء *hufawâ'*) = well informed, thoroughly conversant, delicately kind. See at 7:187, p. 538, n. 8.

[13] اعتزل ***a'tazilu***. = I withdraw, isolate myself, retire, dissociate myself (v. i. s. impfct. from *i'tazala* , form VIII of *'azala* [*'azl*], to set aside, to isolate. See *i'tazalû* at 4:90, p. 281, n. 12).

وَمَا تَدْعُونَ	and what you invoke
مِن دُونِ ٱللَّهِ	besides Allah
وَأَدْعُوا۟ رَبِّى	and I shall pray[1] to my Lord.
عَسَىٰٓ أَلَّآ أَكُونَ	Hopefully,[2] I shall not be
بِدُعَآءِ رَبِّى	in my prayer to my Lord
شَقِيًّا ﴿٤٨﴾	unlucky."[3]
فَلَمَّا ٱعْتَزَلَهُمْ	49. So when he withdrew[4]
وَمَا	from them and what they
يَعْبُدُونَ مِن دُونِ ٱللَّهِ	worshipped besides Allah,
وَهَبْنَا لَهُۥٓ	We gifted[5] to him
إِسْحَـٰقَ وَيَعْقُوبَ	Isḥâq and Ya'qûb;[6] and
وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾	each We made[7] a Prophet.
وَوَهَبْنَا لَهُم	50. And We bestowed on
مِّن رَّحْمَتِنَا	them of Our mercy
وَجَعَلْنَا لَهُمْ لِسَانَ	and set for them the tongue[8]
صِدْقٍ عَلِيًّا ﴿٥٠﴾	of truth speaking highly.[9]

Section (*Rukû'*) 4

وَٱذْكُرْ فِى ٱلْكِتَـٰبِ	51. And mention in the Book
مُوسَىٰٓ	Mûsâ.
إِنَّهُۥ كَانَ مُخْلَصًا	Verily he was chosen[10]

---

[1] أدعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *nad'û* at 18:14, p. 914, n. 4).

[2] عسى *'asâ* (followed by *'an*) = it might be, may be that, perhaps, hopefully. See at 18:24, p. 919, n. 9.

[3] شقي *shaqîy* (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable. See at 19:32, p. 958, n. 8).

[4] اعتزل *i'tazala* = he withdraw, isolated himself, retired, dissociated himself (v. iii. s. impfct. in form VIII of *'azala* [*'azl*], to set aside, to isolate. See *a'tazilu* at n.13 on the previous page).

[5] وهبنا *wahabnâ* = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 6:84, p. 425, n. 5.

[6] i. e., as grandson (son of Ishâq), peace be on them.

[7] جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 18:52, p. 931, n. 3).

[8] لسان *lisân* (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 14:4, p. 786, n. 2.

[9] i. e., all the believing people praise and laud them highly. علي *'alîy* = high, exalted, lofty, elevated, sublime. See *'âlin* at 10:83, p. 667, n. 4.

[10] مخلص *mukhlaṣ* (s.; pl. *mukhlaṣûn*) = one rendered unblemished, pure-hearted, chosen, dedicated (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *mukhlaṣîn* at 15:40, p. 815, n. 11).

وَكَانَ رَسُولًا	and was a Messenger,
نَبِيًّا ٥١	a Prophet.
وَنَٰدَيْنَٰهُ مِن	52. And We called him from
جَانِبِ ٱلطُّورِ	the side[1] of the Mount
ٱلْأَيْمَنِ	on the right[2]
وَقَرَّبْنَٰهُ	and brought him close[3]
نَجِيًّا ٥٢	in intimate talk.[4]
وَوَهَبْنَا لَهُۥ	53. And We gifted[5] to him
مِن رَّحْمَتِنَآ أَخَاهُ	out of Our mercy his brother
هَٰرُونَ نَبِيًّا ٥٣	Hârûn as a Prophet.
وَٱذْكُرْ فِى ٱلْكِتَٰبِ	54. And mention in the Book
إِسْمَٰعِيلَ إِنَّهُۥ كَانَ	Ismâ'îl. Verily he was
صَادِقَ ٱلْوَعْدِ وَكَانَ	true[6] to the promise and was
رَسُولًا نَّبِيًّا ٥٤	a Messenger, a Prophet.
وَكَانَ يَأْمُرُ	55. And he used to enjoin[7]
أَهْلَهُۥ	on his family and people[8]
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ	prayer and *zakâh*;[9]
وَكَانَ عِندَ رَبِّهِۦ	and was to his Lord
مَرْضِيًّا ٥٥	well-pleasing.[10]

1. جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 17:68, p. 895, n. 7.

2. أيمن ***'ayman*** = right hand, right, on the right, lucky.

3. قربنا ***qarrabnâ*** = we brought near, we made someone/something close, approximated, advanced (v. i. pl. past from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See *muqarrabîn* at 7:114, p. 580, n. 4).

4. نجي ***najîyy*** = consulting , conferring, intimate talk, confidant (act. participle from *najâ* [*najw/ najwan*], to be saved, to confide a secret. See at 12:80, p. 751, n. 12).

5. وهبنا ***wahabnâ*** = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 19:49, p. 963, n. 5.

6. صادق ***ṣâdiq*** (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣâdiqûn* at 15:64, p. 820, n. 4).

7. يأمر ***ya'muru*** = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 16:76, p. 852, n. 5).

8. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 18:71, p. 937, n. 9.

9. i. e., to perform prayers and pay *zakâh* regularly. The implication is that he enjoined worshipping the Only One God, Allah, and to obey His commandments in all respects. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See at 18:81, p. 940, n. 11.

10. مرضي ***marḍîy*** = well-pleasing, one pleased with (passive participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*, to be satisfied]. See *raḍiya* at 9:100, p. 621, n. 2).

وَٱذْكُرْ فِى ٱلْكِتَٰبِ	56. And mention in the Book
إِدْرِيسَ إِنَّهُۥ كَانَ	Idrîs. Verily he was
صِدِّيقًا	unflinchingly faithful,[1]
نَّبِيًّا ٥٦	a Prophet.
وَرَفَعْنَٰهُ	57. And We elevated[2] him
مَكَانًا عَلِيًّا ٥٧	to a high position.
أُو۟لَٰٓئِكَ ٱلَّذِينَ	58. These are those
أَنْعَمَ ٱللَّهُ	Allah has bestowed grace[2]
عَلَيْهِم	on them,
مِّنَ ٱلنَّبِيِّۦنَ	among the Prophets
مِن ذُرِّيَّةِ ءَادَمَ	from the progeny[3] of 'Âdam
وَمِمَّنْ حَمَلْنَا	and of those We had carried[4]
مَعَ نُوحٍ وَمِن	with Nûh; and of
ذُرِّيَّةِ إِبْرَٰهِيمَ	the progeny of Ibrâhîm
وَإِسْرَٰٓءِيلَ وَمِمَّنْ	and Isrâ'îl;[5] and of those
هَدَيْنَا	whom We guided[6] and
وَٱجْتَبَيْنَآ	selected.[7]
إِذَا تُتْلَىٰ عَلَيْهِمْ	When recited[8] are to them
ءَايَٰتُ ٱلرَّحْمَٰنِ	the signs of the Most Merciful
خَرُّوا۟ سُجَّدًا	they fall down[9] prostrating
وَبُكِيًّا ۩ ٥٨	themselves and weeping.[10]*

---

1. صديق *ṣiddîq* (s.; pl. *ṣiddîqûn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See at 19:41, p. 961, n. 1.

2. رفعنا *rafa'nâ* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 7:176, p. 534, n. 5).

3. The implication is that these are Allah's Prophets delivering the same message and commandments and calling people to the way of Allah. A further implication is that all the Prophets are to be believed in and respected without differentiation. أنعم *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 8:53, p. 567, n. 3).

3. ذرية *dhurriyah* (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 18:50, p. 930, n. 3).

4. i. e., carried in the Ark after the deluge during the time of Prophet Nûh, peace be on him. حملنا *ḥamalnâ* = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 17:70, p. 896, n. 2).

5. i. e., Prophet Ya'qûb, peace be on him.

6. (see 37:112). هدينا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 6:84, p. 425, n. 7).

7. i. e., selected as Prophets to guide people. This is a special mercy and favour of Allah. اجتبينا *ijtabaynâ* = we selected, chose, picked (v. i. pl. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 12:6, p. 723, n. 10).

8. تتلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 10:15, p. 641, n. 5).

9. خروا *kharrû* = they fell, fell down, sank to the ground (v. iii. m. pl. past from *kharra* [*kharr/khurûr*), to fall, fall down). See *kharra* at 7:143, p. 518, n. 4.

10. بكي *bukîy* = one weeping, tearful.

*** One should should prstrate oneself to Allah on reading this *'âyah*.**

۞ فَخَلَفَ	59. Then there succeeded[1]
مِنۢ بَعۡدِهِمۡ خَلۡفٌ	after them successors[2]
أَضَاعُواْ ٱلصَّلَوٰةَ	who neglected[3] the prayer
وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ	and pursued[4] the desires.[5]
فَسَوۡفَ يَلۡقَوۡنَ غَيًّا	So they will encounter[6]error.[7]
٥٩	
إِلَّا مَن تَابَ	60. Except those who repent[8]
وَءَامَنَ وَعَمِلَ صَٰلِحٗا	and believe and act rightly.
فَأُوْلَٰٓئِكَ	Then such ones
يَدۡخُلُونَ ٱلۡجَنَّةَ	will enter the garden
وَلَا يُظۡلَمُونَ	and will not be wronged
شَيۡـٔٗا ٦٠	whatsoever.
جَنَّٰتِ عَدۡنٍ	61. Gardens of eternity[9] –
ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ	which the Most Merciful
عِبَادَهُۥ	promised to His servants
بِٱلۡغَيۡبِۚ	believing in the unseen.
إِنَّهُۥ كَانَ وَعۡدُهُۥ	Verily His promise is
مَأۡتِيّٗا ٦١	sure to come to pass.[10]
لَّا يَسۡمَعُونَ فِيهَا	62.They will not hear therein
لَغۡوًا إِلَّا سَلَٰمٗاۖ	any loose talk[11] but "Peace".[12]

[1] خلف ***khalafa*** = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalf/khilâfah*], to come after, to follow, to succeed. See at 7:169, p. 531, n. 7).

[8] خلف ***khalf*** = rear, rear part, successors, those behind. See at 7:169, p. 531, n. 8.

[3] أضاعوا ***'aḍâ'û*** = they ruined, let perish, let go in vain, let slip, frustrated, thwarted, neglected, omitted (v. iii. pl. past from *'aḍâ'a,* form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See *nuḍî'u* at 118:30, p. 922, n. 11).

[4] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a,* form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:97, p. 712, n. 10).

[5] i. e., whatever they desired, instead of the guidance given by the Prophets. شهوات ***shahawât*** (sing. شهوة *shahwah*) = passions, desires, cravings, greed. See at 3:14, p. 159, n. 10.

[6] يلقون ***yalqawna*** = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 9:77, p. 611, n. 3).

[7] غى ***ghayy*** = error, sin, transgression, offence. See at 7:202, p. 543, n. 11.

[8] تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 9:117, p. 628, n. 11.

[9] عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 18:31, p. 922, n. 13.

[10] مأتي ***ma'tîy*** = that which is come/arrived (pass. participle from *'atâ* {to come}. Here the passive participle is used to denote that it is sure to come to pass.

[11] لغو ***laghw*** = loose talk, thoughtless utterance. See at 5:89, p. 373, n. 5.

[12] i. e., the address and conversation of peace and harmony.

وَلَهُمْ	And they will have
رِزْقُهُمْ فِيهَا	their provision therein
بُكْرَةً وَعَشِيًّا ٦٢	morning[1] and evening.[2]
تِلْكَ ٱلْجَنَّةُ	63. That is the garden
ٱلَّتِى نُورِثُ	We shall give as inheritance[3]
مِنْ عِبَادِنَا	to such of Our servants
مَن كَانَ تَقِيًّا ٦٣	as are fearful of Allah.[4]
وَمَا نَتَنَزَّلُ	64. "And we come down[5] not
إِلَّا بِأَمْرِ	save at the command of
رَبِّكَ لَهُۥ	your Lord. To Him belongs
مَا بَيْنَ أَيْدِينَا	what is before us
وَمَا خَلْفَنَا	and what is behind[6] us and
وَمَا بَيْنَ ذَٰلِكَ	what is between that;
وَمَا كَانَ رَبُّكَ	nor is your Lord
نَسِيًّا ٦٤	forgetful."[7]
رَّبُّ ٱلسَّمَٰوَٰتِ	65. "Lord of the heavens
وَٱلْأَرْضِ	and the earth and
وَمَا بَيْنَهُمَا	all that is between the two.
فَٱعْبُدْهُ	So worship[8] Him
وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ	and persevere[9] in His worship.

[1] بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 19:11, p. 953, n. 5.

[2] عشي ***'ashîy*** = evening. See at 18:28, p. 921, n. 5.

[3] نورث ***nûrithu*** = we make inherit, give as inheritance, appoint heir to (v. i. pl. impfct. from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

[4] تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout. See at 19:18, p. 955, n. 1.

[5] This is Allah's instruction to the angel Jibrîl to say to the Prophet, peace and blessings of Allah be on him. نتنزل ***natanazzalu*** = we come down, descend (v. i. pl. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*], to come down. See *anzalnâ* at 18:45, p. 927, n. 9).

[6] The emphasis here is that Allah owns, sees, knows, directs and controls everything and every being, seen or unseen; and that the coming down of the angel Jibrîl with *wahy* cannot be without Allah's command and directive. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 19:59, p. 966, n. 2.

[7] i. e., He is aware of and takes into account everything. نسي ***nasîy*** = forgetful, oblivious, negligent (act. participle on the scale of *fa'îl* from *nasiya* [*nasy/nisyân*], to forget. See *nasiya* at 18:57, p. 933, n. 2).

[8] i. e., worship Him Alone to the exclusion of all other beings and things. اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *u'budû* at 19:36, p. 959, n. 6).

[9] اصطبر ***iṣṭabir*** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

هَلْ تَعْلَمُ لَهُۥ	Do you know for Him
سَمِيًّا ﴿٦٥﴾	any compeer?"[1]
	Section (*Rukû'*) 5
وَيَقُولُ ٱلْإِنسَـٰنُ	66. And man says:
أَءِذَا مَا مِتُّ	"Is it that when I died,
لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾	I would be brought[2] out alive?"[3]
أَوَلَا يَذْكُرُ	67. Does there not recall[4]
ٱلْإِنسَـٰنُ أَنَّا خَلَقْنَـٰهُ	man that We created[5] him
مِن قَبْلُ	before
وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾	and he was not anything?[6]
فَوَرَبِّكَ	68. So, by your Lord,
لَنَحْشُرَنَّهُمْ	We shall surely muster[7] them
وَٱلشَّيَـٰطِينَ	and the Satans,[8]
ثُمَّ لَنُحْضِرَنَّهُمْ	then shall surely get[9] them
حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾	round hell, kneeling.[10]
ثُمَّ لَنَنزِعَنَّ	69. Then We will surely take
مِن كُلِّ شِيعَةٍ	off[11] from every sect[12]
أَيُّهُمْ أَشَدُّ	whoever of them was hardest[13]
عَلَى ٱلرَّحْمَـٰنِ	against the Most Merciful
عِتِيًّا ﴿٦٩﴾	in recalcitrance.[14]

[1] There is no compeer of Allah in respect of His Self, Names and Attributes and Deeds. سمي ***samīy*** = namesake, compeer. See at 19:7, p. 951, n. 13.

[2] أخرج ***'ukhraju*** = I am brought out, produced, driven out, expelled, dislodged (v. i. s. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

[3] حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:31, p. 958, n. 7.

[4] يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhkuru* at 12:85, p. 753, n. 11).

[5] خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 15:85, p. 824, n. 9).

[6] As Allah created man when he was nothing, He can recreate him after his death.

[7] لنحشرن ***la+naḥshuranna*** = we shall surely gather, muster, assemble, herd ((v. i. pl. impfct. emphatic from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 17:97, p. 904, n. 11).

[8] i. e., those who misguided them into the belief that they would not be resurrected for judgement, reward and punishment.

[9] لنحضرن ***la+nuḥḍiranna*** = we shall bring, we will get, set, procure'(someone) to attend, make {someone} to be present (v. i. pl. impfct. emphatic from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *'uḥḍirat* at 4:128, p. 301, n. 4).

[10] جثي ***jithîy*** = state of kneeling, crawling.

[11] لننزعن ***lananzi'anna*** = we shall surely take off, divest, remove, efface, (v. i. pl.. impfct. emphatic from *naza'a* [*naz'*], to remove, to take away. See *naza'nâ* at 15:47, p. 817, n. 1).

[12] شيعة ***shî'ah*** (s.; pl. *shia'*) = sect, faction, party, adherent . See *shia'* at 15:10, p 809, n. 6.

[13] أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 9:96, p. 619, n. 4.

[14] عتي ***'itîy*** = to be insolent, recalcitrant, fierce, extreme, extremity. See at 19:8, p. 952, n. 4.

ثُمَّ لَنَحْنُ	70. Then, We surely are
أَعْلَمُ بِالَّذِينَ هُمْ	best aware[1] of those who are
أَوْلَىٰ بِهَا صِلِيًّا ٧٠	most deserving[2] of it to broil.[3]
وَإِن مِّنكُمْ	71. There is none among you
إِلَّا وَارِدُهَا	but will arrive[4] at it.
كَانَ عَلَىٰ رَبِّكَ	This is unto your Lord
حَتْمًا مَّقْضِيًّا ٧١	an inevitability[5] settled.[6]
ثُمَّ نُنَجِّي	72. Then We shall save[7]
الَّذِينَ اتَّقَوا	those who fear Allah[8]
وَّنَذَرُ	and shall leave[9]
الظَّالِمِينَ فِيهَا	the transgressors therein
جِثِيًّا ٧٢	crawling.[10]
وَإِذَا تُتْلَىٰ عَلَيْهِمْ	73.And when recited to them
آيَاتُنَا بَيِّنَاتٍ	are Our signs[11] open and clear[12]
قَالَ الَّذِينَ كَفَرُوا	there say those who disbelieve
لِلَّذِينَ آمَنُوا	to those who believe:
أَيُّ الْفَرِيقَيْنِ	"Which of the two groups[13]
خَيْرٌ مَّقَامًا	is better in position
وَأَحْسَنُ نَدِيًّا ٧٣	and nicer in council?"[14]

[1] أعلم *'a'lamu* = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 3:36, p. 169, n. 4).

[2] أولى *'awlâ* = closer/closest, nearer/ nearest, having more or the best claim to, most deserving (elative of *walîy*. See at 8:75, p. 575, n. 11).

[3] صلي *ṣilîy* = to broil, to roast, to fry. See *yaṣlâ* at 17:19, p. 798, n. 2.

[4] وارد *wârid* (s.; pl. *wurrâd*) = water-drawer, one who arrives/ goes down (act. participle from *warada* [*wurûd*], to come , to arrive. See at 12:19, p. 728, n. 2).

[5] حتم *ḥatm* = injunction, imposition, final decision, resolution, inevitability.

[6] مقضي *maqḍîy* = accomplished, settled, completed, done, decreed (pass. participle from *qaḍâ* [*qaḍâ'*], to settle, to conclude, to decide, to execute. See at 19:21, p. 955, n. 11.

[7] ننجي *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ* , form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 10:103, p. 673, n. 11).

[8] i. e., are on their guard against Allah's displeasure . اتقوا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 16: 128, p. 87, n. 9).

[9] نذر *nadharu* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 10:11, p. 639, n. 11).

[10] جثي *jithîy* = state of kneeling, crawling. See at 19:68, p. 968, n. 10.

[11] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.

[12] بينات *bayyinât* (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 17:101, p. 906, n. 8).

[13] فريقين *farîqayn* (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See at 11:24, p. 686, n. 4.

[14] ندي *nadîy* = assembly, council. See *nâdâ* at 19:24, p. 956, n. 9.

وَكَمْ	74. And how many
أَهْلَكْنَا قَبْلَهُم	We destroyed[1] before them
مِّن قَرْنٍ	of a generation[2]
هُمْ أَحْسَنُ	who were better in
أَثَٰثًا وَرِءْيًا (٧٤)	wealth[3] and appearance![4]
قُلْ مَن كَانَ فِي الضَّلَٰلَةِ	75.Say: "Whoever is in error,
فَلْيَمْدُدْ لَهُ	there may give rein[5] to him
الرَّحْمَٰنُ مَدًّا	the Most merciful to an extent.
حَتَّىٰٓ إِذَا رَأَوْا	Till when they will see
مَا يُوعَدُونَ	what they are promised[6] —
إِمَّا الْعَذَابَ	either the punishment
وَإِمَّا السَّاعَةَ	or the Hour[9] —
فَسَيَعْلَمُونَ	then they shall know
مَنْ هُوَ شَرٌّ مَّكَانًا	who is worse[10] in position[11]
وَأَضْعَفُ جُندًا (٧٥)	and weaker[12] in army."[13]
وَيَزِيدُ اللَّهُ	76. And Allah increases[14]
الَّذِينَ اهْتَدَوْا	those who receive guidance[15]
هُدًى	in guidance.
وَالْبَٰقِيَٰتُ الصَّٰلِحَٰتُ	And the lasting[16] right deeds
خَيْرٌ عِندَ رَبِّكَ	are better to your Lord for
ثَوَابًا وَخَيْرٌ مَّرَدًّا (٧٦)	reward[17] and best as return.[18]

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 18:59, p. 934, n. 2).

2. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 6:6, p. 393, n. 4.

3. أثاث ***'athâth*** = furniture, frnishing, belongings, wealth. See at 16:80, p. 854, n. 6.

4. رءي ***ri'y*** = appearance, look, show.

5. فليمدد ***fal-yamdud*** (*yamuddu*)= he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

6. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

9. i. e., the Hour of Resurrection and Judgement.

10. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 17:11, p. 876, n. 4.

11. مكان ***makân*** (s.; pl. *amkinah/amâkin*) = place, site, location, position, standing, rank. See *makânah* at 11:121, p. 721, n. 2.

12. أضعف ***'aḍ'afu*** = weaker, weakest (elative of *ḍa'îf*. See *ḍa'îf* at 11:9, p. 711, n. 2).

13. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers. See *junûd* at 9:40, p. 595, n. 3.

14. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:109, p. 909, n. 2).

15. اهتدوا ***ihtadaw*** = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide. See at 3:20, p. 162, n. 10.

16. Wealth and manpower are temporary things, but the good deeds are lasting. باقيات ***bâqiyyât*** (f.; pl.; s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 18:46, p. 7928, n. 2).

17. ثواب ***thawâb*** = reward, recompense, requital. See at 18:44, p. 927, n. 6.

18. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 13:11, p. 768, n. 8.

أَفَرَءَيْتَ الَّذِى	77. Do you then see the one
كَفَرَ بِـَٔايَٰتِنَا	who disbelieves[1] in Our signs
وَقَالَ لَأُوتَيَنَّ	and says: "I shall surely be
مَالًا وَوَلَدًا ٧٧	given[2] wealth and progeny."
أَطَّلَعَ	78. Has he had access[3] to
الْغَيْبَ أَمِ اتَّخَذَ	the unseen[4] or has he taken[5]
عِندَ الرَّحْمَٰنِ	with the Most Merciful
عَهْدًا ٧٨	a covenant?[6]
كَلَّا سَنَكْتُبُ	79. Never, We shall write
مَا يَقُولُ	down what they say
وَنَمُدُّ لَهُۥ	and We shall extend[7] to him
مِنَ الْعَذَابِ	of the punishment
مَدًّا ٧٩	an extension.[8]
وَنَرِثُهُۥ	80. And We shall inherit[9]
مَا يَقُولُ	from him what he says,
وَيَأْتِينَا	and he shall come to Us
فَرْدًا ٨٠	alone.[10]
وَاتَّخَذُوا مِن دُونِ	81. And they take besides
اللَّهِ ءَالِهَةً	Allah gods[111]

1. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 16:106, p. 863, n. 8).

2. i. e., in the hereafter, as he was given in this world. The unbeliever says so out of arrogance and defiance. The immediate allusion is to the Makkan unbelieving leader Al-'Âs ibn Wâ'il. لأوتين ***la+ ' ûtayanna*** = I shall surely be given, (v. i. s. impfct. emphatic passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *'âtaynâhum* at 13:35, p. 780, n.7).

3. أطلع ***'aṭṭala'a*** (originally *'a 'aṭṭala'a*) = has he looked into, been aquainted with, come to know , had access to (v. iii. m. s. past in form VIII of *ṭala'a* [*ṭulû'*], to rise. See *maṭli'* at 18:90, p. 943, n. 5).

4. i. e., what Allah has destined for His servants in the hereafter. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 9:105, p. 623, n. 3.

5. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 18:63, p. 935, n. 7).

6. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 17:34, p. 884, n. 1.

7. نمد ***namuddu*** = we extend, prolong, stretch out lengthen, spread out (v. i. pl. impfct. from *madda* [*madd*] to extend. See *madadnâ* at 15:19, p. 811, n. 4).

8. مد ***madd*** = to extend, extension, prolongation. See n. 7 above.

9. i. e. We shall take over whatever he has of wealth, progeny and manpower. نرث ***narithu*** = we inherit, are heir to, succeed (v. i. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 19:40, p. 960, n. 10).

10. i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole. See *furâdâ* at 6:94, p. 430, n. 4.

11. آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:46, p. 962. n. 6.

لِيَكُونُوا۟ لَهُمْ that those might be for them

عِزًّا ﴿٨١﴾ honour and power.[1]

كَلَّا سَيَكْفُرُونَ 82. Never. They shall deny[2]

بِعِبَادَتِهِمْ their worship of them

وَيَكُونُونَ عَلَيْهِمْ and shall be to them

ضِدًّا ﴿٨٢﴾ hostile.[3]

Section (*Rukû'*) 6

أَلَمْ تَرَ أَنَّآ 83. Do you not see[4] that We

أَرْسَلْنَا ٱلشَّيَٰطِينَ send[5] the Satans

عَلَى ٱلْكَٰفِرِينَ against the unbelievers

تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ inciting[6] them into humming ?[7]

فَلَا تَعْجَلْ عَلَيْهِمْ 84. So hurry not[8] against them.

إِنَّمَا نَعُدُّ لَهُمْ We but count[9] for them

عَدًّا ﴿٨٤﴾ a counting.[10]

يَوْمَ نَحْشُرُ 85. The day We shall rally[11]

ٱلْمُتَّقِينَ the righteous[12]

إِلَى ٱلرَّحْمَٰنِ to the Most Merciful

وَفْدًا ﴿٨٥﴾ as a delegation.[13]

---

[1] عز *'izz* = honour, power, strength, rank, glory, fame. See *'izzah* at 10:65, p. 660, n. 12.

[2] i. e., those whom the unbelievers worship will disown them. يكفرون *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 16:72, p.850, n. 12).

[3] ضد *ḍidd* (s.; pl. *'aḍḍâd*)= opposite, contrary, hostile, opponent, adversary, antagonistic.

[4] تر *tara* (ترى *tarâ*) = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *tarâ* at 6:30, p. 402, n. 2).

[5] i. e., give rein to the Satans. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 19:17, p. 954, n. 8).

[6] تؤز *ta'uzzu* = she or it incites, instigates, hums, simmers (v. iii. f. s. impfct. from *'azza* [*'azîz/ 'azz*], to hum, simmer, buzz, instigate).

[7] i. e., instigating them into doing evil. أز *'azz* = instigating, buzzing, humming. See n. 6 above.

[8] i. e., do not hasten in asking for their punishment. لا تعجل *lâ ta'jal* = do not hurry/ make haste/ hasten (v. ii. m. s. imperative {prohibition} from *'ajila* [*'ajal/'ajalah*], to hasten. See *'ajjalnâ* at 17:18, p. 878, n. 12).

[9] نعد *na'uddu* = we count, number, reckon (v. i. pl. impfct. from *'adda* [*'add*], to count, to number. See *ta'uddû* at 16:18, p. 832, n. 8.

[10] i. e., their days of living in this world and their deeds. عد *'add* = counting, numbering.

[11] نحشر *naḥshuru* = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*hashr*], to gather. See at 17:97, p. 904, n. 1).

[12] متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 16:31, p. 837, n. 2).

[13] i. e., as honoured guests. وفد *wafd* (s.; pl. *wufûd/ awfâd*) = delegation, deputation, arrival.

وَنَسُوقُ 86. And shall drive[1] the
ٱلْمُجْرِمِينَ sinful[2]
إِلَىٰ جَهَنَّمَ وِرْدًا ٨٦ to hell as a thirsty herd.[3]

لَّا يَمْلِكُونَ 87.They will have no power[4]
ٱلشَّفَٰعَةَ to intercede[5]
إِلَّا مَنِ ٱتَّخَذَ save the one who has taken[6]
عِندَ ٱلرَّحْمَٰنِ with the Most Merciful
عَهْدًا ٨٧ a covenant.[7]

وَقَالُوا۟ 88. And they say: "The
ٱتَّخَذَ ٱلرَّحْمَٰنُ Most Merciful has taken
وَلَدًا ٨٨ a son."

لَّقَدْ جِئْتُمْ 89. You have indeed come
شَيْـًٔا with a thing
إِدًّا ٨٩ extremely reprehensible.[8]

تَكَادُ ٱلسَّمَٰوَٰتُ 90. The heavens are about to[9]
يَتَفَطَّرْنَ مِنْهُ be split[10] on account of it,
وَتَنشَقُّ ٱلْأَرْضُ and the earth to be cleft asunder[11]
وَتَخِرُّ ٱلْجِبَالُ and the mountains to fall[12]
هَدًّا ٩٠ in destruction.[13]

1. نسوق ***nasûqu***= we drive, urge on, pilot, carry along (v. i. pl. impfct. from *sâqa [sawq/ siyâqah/ masâq]*, to drive, to urge on. See ***suqnâ*** at 7:57, p. 488, n. 7).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama [jarm]* , to commit a crime. See at 18:49, p. 929, n. 4).

3. ورد ***wird*** = watering place, coming of animals to the water. See at 11:98, p. 713, n. 4.

4. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka [malk/mulk/milk]*, to take in possession. See at 17:56, p. 890, n. 8).

5. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

6. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha ['akhdh]*, to take. See at 19:78, p. 971, n. 5).

7. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:78, p. 971, n. 6.

8. اد ***'idd*** (s.; pl. *'idâd*) = a thing or matter extremely reprehensible,).

9. تكاد ***takâdu*** = she or it is close to, about to (v. iii. f. s. impfct. from *kâda [kawd]* to be about to. See ***lâ yakâdûna*** at 18:93, p. 944, n. 1).

10. يتفطرن ***yatafaṭṭarna*** = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara*, form V of *faṭara [faṭr]*, to split, to create. See *faṭara* at 17:51, p. 889, n. 2).

11. تنشق ***tanshaqqu*** = she is cleft asunder, split, ripped (v. iii. f. s. impfct. from *inshaqqa*, form VII of *shaqqa [shaqq]*, to split, cleave. See *tushâqqûna* at 16:27, p. 835, n. 7).

12. تخر ***takhirru*** = she or it falls, falls down, sinks to the ground (v. iii. f. s. impfct. from *kharra [kharr / khurûr)*, to fall, fall down). See ***kharrû*** at 19:58, p. 965, n. 9.

13. هد ***hadd*** = demolition, razing, pulling down, destruction.

أَن دَعَوۡا	91. That they claim[1]
لِلرَّحۡمَٰنِ وَلَدٗا ٩١	for the Most Merciful a son.
وَمَا يَنۢبَغِي	92. And it behoves[2] not
لِلرَّحۡمَٰنِ	for the Most Merciful
أَن يَتَّخِذَ وَلَدًا ٩٢	that He should take[3] a son.
إِن كُلُّ مَن	93. None is there of all who are
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	in the heavens and the earth
إِلَّآ ءَاتِي	but will come
ٱلرَّحۡمَٰنِ	to the Most Merciful
عَبۡدٗا ٩٣	as a servant.[4]
لَّقَدۡ أَحۡصَىٰهُمۡ	94. He has indeed reckoned[5]
وَعَدَّهُمۡ	them and counted[6] them
عَدّٗا ٩٤	a counting.[7]
وَكُلُّهُمۡ	95. And everyone of them
ءَاتِيهِ	will come to Him
يَوۡمَ ٱلۡقِيَٰمَةِ	on the Day of Resurrection
فَرۡدًا ٩٥	individually.[8]
إِنَّ ٱلَّذِينَ ءَامَنُواْ	96. Verily those who believe

[1] دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 18:52, p. 931, n. 1).

[2] ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *yabtaghûna* at 17:57, p. 891, n. 1).

[3] يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 19:35, p.959, n. 3).

[4] عبد ***'abd*** (pl.*'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. See at 19:30, p. 958, n. 3.

[5] أحصى ***'aḥṣâ*** = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan*. See at 18:49, p. 929, n. 7).

[6] عد ***'adda*** = he counted, reckoned, numbered (v. iii. m. s. past from *'add*, to count, to number. See *na'uddu* at 19:84, p. 972, n. 9.

[7] i. e., of their respective periods of living and of their deeds. عد ***'add*** = counting, numbering. See at 19:84, p. 972, n. 10.

[8] i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole, individual. See at 19:80, p. 971, n. 10; and *furâdâ* at 6:94, p. 430, n. 4.

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
سَيَجۡعَلُ لَهُمُ	there will set[2] for them
ٱلرَّحۡمَٰنُ	the Most Merciful
وُدًّا ﴿٩٦﴾	love and affection.
فَإِنَّمَا يَسَّرۡنَٰهُ	97. So We have but eased[3] it
بِلِسَانِكَ	in your tongue[4]
لِتُبَشِّرَ	that you may give good news[5]
بِهِ ٱلۡمُتَّقِينَ	therewith to the godfearing[6]
وَتُنذِرَ بِهِۦ	and warn[7] therewith
قَوۡمًا لُّدًّا ﴿٩٧﴾	a people fiercely quarrelsome.[8]
وَكَمۡ	98. And how many
أَهۡلَكۡنَا	We have destroyed[9]
قَبۡلَهُم	before them
مِّن قَرۡنٍ	of a generation!
هَلۡ تُحِسُّ	Do you find the trace[10]
مِنۡهُم مِّنۡ أَحَدٍ	from among them of anyone
أَوۡ تَسۡمَعُ لَهُمۡ	or do you hear of them
رِكۡزًۢا ﴿٩٨﴾	a whisper?[11]

[1] صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 18:107, p. 948, n. 5).

[2] يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alûna* at 16:56, p. 845, n. 5).

[3] يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yusr* at 18:88, p. 493, n. 2; and *istaysara* at 2:196, p. 94, n. 4.

[4] لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 19:50, p. 963, n. 8.

[5] تبشر ***tubashshira*** (*u*) = you give the good tidings, good news (v. ii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yubashshira* at 18:2, p. 911, n. 1).

[6] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 19:85, p. 972, n. 12).

[7] تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* because the verb is conjunctive to a pervious verb governed by a hidden *'an*. See at 7:1, p. 465, n. 4.

[8] لد ***ludd*** = fiercely quarrelsome, stubborn disputant. See *'aladd* at 2:204, p. 99, n. 3.

[9] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 19:74, p. 970, n. 1).

[10] تحس ***tuḥissu*** = you trace, sense, realize, perceive (v. ii. m. s. impfct. from *'aḥassa*, form IV of *ḥassa* [*ḥass*], to feel. See *'aḥassa* at 3:52, p. 176, n. 5).

[11] ركز ***rikz*** = low sound, tone, whisper.

20. *Sûrat Tâ-Hâ*
Makkan: 135 *'âyahs*

This is another Makkan *sûrah* which, like all other Makkan *sûrahs*, concentrates on the fundamentals of the faith – monotheism (*tawḥîd*), Prophethood (*nubûwwah*), Resurrection and Judgement. It starts with consoling the Prophet, peace and blessings of Allah be on him, and through him the beilievers, that the Qur'ân has not been sent down to be a cause of distress to them. And in order to illlustrate the fact that Allah sent the same message and guidance through all the Prophets and that all the Prophets had to face the stubborn opposition and enmity of the unbelieving men it mentions in some detail the story of Prophets Mûsâ and Hârûn, peace be on them, with the Pharaoh and the Children of Isrâ'îl. A quick reference is made also to the story of'Adam to point out Allah's mercy on him and to remind how Iblîs has ever since been man's enemy, trying to lead him astray. Some account is given also of the scene and circumstances of Resurrection and the day of Judgement.

The *sûrah* is named *Tâ-Hâ* which is also a name of Prophet Muhammad, peace and blessings of Allah be on him. One important historical fact to remember in connection with this *sûrah* is that 'Umar, may Allah be pleased with him, embraced Islam in the seventh year of the Prophet's mission on perusing a part of it which he obtained from his sister Fâtimah and her husband Sa'îd, may Allah be pleased with them.

سُورَةُ طٰهٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طه ① 1. *Ṭâ-Hâ.*[1]

مَآ أَنزَلْنَا 2. We have not sent down[2]
عَلَيْكَ ٱلْقُرْءَانَ on you the Qur'ân
لِتَشْقَىٰٓ ② that you be distressed.[3]

إِلَّا تَذْكِرَةً 3. But as a reminder[4]
لِّمَن يَخْشَىٰ ③ to the one who fears.[5]

تَنزِيلًا 4. As a sending down[6]
مِّمَّنْ خَلَقَ form the One Who created
ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ the earth and the heavens
ٱلْعُلَى ④ elevated.[7]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters.

[2] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 18:45, p. 927, n. 19).

[3] This is a consolation to the Prophet, peace and blessings of Allah be on him, in view of his mental agony for the Makkan unbelievers' opposition to the message he delivered to them. تشقى ***tashqâ*** = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3.

[4] تذكرة ***tadhkirah*** = reminder, memento. See *dhikrâ* at 12:104, p. 760, n. 4.

[5] يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

[6] This is an emphasis on the fact that Allah sent down the Qur'ân on the Prophet, peace and blessings of Allah be on him. It was not given out by him out of his own intuition or thinking. تنزيل ***tanzîl*** = sending down, bringing down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 17:106, p. 908, n. 5.

[7] على ***'ulâ*** = high, elevated, exalted, lofty.

ٱلرَّحْمَٰنُ 5. The Most Merciful;
عَلَى ٱلْعَرْشِ on the Throne[1]
ٱسْتَوَىٰ (٥) He took position.[2]

لَهُۥ 6. To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth
وَمَا بَيْنَهُمَا and all that is between them
وَمَا تَحْتَ ٱلثَّرَىٰ (٦) and all that is under[3] the soil.[4]

وَإِن تَجْهَرْ 7. And whether you be loud[5]
بِٱلْقَوْلِ in saying,
فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ He surely knows the secret[6]
وَأَخْفَى (٧) and the most hidden.[7]

ٱللَّهُ 8. Allah,
لَآ إِلَٰهَ إِلَّا هُوَ there is no god but He.
لَهُ ٱلْأَسْمَآءُ His are the names[8]
ٱلْحُسْنَىٰ (٨) the most beautiful.[9]

Section (*Rukû'*) 2

وَهَلْ أَتَىٰكَ 9. And has there come to you
حَدِيثُ مُوسَىٰٓ (٩) the account[10] of Mûsâ?

---

[1] عرش *'arsh* = throne. See at 17:42, p. 886, n. 5.

[2] i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 13:2, p. 763, n. 7).

[3] تحت *taht*= under, below, beneath, underneath.

[4] ثرى *tharan* = soil, ground, moist earth.

[5] تجهر *tajhar*(u) = you make loud/ public (v. ii. m. s. impfct. from *jahara* [*jahr /jihâr*], to declare publicly, to come out. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *lâ tajhar* at 17:110, p. 909, n. 5).

[6] سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 9:78, p. 611, n. 6.

[7] أخفى *'akhfâ* = more/most hidden, concealed, secret (elative of *khafiy*. See *khafiy* at 19:3, p. 950, n. 5).

[8] أسماء *'asmâ'* (pl.; s. *ism*) = names. See at 2:31, p. 17, n. 4.

[9] Allah has 99 beautiful names mentioned in the Qur'ân. He is Unique and Peerless in His Names, Attributes and Deeds. حسنى *husnâ* (f.; m. *'ahsan*) the best, most beautiful. See at 17:110, p. 909, n. 4.

[10] حديث *ḥadîth* (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, conversation, report, account. See at 7:185, p. 537, n. 10.

إِذْ رَءَا نَارًا	10. When he saw a fire
فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟	he said to his people: "Stay;[1]
إِنِّىٓ ءَانَسْتُ نَارًا	I observe[2] a fire .
لَّعَلِّىٓ ءَاتِيكُم	Maybe that I can bring you
مِّنْهَا بِقَبَسٍ	from it a friebrand[3]
أَوْ أَجِدُ عَلَى ٱلنَّارِ	or find[4] at the fire
هُدًى (١٠)	a guidance."
فَلَمَّآ أَتَىٰهَا	11. So when he came to it
نُودِىَ يَٰمُوسَىٰٓ (١١)	he was addrssed[5]: "O Mûsâ,
إِنِّىٓ أَنَا۠ رَبُّكَ	12. "Verily I am your Lord.
فَٱخْلَعْ نَعْلَيْكَ	So take off[6] your two shoes;[7]
إِنَّكَ	you indeed are
بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى (١٢)	in the sacred[8] valley[9] Tuwa."
وَأَنَا ٱخْتَرْتُكَ	13."And I have selected[10] you.
فَٱسْتَمِعْ	So listen[11]
لِمَا يُوحَىٰٓ (١٣)	to what is communicated." [12]
إِنَّنِىٓ أَنَا ٱللَّهُ	14. "Verily I am Allah.
لَآ إِلَٰهَ إِلَّآ أَنَا۠	There is no god but I.
فَٱعْبُدْنِى	So worship Me

---

1. امكثوا ***umkuthû*** = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [*makth/mukûth*], to remain. See *yamkuthu* at 13:17, p. 772, n. 1).

2. ءانست ***'ânastu*** = I perceived, discerned, sensed (v. i. s. past from *'ânasa,* form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See *'ânastum* at 4:6, p. 238, n. 13).

3. قبس ***qabas*** = firebrand, live coal.

4. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 12:94, p. 756. n. 10).

5. نودي ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda,* form III of *nadâ* [*nadw*], to call. See *nâdâ* at 19:24, p. 956, n. 9).

6. اخلع ***ikhla'*** = take off, put off, remove, give up, cast off, disown (v. ii. m. s. imperative from *khala'a* [*khal'*], to take off, remove).

7. نعلي ***na'lay*** (*n*) (dual; s. *na'l*; pl. *ni'âl/an'ul*)= two shoes, sandals (the terminal *nûn* is dropped because of the genitive construction).

8. مقدس ***muqaddas*** = sanctified, sacred, holy, consecrated (passive participle from *qaddasa,* form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *muqaddasah* at 5:21, p. 339, n. 8.

9. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, gorge. See at 14:38, p. 801, n. 2.

10. i. e., selected to be a Prophet and Messenger. اخترت ***akhtartu*** = I selected, chose, picked, elected (v. i. s. past from *ikhtâra,* form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtâra* at 7:155, p. 523, n. 6).

11. استمع ***istami'*** = listen, hear, pay attention (v. ii. m. s imperative from *istama'a,* form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 7:203, p. 544, n. 3).

12. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ,* form IV of *waḥâ* [*waḥy*], to communicate. See at 18:110, p. 949, n. 4). The word *waḥy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî,* nos. 2-4.

وَأَقِمِ ٱلصَّلَوٰةَ	and establish[1] the prayer
لِذِكۡرِيٓ ١٤	for My remebrance.[2]
إِنَّ ٱلسَّاعَةَ	15."Verily the Hour
ءَاتِيَةٌ	is coming.
أَكَادُ أُخۡفِيهَا	I would rather keep it secret,[3]
لِتُجۡزَىٰ	so that requited[4] may be
كُلُّ نَفۡسِۭ	every individual
بِمَا تَسۡعَىٰ ١٥	for what it strives."[5]
فَلَا يَصُدَّنَّكَ	16. "So let there not bar[6] you
عَنۡهَا مَن	from it[7] the one who
لَّا يُؤۡمِنُ بِهَا	does not believe in it
وَٱتَّبَعَ هَوَىٰهُ	and follows[8] his whims[9]
فَتَرۡدَىٰ ١٦	lest you should perish."[10]
وَمَا تِلۡكَ	17. "And what is that
بِيَمِينِكَ يَٰمُوسَىٰ ١٧	in your right hand, O Mûsa?"
قَالَ هِيَ عَصَايَ	18. He said: "It is my stick.[11]
أَتَوَكَّؤُاْ عَلَيۡهَا	I lean[12] on it
وَأَهُشُّ	and I shake down leaves[13]
بِهَا عَلَىٰ غَنَمِي	with it on my sheep;[14]

1. i. e., say prayers regularly at their appointed times. أقم *'aqim* = you properly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See *'aqîmû* at 10:87, p. 668, n. 4).

2. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 19:2, p. 950, n. 2.

3. أخفي *'ukhfî* = I keep secret, conceal, hide (v. i. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *nukhfî* at 14:38, p. 801, n. 9).

4. تجزى *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *tujzawna* at 10:52, p. 656, n. 4).

5. تسعى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

6. لا يصدن *lâ yasuddanna* = he or it must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. s. impfct. emphatic negative from *sadda* [*sadd/ṣudûd*], to turn away. See *yasuddûna* at 14:3, p. 786, n. 4).

7. i. e., from the guidance.

8. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:28, p. 921, n. 11).

9. هوى *hawan* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See *'ahwâ'* at 18:28, p. 921, n. 12.

10. تردى *tardâ* = you perish, be destroyed (v. ii. m. s. impfct. from *radiya* [ردى, *radan*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

11. عصا *'aṣâ* (s.; pl. *'uṣîy/ 'iṣîy/ a'sin*) = staff, stick, rod. See at 7:107, p. 507, n. 2.

12. أتوكؤ *'atawakka'u* = I lean, recline (v. i. s. impfct. from *tawakka'a*, form V from the root *wak'*. See *muttaki'în* at 18:31, p. 733, n. 2).

13. أهش *'ahushshu* = I chase away, chop off/shake down [leaves for the cattle] (v. i. s. impfct. from *hashsha* [*hashâsh/hashâshah*], to drive away, to chop off).

and I have therein	وَلِيَ فِيهَا
other purposes[1]."	مَآرِبُ أُخْرَىٰ (١٨)
19. He said:	قَالَ
"Throw[2] it, O Mûsâ."	أَلْقِهَا يَٰمُوسَىٰ (١٩)
20. So he threw[3] it;	فَأَلْقَىٰهَا
and lo, it was a serpent[4]	فَإِذَا هِيَ حَيَّةٌ
moving quickly![5]	تَسْعَىٰ (٢٠)
21. He said: "Take it	قَالَ خُذْهَا
and do not fear.[6]	وَلَا تَخَفْ
We shall revert[7] it	سَنُعِيدُهَا
to its initial state.[8]"	سِيرَتَهَا ٱلْأُولَىٰ (٢١)
22. "And draw[9] your hand	وَٱضْمُمْ يَدَكَ
into your wing,[10]	إِلَىٰ جَنَاحِكَ
it will come out[11] white,[12]	تَخْرُجْ بَيْضَآءَ
not of any blemish,[13]	مِنْ غَيْرِ سُوٓءٍ
as another miracle."	ءَايَةً أُخْرَىٰ (٢٢)
23."That We might show you	لِنُرِيَكَ
some of Our grandest signs."	مِنْ ءَايَٰتِنَا ٱلْكُبْرَى (٢٣)

---

[1] i. e., other uses. مآرب *ma'ârib* (pl.; s. *ma'rab*) = purposes, aims, objects of desire.

[2] ألق *'alqi* = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 16:15, p. 832, n. 1. See also n. 3 below.).

[3] ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 16:15, p. 832, n. 1. See also n. 1 above).

[4] حية *hayyah* (s.; pl. *ḥayyât*) = snake, serpent, viper.

[5] تسعى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:15, p. 979, n. 5).

[6] لا تخف *lâ takhaf* = do not fear, be afraid, be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *khiftu* at 19:5, p. 951, n. 3).

[7] نعيد *nu'îdu* = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See *yu'îdû* at 18:20, p. 917, n. 9).

[8] سيرة *sîrah* (s.; pl. *siyar*) = conduct, behaviour, way of life, biography, position, state.

[9] اضمم *udmum* = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *ḍamma* [*ḍamm*], to join, draw together).

[10] i. e., under your arm. جناح *janâḥ* (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank. See at 15:88, p. 825, n. 10.

[11] تخرج *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 18:5, p. 911, n. 9).

[12] بيضاء *bayḍâ'* (f.; m. *'abyaḍ*) = white, bright, clean. See *abyaḍḍat* at 12:84, p. 753, n. 7.

[13] سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 16:119, p. 868, n. 9).

اذْهَبْ إِلَىٰ فِرْعَوْنَ	24. "Go to the Pharaoh.
إِنَّهُۥ	Verily he has
طَغَىٰ ﴿٢٤﴾	transgressed."[1]

Section (*Rukû'*) 3

قَالَ رَبِّ	25. He said: "My Lord,
اشْرَحْ لِى صَدْرِى ﴿٢٥﴾	expand[2] for me my heart."
وَيَسِّرْ لِىٓ	26. "And make easy[3] for me
أَمْرِى ﴿٢٦﴾	my affair."[4]
وَاحْلُلْ عُقْدَةً	27. "And dissolve[5] the knot[6]
مِّن لِّسَانِى ﴿٢٧﴾	from my tongue."[7]
يَفْقَهُوا۟	28."That they understand[8]
قَوْلِى ﴿٢٨﴾	my speech."
وَاجْعَل لِّى	29. "And appoint[9] for me an
وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾	assistant[10] from my family."
هَٰرُونَ أَخِى ﴿٣٠﴾	30. "Hârûn, my brother."
اشْدُدْ بِهِۦٓ	31. "And strenthen[11] by him
أَزْرِى ﴿٣١﴾	my back."[12]

---

1. طغى *ṭaghâ* = he transgressed, crossed all limits, exceeded proper bounds, became tyrannical (v. iii. m. s. past from *taghan/tughyân,* to exceed all bounds. See *ṭughyân* at 18:80, p. 940, n. 8).

2. اشرح *ishrah* = expand, open, expound, explain, cut to slices (v. ii. m. s. imperative from *sharaḥa* [*sharḥ*], to cut, to open. See *sharaha* at 16:106, p. 863, n. 11).

3. يسر *yassir* = make easy, ease, facilitate (v. ii. m. s. imperative from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 19:97, p. 975, n. 3).

4. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 16:1, p. 827, n. 2.

5. احلل *uḥlul* = dissolve, undo, unravel, untie, unbind (v. ii. m. s. imperative from *ḥalla* [*hall*], to untie, unbind. See *'aḥallû* at 14:28, p. 797, n. 12).

6. i. e., the stammering in his speech. عقدة *'uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:237, p. 120, n. 6.

7. i. e., Mûsâ, peace be on him, prayed for the atammering in his speech to be cured so that he becomes fluent and clear in his exposition. لسان *lisân* (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 19:50, p. 963, n. 8.

8. يفقهوا *yafqahû*(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 18:57, p. 933, n. 5.

9. اجعل *ij'al* = make, set, appoint, place, put (v. ii. m. s. imperative. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alu* at 19:96, p. 975, n. 2).

10. *wazîr* (s.; pl. *wuzarâ'*) = minister, assistant, helper.

11. اشدد *ushdud* = make hard, harden, stiffen, strengthen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See at 10:88, p. 668, n. 9).

12. أزر *'azr* = strength, help, support. *shadda 'azruhu* is an idiom meaning: to support someone, to back him up.

وَأَشْرِكْهُ 32. "And make him share[1]
فِىٓ أَمْرِى ٣٢ in my task."

كَىْ 33. "So that we may
نُسَبِّحَكَ proclaim Your sanctity[2]
كَثِيرًا ٣٣ in abundance."[3]

وَنَذْكُرَكَ 34. "And remember[4] You
كَثِيرًا ٣٤ in profusion."

إِنَّكَ كُنتَ بِنَا 35. "You indeed are of us
بَصِيرًا ٣٥ All-Seeing."[5]

قَالَ قَدْ 36. He said: "You are
أُوتِيتَ سُؤْلَكَ granted[6] your prayer,
يَٰمُوسَىٰ ٣٦ O Mûsâ."

وَلَقَدْ 37. "And indeed
مَنَنَّا عَلَيْكَ We bestowed favour[7] on you
مَرَّةً أُخْرَىٰٓ ٣٧ another time."[8]

إِذْ أَوْحَيْنَآ 38. "When We communicated[9]
إِلَىٰٓ أُمِّكَ to your mother

---

[1] i. e., make him also a Prophet and Messenger. أشرك *'ashrik* = make (someone) share, a partner, give share, associate (v. ii. m. s. imperative from *'ashraka,* form IV of *sharika [shirk / sharikah],* to share. See *'ushriku* at 18:38, p. 925, n. 9).

[2] i. e., may propagate and disseminate the message of *tawhîd* and establish the worship of Allah Alone to the exclusion of the imaginary deities. نسبح ***nusabbiḥa*** (*u*) = we proclaim the sanctity, glorify, praise (v. i. pl. impfct from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. The final letter takes *fatḥah* because of the particle *kay* coming before the verb. See *tusabbiḥu* at 17:44, p. 886, n. 10.

[3] كثير ***kathîr*** (pl. *kithâr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 2:269, p. 141, n. 7.

[4] i. e., worship and pray. نذكر ***nadhkura***(*u*) = we remember, mention, recall (v. i. pl. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. The final latter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay.* See *yadhkuru* at 19:67, p. 968, n. 4).

[5] i. e., of our situation and condition, and our shortcomings and limitations. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 17:96, p. 904, n. 6).

[6] All the prayers of Mûsâ, peace be on him, were granted – his heart was expanded, his affair was made easy for him, his speech was made flawless and his brother Hârûn was a made a Prophet to assist him in his task. See 28:35. أوتيت ***'ûutîta*** = you were given, granted (v. ii. m. s. past passive from *'âtâ,* form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *la+'âtiyanna* at 19:77, p. 971, n. 2).

[7] مننا ***manannâ*** = we bestowed favour, favoured, graced, blessed (v. i. pl. past from *manna [mann],* to be kind, to bestow a favour).

[8] The reference is to the childhood of Mûsâ, peace be on him. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 8:56, p. 568, n. 3.

[9] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ,* form IV of *waḥâ* [*waḥy*], to communicate. See at 17:39, p. 885, n. 3.

مَا يُوحَىٰٓ ٣٨	what was communicated."[1]
أَنِ ٱقْذِفِيهِ	39. "That you cast[2] him
فِى ٱلتَّابُوتِ	in the chest[3]
فَٱقْذِفِيهِ	and then throw him
فِى ٱلْيَمِّ	in the river;[4]
فَلْيُلْقِهِ ٱلْيَمُّ	then the river shall throw[5] him
بِٱلسَّاحِلِ	to the shore.[6]
يَأْخُذْهُ	There will take him
عَدُوٌّ لِّى	an enemy of Mine
وَعَدُوٌّ لَّهُۥ	and an enemy of his.
وَأَلْقَيْتُ عَلَيْكَ	And I cast[7] on you
مَحَبَّةً مِّنِّى	love from Me[8]
وَلِتُصْنَعَ	in order that you are reared[9]
عَلَىٰ عَيْنِىٓ ٣٩	up under My Eye."
إِذْ تَمْشِىٓ أُخْتُكَ	40. When your sister
فَتَقُولُ	proceeded[10] and said:
هَلْ أَدُلُّكُمْ عَلَىٰ مَن	"Shall I show[11] you the one who
يَكْفُلُهُۥ	will take charge[12] of him?
فَرَجَعْنَٰكَ	Thus We returned you
إِلَىٰٓ أُمِّكَ	to your mother
كَىْ تَقَرَّ عَيْنُهَا	so that her eye may rest

[1] يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9).

[2] Here the story is told of how Allah inspired the mother of Mûsâ, peace be on him, to put him in a chest and throw him in the river to save him from the Pharaoh who had ordered to kill every male child to be born at that time, how the river cast the chest on the shore, how the Pharaoh's wife took the child Mûsâ and adopted him, how Allah made him refuse to suck the milk of any other lady and how, under Allah's will, his sister went there and pointed out to the family of the Pharaoh that her mother would be the proper person to foster and give suck to the baby. اقذفي ***iqdhifî*** = you (f.) throw, cast, hurl, toss down (v. iii. f. s. imperative from *qadhafa* [*qadhf*], to throw, to cast).

[3] تابوت ***tâbût*** (s.; pl. *tawâbît*) = chest, box, case, casket, coffin.

[4] i. e., the river Nile. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 7:136, p. 514, n. 13.

[5] ليلق ***li yulqi*** = let he or it throw, cast, hurl, fling (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqi* at 20:19, p. 980, n. 2).

[6] ساحل ***sâḥil*** (s.; pl. *sawâḥil*) = shore, coast.

[7] ألقيت ***'alqaytu*** = I cast, threw, flung (v. i. s. past from *'alqâ*. See n. 5 above).

[8] So everyone who saw Mûsâ, peace be him, loved him.

[9] تصنع ***tuṣna'a(u)*** = you are made, manufactured [i. e., reared and brought up] (v. ii. m. s. impfct. passive from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'u* at 11:38, p. 691, n. 8).

[10] تمشي ***tamshî*** = she walks, goes on foot, proceedes, moves along (v. iii. f. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 17:195, p. 541, n. 6).

[11] أدل ***'adullu*** = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*], to show, to lead. See *dallâ* at 7:22, p. 471, n. 6).

[12] يكفل ***yakfulu*** = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala* [*kafl/kufûl/kafâlah*), to be responsible for. See at 3:44, p. 173, n. 3).

وَلَا تَحْزَنَ	and she grives[1] not.
وَقَتَلْتَ نَفْسًا	And you slew[2] a person
فَنَجَّيْنَٰكَ	but We saved[3] you
مِنَ ٱلْغَمِّ	from the worry;[4]
وَفَتَنَّٰكَ فُتُونًا	and We tested[5] you by a trial.
فَلَبِثْتَ سِنِينَ	Then you stayed[6] years
فِيٓ أَهْلِ مَدْيَنَ	among the people of Madyan;
ثُمَّ جِئْتَ	then you have come
عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾	on a destiny,[7] O Mûsâ."
وَٱصْطَنَعْتُكَ	41."And I have prepared[8] you
لِنَفْسِى ﴿٤١﴾	for Myself."
ٱذْهَبْ أَنتَ وَأَخُوكَ	42."Go, you and your brother
بِـَٔايَٰتِى وَلَا تَنِيَا	with My signs and slacken
فِى ذِكْرِى ﴿٤٢﴾	not[9] in My remembrance."
ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ	43. "Go to the Pharaoh.
إِنَّهُۥ طَغَىٰ ﴿٤٣﴾	Verily he has transgressed."[10]
فَقُولَا لَهُۥ	44. "And say to him
قَوْلًا لَّيِّنًا	words mild and gentle;[11]
لَّعَلَّهُۥ يَتَذَكَّرُ	haply he will take heed[12]
أَوْ يَخْشَىٰ ﴿٤٤﴾	or will fear."

---

1. تحزن *taḥzana(u)* = she grieves, becomes sad (v. iii. f. s. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See *lâ taḥzanî* at 19:24, p. 956, n. 10).

2. This is another favour Allah did to Mûsâ, peace be on him, when he killed a person in the city and then asked Allah's forgiveness. See 28:15-16.

3. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:116, p. 719, n. 6).

4. غم ***ghamm*** = grief, affliction, distress., worry, anxiety. See at 3:153, p. 215, n. 3.

5. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

6. لبثت ***labithta*** = you stayed, remained, lingered (v. ii. s. past from *labitha* [*labth, lubth/lubâth*], to remain. See at 2:259, p. 134, n. 10).

7. i. e., the destiny of Prophethood and Messengership. قدر ***qadr***(s.; pl. *'aqdâr*) = measure, degree, worth, divine decree, destiny.

8. i. e., prepared you for the special role and special favour. اصطنعت ***iṣṭana'tu*** = I prepared, made, manufactured, fabricated, created, produced, commissioned (v. i. s. past from *iṣtana'a*, form VIII of *ṣana'a* [*ṣan'/ṣun'/ṣanî'*], to do, to make. See *tuṣna'a* at 20:39, p. 983, n. 9.

9. لا تنيا ***lâ taniyâ*** = you (two) do not slacken, fall down, sink down (v. ii. m. dual, imperative [prohibition] from *nâ'a* [*naw'*], to fall down).

10. طغى ***ṭaghâ*** = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *ṭaghan/ṭughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

11. لين ***layyin*** = tender, mild and gentle, gentle, flexible.

12. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 13:19, p. 723, n. 2).

قَالَا رَبَّنَآ 45. They said: "Our Lord,
إِنَّنَا نَخَافُ أَن we indeed fear[1] that
يَفْرُطَ عَلَيْنَآ أَوْ أَن he will rush in[2] on us or that
يَطْغَىٰ ﴿٤٥﴾ he will exceed all the limits."[3]

قَالَ لَا تَخَافَآ 46. He said: "Fear not,[4]
إِنَّنِي مَعَكُمَآ verily I am with you two,
أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ hearing[5] and seeing."[6]

فَأْتِيَاهُ فَقُولَآ 47. So go to him and say:
إِنَّا رَسُولَا "We two are Messengers
رَبِّكَ of your Lord.
فَأَرْسِلْ مَعَنَا So send[7] with us
بَنِيٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl
وَلَا تُعَذِّبْهُمْ and torture[8] them not.
قَدْ جِئْنَٰكَ Verily we have come to you
بِـَٔايَةٍ مِّن رَّبِّكَ with a sign[9] from your Lord;
وَٱلسَّلَٰمُ عَلَىٰ مَنِ and peace be on him who
ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾ follows[10] the guidance."

إِنَّا قَدْ 48. "Indeed it has been
أُوحِىَ إِلَيْنَآ communicated[11] to us
أَنَّ ٱلْعَذَابَ عَلَىٰ that punishment will be on

---

[1] نخاف ***nakhafu*** = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from *khâfa* [*khawf*], to fear. See *'akhâfu* at 19:45, p. 962, n. 1).

[2] i. e., with retribution. يفرط ***yafruṭa***(*u*) = he comes quickly, rushes in, hastens in, escapes (v. iii. m. s. impfct. from *farat* [*farṭ/furûṭ*] to come quickly, to escape. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *mufraṭûn* at 16:62, p. 847, n. 1).

[3] i. e., in tyranny and oppression. يطغى ***yaṭghâ*** = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *ṭaghâ* [*ṭaghan/ṭughyân*], to exceed all bounds. See *ṭaghâ* at 20:43, p. 984, n. 10).

[4] لا تخافا ***lâ takhâfâ*** = you (two) do not fear, be afraid (v. ii. m. dual imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *lâ takhaf* at 20:21, p. 980, n.6).

[5] أسمع ***'asma'u*** = I hear, listen (v. i. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'u* at 19:42, p. 961, n. 3).

[6] أرى ***'arâ*** = I see, observe (v. i. s. impfct. from *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See at 12:43, p. 738, n. 6).

[7] أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 12:63, p. 745, n. 3).

[8] لا تعذب ***lâ tu'adhdhib*** = do not punish, torture, persecute (v. ii. m. s. imperative {prohibition} from *'adhdhaba*, form II of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhib* at 17:54, p. 890, n. 1).

[9] ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

[10] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 20:27, p. 920, n. 11).

[11] أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 18:36, p. 690, n. 11). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

مَن كَذَّبَ	him who disbelieves[1]
وَتَوَلَّىٰ ﴿٤٨﴾	and turns away."[2]
قَالَ فَمَن	49. He said: "Who then is the
رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾	Lord of you two, O Mûsâ?"
قَالَ رَبُّنَا ٱلَّذِىٓ	50. He said: "Our Lord is the
أَعْطَىٰ كُلَّ شَىْءٍ	One Who gives[3] everything
خَلْقَهُۥ	its constitution,[4]
ثُمَّ هَدَىٰ ﴿٥٠﴾	then gives guidance."
قَالَ فَمَا	51. He said: "What then is
بَالُ ٱلْقُرُونِ	the state[5] of the generations[6]
ٱلْأُولَىٰ ﴿٥١﴾	of old?"
قَالَ عِلْمُهَا	52. He said: "The knowledge
عِندَ رَبِّى	of them is with my Lord
فِى كِتَٰبٍ	in a Book.
لَّا يَضِلُّ رَبِّى	My Lord strays[7] not
وَلَا يَنسَى ﴿٥٢﴾	nor does He forget."[8]
ٱلَّذِى جَعَلَ	53. "He Who has made[9]
لَكُمُ ٱلْأَرْضَ مَهْدًا	for you the earth a cradle[10]

---

1. i. e., in the message delivered by the Messengers of Allah. كذّب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 17:59, p. 891, n. 11).

2. i. e., from the guidance given by Allah through His Messengers. تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya,* to be near. See at 12:84, p. 753, n. 5). 3.

3. أعطى ***'a'ṭâ*** = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root *'atw*, to give. See *yu'ṭâ* at 9:59, p. 602, n. 3).

4. خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 2:164, p. 76, n. 6; also *khalaqnâ* at 19:67, p. 968, n. 5.

5. بال ***bâl*** = state, condition, mind, attention. See at 12:50, p. 741, n. 1.

6. i. e., what will be the fate of the past generations who similarly disbelieved and acted according to their whims? The Pharaoh said so out of defiance as well as because of adherence to the footsteps of his predecessors. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

7. يضل ***yaḍillu*** = he strays, goes astray (v. iii. m. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray See at 6:440, p. 9).

8. ينسى ***yansâ*** = he forgets, becomes oblivious (v. iii. m. s. impfct. from *nasiya* [*nasy/nisyân*], to forget. See *nasîta* at 18:24, p. 919, n. 8).

9. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 16: 93, p. 859, n. 2).

10. i. e., suitable for residing and resting. مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See at 19:29, p. 957, n. 1.

وَسَلَكَ لَكُمْ	and has inserted[1] for you
فِيهَا سُبُلًا	therein routes;[2]
وَأَنزَلَ	and He sends down
مِنَ السَّمَاءِ مَاءً	from the sky water.
فَأَخْرَجْنَا بِهِۦٓ	Then We produce[3] therewith
أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ (53)	pairs[4] of plants in variety.[5]
كُلُوا۟ وَٱرْعَوْا۟	54. Eat and graze[6]
أَنْعَٰمَكُمْ	your livestock.[7]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّأُو۟لِى ٱلنُّهَىٰ (54)	for possessors of intellect.[8]

Section (*Rukû'*) 3

مِنْهَا خَلَقْنَٰكُمْ	55. Of it[9] We have created you
وَفِيهَا نُعِيدُكُمْ	and into it We shall revert[10] you
وَمِنْهَا نُخْرِجُكُمْ	and from it We shall bring
تَارَةً أُخْرَىٰ (55)	you out[11] once again.[12]
وَلَقَدْ أَرَيْنَٰهُ	56. And We did indeed show
ءَايَٰتِنَا كُلَّهَا	him[13] all Our signs
فَكَذَّبَ	but he disbelieved[14]
وَأَبَىٰ (56)	and turned down.[15]
قَالَ أَجِئْتَنَا	57. He said: "Have you come

[1] سلك ***salaka*** = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert, to enter upon a course. See *nasliku* at 15:12, p. 809, n. 9).

[2] . سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, routes, means. See at 14:11, p. 791, n. 4.

[3] أخرجنا ***'akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:57, p. 488, n. 9).

[4] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 16:72, p. 850, n. 6.

[5] شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety.

[6] i. e., eat of the fruits and crops and graze your livestock in the grass fields, tress and shrubs. ارعوا ***ir'aw*** = you (all) graze, pasture, tend, guard (v. ii. m. pl. imperative from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard).

[7] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11.

[8] نهى ***nuhan*** = intellect, intelligence, acumen, understanding, reason.

[9] i. e., of the earth.

[10] نعيد ***nu'îdu*** = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 20:21, p. 980, n. 7).

[11] نخرج ***nukhriju*** = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 17:13, p. 873, n. 4).

[12] تارة ***târah*** = once, sometimes, at times. *târah 'ukhrâ* = once again, sometimes. See at 17:69, p. 895, n. 11.

[13] i. e., the Pharaoh.

[14] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 20:48, p. 986, n. 1).

[15] i. e. turned down the truth. أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 17:99, p. 905, n. 16).

لِتُخْرِجَنَا	to us to drive us out[1]
مِنْ أَرْضِنَا	from our land
بِسِحْرِكَ يَٰمُوسَىٰ	by your sorcery,[2] O Mûsâ?"
﴿٥٧﴾	
فَلَنَأْتِيَنَّكَ	58. "Then We will bring[3] you
بِسِحْرٍ مِّثْلِهِۦ	sorcery similar to it.
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ	So set[4] between us and you
مَوْعِدًا	an appointment[5]
لَّا نُخْلِفُهُۥ	which we shall not break,[6]
نَحْنُ وَلَآ أَنتَ	neither we nor you,
مَكَانًا سُوًى ﴿٥٨﴾	at a place open and central."[7]
قَالَ	59. He said:
مَوْعِدُكُمْ	"Your appointment is
يَوْمُ ٱلزِّينَةِ	the day of the grandeur;[8]
وَأَن يُحْشَرَ ٱلنَّاسُ	and that rallied[9] be men
ضُحًى ﴿٥٩﴾	by the forenoon."[10]
فَتَوَلَّىٰ فِرْعَوْنُ	60. So the Pharaoh desisted[11]
فَجَمَعَ كَيْدَهُۥ	and gathered[12] his scheme,[13]
ثُمَّ أَتَىٰ ﴿٦٠﴾	then he came.
قَالَ لَهُم مُّوسَىٰ	61. Mûsâ said to them:

1. تخرج **tukhrija**(*u*) = you bring out, oust, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See 14:1, p. 784, n. 4).

2. سحر **siḥr** (pl. *asḥâr*) = sorcery, magic, witchcraft. See at 11:7, p. 680, n. 1.

3. لنأتين **la+na'tiyanna** = we shall surely bring, we will bring (v. i. pl. impfct. emphatic from *'atâ* [*ityân/ aty/ ma'tah*], to come, to bring. See *la+'âtoyanna* at 19:77, p. 971, n. 2).

4. اجعل **ij'al** = make, set, appoint place, put (v. ii. m. s. imperative. from *ja'ala* [*ja'l*] to make, to put. See at 20:29, p. 981, n. 9).

5. موعد **maw'id** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place. See at 18:58, p. 933, n. 11.

6. نخلف **nukhlifu** = we break, go back on our word (v. i. pl. impfct. from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *'akhlafû* at 9:77, p. 611, n. 4).

7. سوى **suwan** = open, central, of equal facility.

8. i. e., the day of the festival. زينة **zînah** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:46, p. 928, n. 1.

9. يحشر **yuḥshara**(*u*) = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from *ḥashara* [*ḥashr*], to gather. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *naḥshuru* at 19:85, p. 972, n. 11).

10. ضحى **duḥan** = forenoon. See at 7:98, p. 504, n. 3.

11. تولى **tawallâ** = he took over, undertook, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 20:48, p. 986, n. 2). 3.

12. i. e., he summoned the best sorcerers of his kingdom to compete with Mûsâ, peace be on him See 26:34-40. جمع **jama'a** = he collected, gathered, assembled, composed (v. iii. m. s. past from *jam'*, to gather. See *jam'* at 18:99, 946, n. 6.

13. كيد **kayd** = scheme, plot, plan, stratagem. See at 12:28, p. 732, n.1.

وَيْلَكُمْ	"Woe to you!
لَا تَفْتَرُوا عَلَى	Do not trump up[1] against
اللَّهِ كَذِبًا	Allah a lie
فَيُسْحِتَكُم	lest He should uproot[2] you
بِعَذَابٍ	with a retribution.
وَقَدْ خَابَ	And frustrated[3] will indeed be
مَنِ افْتَرَىٰ ٦١	those who invent falsely.[4]

فَتَنَازَعُوا	62. So they debated[5] their
أَمْرَهُم بَيْنَهُمْ	affair among themselves
وَأَسَرُّوا	and kept confidential[6]
النَّجْوَىٰ ٦٢	the conversation.[7]

قَالُوا إِنْ	63. They said: "Verily
هَٰذَانِ لَسَاحِرَانِ	these two[8] are sorcerers
يُرِيدَانِ أَن يُخْرِجَاكُم	intending[9] to drive you out[10]
مِّنْ أَرْضِكُم	from your land
بِسِحْرِهِمَا	by their sorcery
وَيَذْهَبَا بِطَرِيقَتِكُمُ	and to do away with your way
الْمُثْلَىٰ ٦٣	the most ideal."[11]

فَأَجْمِعُوا كَيْدَكُمْ	64. "So concert[12] your plot
ثُمَّ ائْتُوا صَفًّا	then come in a row.

[1] Mûsâ, peace be on him, said this to the Pharaoh's sorcerers. لا تفتروا ***lâ taftarû*** = do not trump up, fabricate, make up, invent falsely, calumniate (v. ii. m. pl. imperative {prohibition} from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See *taftarû* at 16:116, p. 868, n. 1).

[2] يسحت ***yusḥita***(*u*) = he annihilates, extirpates, destroys (v. iii. m. s. impfct. from *'asḥata*, form IV of *saḥata* [*saḥt*], to uproot, to annihilate. The final latter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb).

[3] خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail. to be disappointed).

[4] افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at n. 1 above and at 18:15, p. 914 , n. 10).

[5] i. e., the sorcerers debated. تنازعوا ***tanâza'û*** = they debated, argued, disputed, wrangled, contested (v. iii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *yatanâza'ûna* at 18:21, p. 918, n. 5).

[6] أسروا ***'asarrû*** = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 12:19, p. 728, n. 5).

[7] نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 17:47, p. 888, n. 1.

[8] i. e., Mûsâ and Hârûn, peace be on them.

[9] يريدان ***yurîdâni*** = they (two) intend, desire, want, have in mind (v. iii. m. dual impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 18:28, p. 921, n. 6).

[10] يخرجا ***yukhrijâ***(*ni*) = they (two) drive out, expel, produce (v. iii. m. dual impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 20:55, p. 987, n. 11).

[11] مثلى ***muthlâ*** (f.; m. *'amthal*) = most ideal, exemplary, perfect.

[12] أجمعوا ***'ajmi'û*** = you (all) resolve on a plan, jointly decide, concert (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. See at 10:71, p. 663, n. 5).

And successful[1] will surely be	وَقَدْ أَفْلَحَ
today those who	ٱلْيَوْمَ مَنِ
get the upper hand."[2]	ٱسْتَعْلَىٰ (٦٤)
65. They said: "O Mûsâ,	قَالُوا۟ يَٰمُوسَىٰٓ
whether you will throw[3]	إِمَّآ أَن تُلْقِىَ
or will we be the first	وَإِمَّآ أَن نَّكُونَ أَوَّلَ
who throws?"	مَنْ أَلْقَىٰ (٦٥)
66. He said: "Nay, you throw."[4]	قَالَ بَلْ أَلْقُوا۟
And lo, their ropes[5]	فَإِذَا حِبَالُهُمْ
and their sticks[6]	وَعِصِيُّهُمْ
were made to appear[7] to him	يُخَيَّلُ إِلَيْهِ
on account of their sorcery[8]	مِن سِحْرِهِمْ
that they were moving fast.[9]	أَنَّهَا تَسْعَىٰ (٦٦)
67. So he had a sensation[10]	فَأَوْجَسَ
within himself of fear[11] –	فِى نَفْسِهِۦ خِيفَةً
Mûsâ.	مُّوسَىٰ (٦٧)
68. We said: "Fear not,[12]	قُلْنَا لَا تَخَفْ
verily you shall be	إِنَّكَ أَنتَ
the superior."[13]	ٱلْأَعْلَىٰ (٦٨)

1. أفلح **'aflaḥa** = he succeeded, prospered (v. iii. m. s. past in form IV of *falaha* [*falḥ*), to split. See *tufliḥû* at 18:20, p. 917, n. 11).

2. استعلى **ista'alâ** = he rose above, took possession, got the upper hand (v. iii. m. s. past in form X of *'alâ* [*'ulûw*], to be high. See *'alaw* at 17:7, p. 875, n. 2.

3. تلقى **tulqiya** (*qî*) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. The final letter takes *fathah* for the particle *'an* coming before the verb. See at 7:115, p. 508, n. 5).

4. ألقوا **'alqû** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:93, p. 756, n. 6).

5. حبال **ḥibâl** (pl.; s. *ḥabl*) = ropes, strings, cords. See *habl* at 3:112, p. 199, n. 13.

6. عصي **'iṣîy** (pl.; s. *'aṣâ*) = sticks, rods, staffs, scepters. See *'asâ* at 20:18, p. 979, n. 11.

7. يخيل **yukhayyalu** = he or it is made to appear, it was given the impression, is imagined (v. iii. m. s. impfct. passive from *khayyala*, form II of *khâla* [*khayl/khylâlah*], to imagine, to suppose).

8. سحر **siḥr** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 11:7, p. 680, n. 1.

9. تسعى **tas'â** = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:20, p. 980, n. 5).

10. أوجس **'awjasa** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs /wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 11:70, p. 703, n. 7).

11. خيفة **khîfah** = fear, dread, awe. See at 13:13, p. 769, n. 1.

12. لا تخف **lâ takhaf** = do not fear, be afraid, be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 20:21, p. 980, n. 6).

13. أعلى **'a'lâ** (s.; pl. *'a'lawna*) = higher one, superior, victor. See *'a'lawna* at 3:139, p. 209, n. 12.

69. "And throw[1]	وَأَلْقِ
what is in your right hand;	مَا فِي يَمِينِكَ
it will swallow[2]	تَلْقَفْ
what they have wrought.[3]	مَا صَنَعُوٓاْ
What they have performed	إِنَّمَا صَنَعُواْ
is the trick[4] of a sorcerer;[5]	كَيْدُ سَٰحِرٍ
and there shall not succeed[6]	وَلَا يُفْلِحُ
the sorcerer,	ٱلسَّاحِرُ
howsoever he comes."	حَيْثُ أَتَىٰ ﴿٦٩﴾
70. So thrown[7] were	فَأُلْقِيَ
the sorcerers prostrate.[8]	ٱلسَّحَرَةُ سُجَّدًا
They said:	قَالُوٓاْ
"We belive in the Lord of	ءَامَنَّا بِرَبِّ
Hârûn and Mûsâ."	هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾
71. He[9] said: "You believed	قَالَ ءَامَنتُمْ
him before I allowed[10] you?	لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ
Verily he is your chief who	إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى
taught you sorcery.	عَلَّمَكُمُ ٱلسِّحْرَ
So I will surely cut off[11]	فَلَأُقَطِّعَنَّ
your hands and feet	أَيْدِيَكُمْ وَأَرْجُلَكُم
on opposite sides;[12]	مِّنْ خِلَٰفٍ

---

1. أَلْقِ *'alqi* = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:19, p. 980, n. 2).

2. تلقف *talqaf*(*u*) = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *talqafu* at 7:117, p. 509, n. 2).

3. صنعوا *ṣana'û* = they did, accomplished, performed, made, manufactured, wrought (v. iii. m. pl. past from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See at 11:16, p. 683, n. 6).

4. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 20:60, p. 988, n. 13.

5. ساحر *sâḥir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 10:79, p. 666, n. 1).

6. يفلح *yufliḥu* = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 12:23, p. 730, n. 4).

7. i. e., as Mûsâ, peace be on him, threw his stick it swallowed what the sorcerers had performed. So they realized the worthlessness of their deed and they believed and prostrated themselves to Allah. أُلقي *'ulqiya* = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:120, p. 509, n. 10).

8. سجد *sujjad* (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 17:107, p, 908, n. 9.

9. i. e., the Pharaoh said.

10. آذن *'âdhana*(*nu*) = I give leave, permit, allow (v. i. impfct. in from IV *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fatḥah* for the particle *'an* coming before the verb. See at 7:123, p. 510, n. 1).

11. لأقطعن *la+'uqaṭṭi'anna* = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a* , form II of *qaṭa'a* [*qaṭ'*], to cut. See at 7:124, p. 510, n. 7).

12. خلاف *khilâf* = disagreement, behind, after. *min khilâf* = on opposite sides. See *khilâf* at 17:76, p. 898, n. 6.

وَلَأُصَلِّبَنَّكُمْ	and I will surely crucify[1] you
فِي جُذُوعِ النَّخْلِ	at the trunks[2] of date palms,[3]
وَلَتَعْلَمُنَّ	and you will surely know
أَيُّنَا أَشَدُّ	who of us is severer[4] in
عَذَابًا وَأَبْقَىٰ (٧١)	punishing and more lasting."[5]
قَالُوا	72. They said:
لَن نُّؤْثِرَكَ	"We shall not prefer[6] you
عَلَىٰ مَا جَاءَنَا	to what has come to us
مِنَ الْبَيِّنَاتِ	of the clear proofs[7] and to
وَالَّذِي فَطَرَنَا	Him Who has created[8] us.
فَاقْضِ	So decree[9]
مَا أَنتَ قَاضٍ	what you are to decree.
إِنَّمَا تَقْضِي	You can only decide
هَٰذِهِ الْحَيَاةَ الدُّنْيَا (٧٢)	in this worldly life."
إِنَّا آمَنَّا	73. "We surely believe
بِرَبِّنَا	in our Lord
لِيَغْفِرَ لَنَا	that He may forgive us
خَطَايَانَا وَمَا	our sins[10] and what
أَكْرَهْتَنَا عَلَيْهِ	you have compelled[11] us to
مِنَ السِّحْرِ وَاللَّهُ	of sorcery;[12] and Allah is
خَيْرٌ وَأَبْقَىٰ (٧٣)	the Best and Ever-Lasting."

---

[1] لأصلبن ***la+'uṣallibanna*** = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 7:124, p. 510, n. 9).

[2] جذوع ***judhû'*** (pl.; s. *jidh'*) = trunks, stems. See *jidh'* at 19:23, p. 956, n. 6.

[3] نخل ***nakhl*** = date palm. See *nakhîl* at 18:32, p. 923, n. 13.

[4] أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 19:69, p. 968, n. 14.

[5] أبقى ***'abqâ*** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See *baqiya* at 2:276, p. 115, n. 12).

[6] The faith of the sorcerers made them defy and disregard all the threats of the Pharaoh. نؤثر *nu'thira(u)* = we prefer, choose, like (v. i. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *'âthara* at 12:91, p. 756, n. 1].

[7] i. e., of the truth. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 19:73, p. 969, n. 12).

[8] فطر ***fatara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 17:51, p. 889, n. 2).

[9] اقض ***iqḍi*** = decree, decide, adjudicate, judge (v. ii. m. s. imperative from *qaḍâ* [*qaḍâ'*], to conclude, to judge. See *qaḍâ* at 19:35, p. 959, n. 5).

[10] خطايا ***khaṭâyâ*** (sing. خطيئة *khaṭî'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.

[11] أكرهت ***'akrahta*** = you compelled, constrained, forced, coerced (v. ii. m. s. past from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *'ukriha* at 16:106, p. 863, n. 9).

[12] سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 20:66, p. 990, n. 8.

إِنَّهُۥ مَن يَأْتِ	74. Verily whoever comes
رَبَّهُۥ مُجْرِمًا	to his Lord as a sinner,[1]
فَإِنَّ لَهُۥ جَهَنَّمَ	for him is hell;
لَا يَمُوتُ فِيهَا	he shall not die therein
وَلَا يَحْيَىٰ ﴿٧٤﴾	nor shall he live.[2]
وَمَن يَأْتِهِۦ	75. And whoever comes to
مُؤْمِنًا	Him as a believer
قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ	having done the good deeds,[3]
فَأُو۟لَٰٓئِكَ لَهُمُ	such ones will have
ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾	the high ranks[4] –
جَنَّٰتُ عَدْنٍ	76. Gardens of Eternity,[5]
تَجْرِى مِن تَحْتِهَا	flowing[6] beneath them
ٱلْأَنْهَٰرُ	the rivers,[7]
خَٰلِدِينَ فِيهَا	abiding for ever[8] theirein.
وَذَٰلِكَ جَزَآءُ	And such is the reward[9] of
مَن تَزَكَّىٰ ﴿٧٦﴾	those who purify themselves.[10]

Section (*Rukû'*) 4

وَلَقَدْ أَوْحَيْنَآ	77. And indeed We communicated[11] to Mûsâ
إِلَىٰ مُوسَىٰٓ	
أَنْ أَسْرِ	that you travel by night[12]
بِعِبَادِى	with My servants[13]

---

[1] مجرم ***mujrim***(*s*.; pl. *mujrimûn*) = sinner, culprit, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See *mujrimîn* at 19:86, p. 973, n. 2).

[2] يحيى ***yaḥyâ*** = he lives (v. iii. m. s. impfct. from *ḥayiya* [*ḥayah*], to live. See *nuḥyî* at 15:22, p. 812, n. 5).

[3] صالحات ***sâliḥât*** (f. pl.; sing. صالحة *sâliḥah;* m. *sâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 19:96, p. 975, n. 1).

[4] درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 17:21, p. 879, n. 12).

[5] i. e., they will have high ranks in the Gardens of Eternity. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 19:61, p. 966, n. 9.

[6] تجري ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 16:32, p. 837, n. 5).

[7] أنهار ***'anhâr*** (sing. *nahr)* = rivers, streams. See at 16:32, p. 837, n.6.

[8] خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 18:108, p. 948, n. 7.

[9] جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

[10] i. e., from polytheism (*shirk*) and sins. تزكى ***tazakkâ*** = he purifies himself (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tuzakkî* at 9:103, p. 622, n. 9).

[11] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9.

[12] اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 15:65, p. 7820, n. 5).

[13] i. e., the Children of Isrâ'îl in Egypt.

and strike[1] for them a way	فَٱضْرِبْ لَهُمْ طَرِيقًا
in the sea, dry,[2]	فِي ٱلْبَحْرِ يَبَسًا
not fearing [3] any overtaking[4]	لَّا تَخَٰفُ دَرَكًا
nor being afraid.[5]	وَلَا تَخْشَىٰ ٧٧
78. And there pursued[6] them	فَأَتْبَعَهُمْ
the Pharaoh with his troops;[7]	فِرْعَوْنُ بِجُنُودِهِۦ
but there enveloped[8] them	فَغَشِيَهُم
of the sea[9]	مِّنَ ٱلْيَمِّ
what enveloped them.	مَا غَشِيَهُمْ ٧٨
79. And the Pharaoh misled[10]	وَأَضَلَّ فِرْعَوْنُ
his people	قَوْمَهُۥ
and did not guide aright.	وَمَا هَدَىٰ ٧٩
80. O Children of Isrâ'îl,	يَٰبَنِيٓ إِسْرَٰٓءِيلَ
We had indeed rescued[11] you	قَدْ أَنجَيْنَٰكُم
from your enemy and had	مِّنْ عَدُوِّكُمْ
made a covenant[12] with you	وَوَٰعَدْنَٰكُمْ
at the right side of the Mount	جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ
and had sent down on you	وَنَزَّلْنَا عَلَيْكُمُ
the *manna* and the *salwâ*.[13]	ٱلْمَنَّ وَٱلسَّلْوَىٰ ٨٠

[1] Mûsâ, peace be on him, was asked to strike the sea with his stick whereupon it became divided making a dry way for them to pass through it. اضرب ***iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 18:45, p 927, n. 8).

[2] يبس ***yabas*** = dry, dried out.

[3] تخاف ***takhâfu*** = you fear, dread, apprehend, be afraid (v. ii. m. s. impfct. from *khâfa* [*khawf* /*makhâfah* / *khîfah*], to fear. See *takhâfûna* at 6:81, p. 424, n. 2).

[4] i. e., by the Pharaoh and his hosts. درك ***darak*** = overtaking, catching up, attainment. See *'adraka* at 10:90, p. 669, n. 10.

[5] i. e., of being drowned by the sea. تخشى ***takhsâ*** = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshâ* at 20:3, p. 976, n. 5).

[6] أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 18:88, p. 943, n. 3).

[7] جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 9:40, p. 595, n. 3).

[8] غشي ***ghashiya*** = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See *taghshâ* at 14:50, p. 805, n. 7).

[9] i. e. , waters of the sea. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 20:39, p. 983, n. 4.

[10] أضل ***'aḍalla*** = he led astray, let go astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl ḍalâlah*], to go astray. See at 4:88, p. 280, n. 8).

[11] أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:141, p. 516, n.10).

[12] i. e., through Mûsâ, peace be on him, by sending down the *Tawrâh* on him. واعدنا ***wâ'adnâ*** = we appointed, arranged, made a covenant (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise. See at 7:142, p. 517, n. 5.

[13] من ***manna*** and سلوى ***salwâ*** are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

كُلُوا۟ مِن طَيِّبَٰتِ	81. Eat of the good things[1]
مَا رَزَقْنَٰكُمْ	of what We have given[2] you
وَلَا تَطْغَوْا۟ فِيهِ	and transgress[3] not therein,
فَيَحِلَّ عَلَيْكُمْ	or there will descend[4] on you
غَضَبِى	My wrath.[5]
وَمَن يَحْلِلْ عَلَيْهِ	And on whomsever descends
غَضَبِى	My wrath
فَقَدْ هَوَىٰ ﴿٨١﴾	he is indeed ruined.[6]
وَإِنِّى	82. But verily I am
لَغَفَّارٌ لِّمَن	Oft-Forgiving to those who
تَابَ	repent and return,[7]
وَءَامَنَ وَعَمِلَ صَٰلِحًا	and believe and act rightly,
ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾	then remain on the right way.[8]
۞ وَمَآ أَعْجَلَكَ	83."And what hastened[9] you
عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾	from your people, O Mûsâ"
قَالَ هُمْ أُو۟لَآءِ	84. He said: "They are close
عَلَىٰٓ أَثَرِى	on my track;[10]
وَعَجِلْتُ إِلَيْكَ	and I hastened to You,
رَبِّ	O my LOrd,
لِتَرْضَىٰ ﴿٨٤﴾	that You might be pleased."[11]

[1] طيبات *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 16:72, p. 850, n. 10.

[2] رزقنا *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 17:70, p. 896, n. 3.

[3] i. e., in your affluence and ease of life. لا تطغوا *lâ tatghaw* = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative {prohibition} from *ṭaghâ* [*ṭughyân*], to exceed the limits. See at 11:112, p. 717, n. 12).

[4] يحل *yaḥilla(u)* = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to settle down. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb).

[5] غضب *ghaḍab* = wrath, fury, anger, indignation. See at 16:106, p. 864, n. 2

[6] هوى *hawâ* = he is ruined, perished, went down, falls, sinks (v. iii. m. s. past from *huwîy*, to fall, to sink).

[7] تاب *tâba* = returned, turned in repentance (v. iii. m. s. past from *tawb/tawbah / matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâbû* at 16:119, p. 868, n. 11).

[8] اهتدى *ihtadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadîn* at 10:108, p. 675, n. 9).

[9] Mûsâ, peace be on him, is asked this because he hurried and went to the right side of the Mount leaving behind his people. أعجل *'a'jala* = he hastened, hurried, expedited, rushed, quickened, speeded up, accelerated, impelled (v. iii. m. s. past in form IV of *'ajila* [*'ajal/'ajalah*], to hurry. See *'ajjala* at 18:58, p. 933, n. 10).

[10] أثر *'athar* (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See *'âthâr* at 18:64, p. 935, n. 12.

[11] ترضى *tarḍâ* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarḍawna* at 9:24, p. 586, n. 6).

85. He said: "Verily We have	قَالَ فَإِنَّا
put on trial[1] your people	قَدْ فَتَنَّا قَوْمَكَ
in your absence;	مِنۢ بَعْدِكَ
and there misled[2] them	وَأَضَلَّهُمُ
Al-Sâmirîy."[3]	ٱلسَّامِرِيُّ ٨٥
86. So Mûsâ returned[4]	فَرَجَعَ مُوسَىٰٓ
to his people,	إِلَىٰ قَوْمِهِۦ
enraged[5] and grieved.[6]	غَضْبَٰنَ أَسِفًا
He said: "O my people,	قَالَ يَٰقَوْمِ
did not your Lord promise[7]	أَلَمْ يَعِدْكُمْ رَبُّكُمْ
you a good promise?[8]	وَعْدًا حَسَنًا
Did it become long[9] on you	أَفَطَالَ عَلَيْكُمُ
the covenant[10]	ٱلْعَهْدُ
or did you intend[11] that	أَمْ أَرَدتُّمْ أَن
there should descend[12] on you	يَحِلَّ عَلَيْكُمْ
the wrath of your Lord,	غَضَبٌ مِّن رَّبِّكُمْ
so you broke[13]	فَأَخْلَفْتُم
the promise to me?"	مَّوْعِدِى ٨٦
87. They said: " We broke	قَالُوا۟ مَآ أَخْلَفْنَا
not the promise to you	مَوْعِدَكَ
of our own accord[14]	بِمَلْكِنَا

[1] The reference is to the Children of Isrâ'îl's having been misled by Al-Sâmirîy into the worshipping of the golden calf which he made for the purpose. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See at 20:40, p. 984, n. 5).

[2] أضل ***'aḍalla*** = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 20:79, p. 994, n. 10).

[3] He was an unbelieving hypocrite.

[4] رجع ***raja'a*** = he returned, recurred, came back (v. iii. m. s. past from *rujû'*, to come back, to come again. See at 9:83, p. 613, n. 6).

[5] غضبان ***ghaḍbân*** (s.; pl. غضاب *ghiḍâb*) = enraged, furious, infuriated, indignant, angry. See at 7:150, p. 521, n. 4.

[6] آسف ***'âsif*** = grieved, regretful , sorry. See at 7:150, p. 521, n. 5.

[7] يعد ***ya'id(u)*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'idu* at 8:548, n. 10).

[8] i. e., of sending down the *Tawrâh*.

[9] i. e., long to materialize. طال ***tâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *tawl*, to be long.

[10] عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:87, p. 973, n. 7.

[11] أردتم ***'aradtum*** = you (all) desired, wanted, intended (v. ii. m. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about, to move about. See *yurîdâni* at 20:989, n. 9).

[12] يحل ***yaḥilla(u)*** = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *halla* [*hulûl*], to alight, to settle down. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 20:81, p. 995, n. 4).

[13] أخلفتم ***'akhlaftum*** = you failed to keep, went back on your word, broke the promise, disappointed (v. ii. pl. past from *akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlaftu* at 14:22, p. 794, n. 3).

[14] ملك ***malk*** = possession, owning, accord.

وَلَٰكِنَّا حُمِّلْنَآ	but we were made to carry[1]
أَوْزَارًا مِّن زِينَةِ	the loads[2] of ornaments[3]
ٱلْقَوْمِ	of the people;[4]
فَقَذَفْنَٰهَا	so we threw[5] them,
فَكَذَٰلِكَ أَلْقَى	and likewise did throw[6]
ٱلسَّامِرِيُّ ﴿٨٧﴾	Al-Sâmirîy."
فَأَخْرَجَ	88. "Then he produced[7]
لَهُمْ عِجْلًا جَسَدًا	for them a calf,[8] an image,[9]
لَّهُۥ خُوَارٌ	having a lowing;[10]
فَقَالُوا۟ هَٰذَآ	and they said: This is your
إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ	god and the god of Mûsâ
فَنَسِىَ ﴿٨٨﴾	but he forgot."[11]
أَفَلَا يَرَوْنَ	89. Do they not see
أَلَّا يَرْجِعُ	that he does not return
إِلَيْهِمْ قَوْلًا	to them a word
وَلَا يَمْلِكُ لَهُمْ	nor does possess[12] for them
ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾	any harm[13] or benefit?[14]

Section (*Ruû'*) 5

وَلَقَدْ قَالَ	90.And there had indeed said
لَهُمْ هَٰرُونُ مِن قَبْلُ	to them Hârûn before:

---

1. حملنا ***hummilnâ*** = we were made to carry, loaded, burdened (v. i. pl. past passive from *hammala*, form II of *hamala* [*haml*], to carry. See *hamalat* at 19:22, p. 956, n. 1).

2. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 16:25, p. 834, n. 8.

3. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:59, p. 988, n. 8.

4. i. e., the ornaments of the people of the Pharaoh which the Children of Isrâ'îl had taken from them.

5. i. e., threw them into fire according to the suggestion of Al-Sâmirîy. قذفنا ***qadhafnâ*** = we threw, flung, cast, hurled, tossed down (v. i. pl. past from *qadhafa* [*qadhf*], to throw, to cast. See *iqdhifî* at 20:39, p. 983, n. 2).

6. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 16:15, p. 831, n. 1).

7. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 16:78, p. 853, n.1).

8. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 11:69, p. 703, n. 3.

9. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image. See at 7:148, p. 520, n. 8

10. خوار ***khuwâr*** = lowing, mooing. See at 7:148, p. 520, n. 9.

11. نسى ***nasiya***= he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 18:57, p. 933, n. 2).

12. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 16:73, p. 851, n. 1).

13. ضر ***darr*** = harm, damage, injury. See at 13:16, p. 770, n. 12.

14. نفع ***naf'*** = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.

يَٰقَوْمِ	"O my people,
إِنَّمَا فُتِنتُم بِهِۦ	you are but bring tried[1] by it;
وَإِنَّ رَبَّكُمُ	and verily your Lord is
ٱلرَّحْمَٰنُ	the Most Merciful.
فَٱتَّبِعُونِى	So follow[2] me
وَأَطِيعُوٓا۟ أَمْرِى ٩٠	and obey[3] my command."[4]
قَالُوا۟	91. They said
لَن نَّبْرَحَ	"We will not cease[5]
عَلَيْهِ عَٰكِفِينَ	to adhere[6] to it
حَتَّىٰ يَرْجِعَ إِلَيْنَا	until there returns[7] to us
مُوسَىٰ ٩١	Mûsâ."
قَالَ يَٰهَٰرُونُ	92. He said: "O Hârûn,
مَا مَنَعَكَ	what had held you back[8]
إِذْ رَأَيْتَهُمْ	when you saw them
ضَلُّوٓا۟ ٩٢	going astray,"[9]
أَلَّا	93. "That you did not
تَتَّبِعَنِ	follow me?
أَفَعَصَيْتَ	Have you then disobeyed[10]
أَمْرِى ٩٣	my order?"

1. Hârûn, peace on him, had warned the Children of Isrâ'îl, against the error and had asked them not to worship the calf, to follow him and believe in Allah. فتنتم ***futintum*** = you were tried, put to trial, tested (v. ii. m. pl. past passive from *fatana* [*fatn* /*futûn*], to put to trial, to tempt. See *fatannâ* at 20:85, p. 996, n. 1).

2. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7 :158, p. 526, n.7).

3. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 8:46, p. 564, n. 1).

4. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. *'an 'amrî* = out of my command, i. e., of my own accord. See at 18:82, p. 941, n. 6.

5. أبرح ***'abraḥa***(*u*) = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:60, p. 934, n. 6).

6. عاكفين ***'âkifîn*** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See at 2:125, p. 59, n. 16).

7. يرجع ***yurji'a*** (*u*) = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*] , to return. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb). See *yurjaûna* at 19:41, p. 960, n. 11).

8. i. e., Mûsâ, peace be on him, said. منع ***mana'a*** = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 18:55, p. 931, n. 13).

9. ضلوا ***dallû*** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [*dalâl/dalâlah*], to loose one's way. See at 7:149, p. 521, n. 2).

10. عصيت ***'aṣayta*** = you disobeyed, rebelled, defied (v. ii. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 10:91, p. 669, n. 12).

94. He said:	قَالَ
"O my mother's son'	يَبْنَؤُمَّ
do not seize by my beard[1]	لَا تَأْخُذْ بِلِحْيَتِي
nor by my head.	وَلَا بِرَأْسِيٓ
Indeed I feared[2]	إِنِّي خَشِيتُ
that you would say:	أَن تَقُولَ
'You have caused a schism[3]	فَرَّقْتَ
among the Children of Isrâ'îl	بَيْنَ بَنِيٓ إِسْرَٰٓءِيلَ
and did not heed[4] my word.' "	وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾
95. He said:[5] "What then is	قَالَ فَمَا
the matter with you,[6]	خَطْبُكَ
O Sâmirîy"	يَٰسَٰمِرِيُّ ﴿٩٥﴾
96. He said: "I observed[7]	قَالَ بَصُرْتُ
what they did not observe.[8]	بِمَا لَمْ يَبْصُرُواْ بِهِۦ
So I grasped[9] a handful[10]	فَقَبَضْتُ قَبْضَةً
from the foot-print[11]	مِّنْ أَثَرِ
of the Messenger[12]	ٱلرَّسُولِ
and threw[13] it;	فَنَبَذْتُهَا
and suchwise	وَكَذَٰلِكَ
seduced[14] me my mind."	سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾
97. He said: " Then go away.	قَالَ فَٱذْهَبْ

[1] لحية ***lihyah*** (s. ; pl. *luhan/lihan*) = beard.

[2] خشيت ***khashîtu*** = feared, apprehended, was afraid of, dreaded (v. i. s. past from *khashiya[khashy/khashyah]*, to fear, to dread). See *khasînâat* 18:80, p. 940, n. 16.

[3] فرقت ***farraqta*** = you caused schism, divided, split, rent asunder, scattered, differentiated (v. iii. m. s. past in form II of *faraqa* [*farq/furqân*], to separate. See *farraqa* at 6:158, p. 461, n. 9).

[4] ترقب ***tarqub***(*u*) = watch, observe, guard, regard attentively, heed (v. ii. m. s. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, watch.

[5] i. e., Mûsâ, peace be on him, said to Al-Sâmirîy.

[6] خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 15:57, p. 819, n. 3.

[7] i. e., he saw the angel Jibrîl on a horse at the time the Pharaoh and his men were drowned in the sea (Ibn Kathîr, V, 307). بصرت ***basurtu*** = I observed, realized, understood, saw (v. i. s. past from *basura* [*basar*], to see, to realize, to understand. See *yubṣiru* at 19:42, p. 961, n. 4).

[8] يبصروا ***yubṣirû***(*na*) = they see, observe, realize, understand (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*]. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See n. 7 above.

[9] قبضت ***qabadtu*** = I grasped, seized, held, clutched (v. i. s. past from *qabaḍa* [*qabḍ*], to seize. See *yaqbiḍûna* at 9:67, p. 605, n. 12).

[10] قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, grip. handful.

[11] i. e., from the footprint of the horse of Jibrîl (Ibn Kathîr, V, 306). أثر ***'athar*** (s.; pl. *'âthâr*) = track, trace, mark, foot-print, impression, vestiges, remains, relics. See *'âthâr* at 18:64, p. 935, n. 12.

[12] i. e., Jibrîl.

[13] i. e. threw it on the ornaments that were put into fire. نبذت ***nabadhtu*** = I threw, hurled, rejected (v. i. s. past from *nabadha* [*nabdh*], to hurl. See *nabadhû* at 3:187, p. 229, n. 13).

[14] سولت ***sawwalat*** = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft. See at 12:83, p. 753, n. 2).

فَإِنَّ لَكَ فِي ٱلۡحَيَوٰةِ	Verily you shall have in this
أَن تَقُولَ لَا مِسَاسَ	life to say: "No touching."[1]
وَإِنَّ لَكَ	And verily you shall have
مَوۡعِدًا	an appointment[2]
لَّن تُخۡلَفَهُۥ	that you shall not be failed.[3]
وَٱنظُرۡ إِلَىٰٓ إِلَٰهِكَ	And look at your god
ٱلَّذِي ظَلۡتَ	to which you have continued[4]
عَلَيۡهِ عَاكِفًا	to be attached.[5]
لَّنُحَرِّقَنَّهُۥ ثُمَّ	We will surely burn[6] it, then
لَنَنسِفَنَّهُۥ فِي ٱلۡيَمِّ	will scatter[7] it into the sea[8]
نَسۡفًا ٩٧	in demolition."[9]
إِنَّمَآ إِلَٰهُكُمُ	98. Verily your god is
ٱللَّهُ ٱلَّذِي	only Allah Who,
لَآ إِلَٰهَ إِلَّا هُوَ	there is no god but He.
وَسِعَ كُلَّ شَيۡءٍ	He encompasses[10] everything
عِلۡمًا ٩٨	in knowledge.
كَذَٰلِكَ نَقُصُّ عَلَيۡكَ	99.Thus do We relate[11] to you
مِنۡ أَنۢبَآءِ	of of the tidings[12]
مَا قَدۡ سَبَقَ	of what has gone before;[13]
وَقَدۡ ءَاتَيۡنَٰكَ	and We have given you
مِن لَّدُنَّا ذِكۡرًا ٩٩	from Us a reminder.[14]

1. i. e., he would be an untouchable, none touching him and he touching none (Ibn Kathîr, V, 307). مساس **misâs** = touching, feeling, infringement. See *massa* at 16:53, p. 844, n. 8.

2. i. e., for punishment. موعد **maw'id** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:58, p. 988, n. 5.

3. تخلف **tukhlafa**(u) = you are failed in the promise, disappointed (v. ii. m. s. impfct. passive from *'akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlaftum* at 20:86, p. 996, n. 13).

4. ظلت **ẓalta** = you continued, remained, ceased not, were, (v. ii. m. s. past from *ẓalla* [*ẓall/ ẓulûl*], to be, to continue. See *ẓallâ* at 15:14, p. 810, n. 2).

5. عاكف **'âkif** (s.; pl. *'âkifûn*) = one who sticks to, clings to, adheres to, remains attached to (active participle from *'akafa* (*'ukûf*), to cling to, stick to. See *'âkifîn* at 20:91, p. 998, n. 6).

6. لنحرقن **la+nuḥarriqanna** = we shall surely burn (v. i. pl. impfct. emphatic from *ḥarraqa*, form II of *ḥaraqa* [*ḥarq*], to burn. See *iḥtaraqat* at 2:266, p. 139, n. 17.

7. لننسفن **la+nansifanna** = we shall surely scatter, atomize, blow up (v. i. pl. impfct. emphatic from *nasafa* [*nasf*], to scatter, spray, blow up.

8. يم **yamm** (s.; pl. *yamûm*) = open sea, river.

9. نسف **nasf** = scattering, blowing up, demolition, tiny pieces. See n. 7 above.

10. وسع **wasi'a** = he or it encloses, encompasses, holds, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 6:279, p. 423, n. 10).

11. نقص **naquṣṣu** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 18:13, p. 913, n. 13).

12. أنباء **'anbâ'** (pl.; s. نبا *naba'*) = news, tidings, intelligence. See at 12:102, p. 759, n. 10.

13. سبق **sabaqa** = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 11:40, p. 692, n.6).

14. i. e., the Qur'ân. ذكر **dhikr** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for theQur'ân. See for instance 21:50). See at 20:14, p. 989, n. 2.

مَنْ أَعْرَضَ	100. Whoever turns away[1]
عَنْهُ فَإِنَّهُۥ يَحْمِلُ	from it,[2] he shall surely bear[3]
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Resurrection
وِزْرًا ﴿١٠٠﴾	a burden.[4]
خَـٰلِدِينَ فِيهِ	101. They will abide therein.
وَسَآءَ لَهُمْ	And bad shall be[5] for them
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Resurrection
حِمْلًا ﴿١٠١﴾	the load.[6]
يَوْمَ	102. The day when
يُنفَخُ فِى ٱلصُّورِ	blown[7] shall be the trumpet.[8]
وَنَحْشُرُ	And We shall muster[9]
ٱلْمُجْرِمِينَ يَوْمَئِذٍ	the sinful[10] that day
زُرْقًا ﴿١٠٢﴾	turning blue.[11]
يَتَخَـٰفَتُونَ	103. They will whisper[12]
بَيْنَهُمْ	among them:
إِن لَّبِثْتُمْ	"You did not tarry[13]
إِلَّا عَشْرًا ﴿١٠٣﴾	but ten."[14]
نَّحْنُ أَعْلَمُ	104. We know best
بِمَا يَقُولُونَ	what the will say

[1] أعرض *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 18:57, p. 933, n. 1).

[2] i. e., from the Qur'ân.

[3] يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 19:22, p. 956, n. 1).

[4] i. e., the burden of sin. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 17:15, p. 877, n. 10).

[5] ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 17:32, p. 883, n. 5).

[6] i. e., load of sin. حمل ***ḥiml*** (s.; pl. *'aḥmâl*) = load, burden, cargo. See at 12:72, p. 749, n. 4.

[7] ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 6:73, p. 421, n. 3).

[8] صور ***ṣûr*** = horn, bugle, trumpet. See at 18:99, p. 946, n. 4.

[9] نحشر ***naḥshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 19:85, p. 972, n. 11).

[10] مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 19:86, p. 973, n. 2).

[11] i. e., because of terror and bewilderment. زرق ***zurq*** (pl.; s. *'azraq*) = blue.

[12] يتخافتون ***yatakhâfatûna*** = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhâtafa*, form VIII of *khafata* [*khufût*], to become inaudible, to mutter).

[13] لبثتم ***labiththum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 18:19, p. 917, n. 1).

[14] i. e., ten days.

إِذْ يَقُولُ	when there will say the
أَمْثَلُهُمْ طَرِيقَةً	model[1] of them in conduct:[2]
إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾	"You tarried not but a day."

Section (*Rukû'*) 6

وَيَسْـَٔلُونَكَ	105. And they ask you
عَنِ الْجِبَالِ	about the mountains.[3]
فَقُلْ يَنسِفُهَا رَبِّي	Say: "My Lord will scatter[4]
نَسْفًا ﴿١٠٥﴾	them in tiny pieces."[5]
فَيَذَرُهَا	106. "And will leave[6] them
قَاعًا صَفْصَفًا ﴿١٠٦﴾	as a plain[7] desolate."[8]
لَّا تَرَىٰ	107. "You will not see
فِيهَا عِوَجًا	in them any curvature[9]
وَلَا أَمْتًا ﴿١٠٧﴾	nor any depression."[10]
يَوْمَئِذٍ	108. On that day
يَتَّبِعُونَ الدَّاعِيَ	they will follow[11] the caller;[12]
لَا عِوَجَ لَهُ	he will have no crookedness.
وَخَشَعَتِ	And faded[13] will be the
الْأَصْوَاتُ لِلرَّحْمَٰنِ	voices for the Most Merciful.
فَلَا تَسْمَعُ	So you will hear naught
إِلَّا هَمْسًا ﴿١٠٨﴾	except whispering.[14]

[1] أمثل **'amthalu** = ideal, model, exemplary (elative of *mathîl*). See *muthlâ* at 20:63, p. 989, n. 12.

[2] طريقة **ṭarîqah** (s.; p. *ṭuruq/tarâ'iq*) = way, mode, manner, conduct, method.

[3] i. e., what will happen to the mountains on the Day of Resurrection. This and the following three *'âyahs* give a graphic description of the situation on the Day of Resurrection. جبال **jibâl** (pl.; s. *jabal*) = mountains.

[4] ينسف **yansifu** = he scatters, demolishes, blows away (v. iii. m. s. impfct. from *nasafa* [*nasf*], to scatter, spray, blow up. See *la+nansifanna* at 20:97, p. 1000, n. 7).

[5] نسف **nasf** = scattering, blowing up, demolition, tiny pieces. See at 20:97, p. 1000, n. 7.

[6] يذر **yadharu** = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhara/yadharu* [*wadhr*] to leave. See *yadhar* at 7:186, p. 537. n. 12).

[7] قاع **qâ'** (s.; pl. *qî'ân*) = plain, lowland.

[8] صفصف **ṣafṣaf** = desolate, empty, barren, waste.

[9] عوج **'iwaj** = crookedness, twist, bend, curvature. See at 18:1, p. 910, n. 4.

[10] أمت **'amt** = crookedness, curvature, weakness, depression.

[11] يتبعون **yattabi'ûna** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:157, p. 525, n. 1).

[12] داع /داعى **dâ'in** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).

[13] خشعت **khasha'at** = she became humble, submissive, drooped, low, faded (v. iii. f. s. past from *kahsha'a* [*khushû'*], to be submissive, humble. See *khushû'* at 17:109, p. 909, n. 3).

[14] همس **hams** = mumble, muttering, whispering.

يَوْمَئِذٍ لَّا تَنفَعُ	109. That day, of no avail[1]
الشَّفَٰعَةُ	will be the intercession[2]
إِلَّا مَنْ	except one whom the Most
أَذِنَ لَهُ الرَّحْمَٰنُ	Merciful gives leave[3] to
وَرَضِيَ لَهُۥ قَوْلًا ﴿١٠٩﴾	and is pleased[4] with his word.
يَعْلَمُ	110. He knows
مَا بَيْنَ أَيْدِيهِمْ	what is before them
وَمَا خَلْفَهُمْ	and what is after[5] them;
وَلَا يُحِيطُونَ	and they cannot encompass[6]
بِهِۦ عِلْمًا ﴿١١٠﴾	Him in knowledge.
۞ وَعَنَتِ	111. And humbled[7] will be
الْوُجُوهُ لِلْحَيِّ	the faces[8] for theEver-Living,
الْقَيُّومِ	the Ever-Sustaining.[9]
وَقَدْ خَابَ	And frustrated[10] shall be the
مَنْ حَمَلَ	one who bears[11] the load of
ظُلْمًا ﴿١١١﴾	a transgression.[12]
وَمَن يَعْمَلْ	112. And whover performs
مِنَ الصَّٰلِحَٰتِ	of the right deeds[13]
وَهُوَ مُؤْمِنٌ	and is a believer,
فَلَا يَخَافُ ظُلْمًا	he shall not fear any wrong
وَلَا هَضْمًا ﴿١١٢﴾	nor any lessening.[14]

1. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 11:34, p. 669, n. 1).

2. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

3. أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 10:59, p. 658, n. 8).

4. رضى ***raḍiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 9:100, p. 621, n. 2).

5. خلف ***khalf*** = back, behind, coming after, successors. See at 2:255, p. 131, n. 7.

6. يحيطون ***yuḥîṭûna*** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch. See at 2:255, p. 131, n. 8).

7. عنت ***'anat*** = she became humble, submissive, servile (v. iii. f. s. past from *'anâ* [*'unûw*) to be humble, submissive).

8. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 17:97, p. 905, n. 1).

9. القيوم ***al-Qayyûm*** = the Everlasting, the Eternal, the Ever-Sustaining.

10. خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail. to be disappointed. See at 20:61, p. 989, n. 3).

11. يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 20:100, p. 1001, n. 3).

12. i. e., by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلم ***zulm*** = wrong, injustice, iniquity, oppression. See at 4:30, p. 253, n. 8.

13. صالحات ***ṣâlihât*** (f. pl.; sing. صالحة *sâlihah;* m. *sâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/sulûḥ/maṣlaḥah*], to be good, right. See at 20:75, p. 993, n. 3).

14. i. e., in the merits and rewards. هضم ***hadm*** = digestion, lessening, diminishing, curtailment.

وَكَذَٰلِكَ	113. And likewise[1]
أَنزَلْنَٰهُ	I have sent it down[2]
قُرْءَانًا عَرَبِيًّا	as a Qur'ân in Arabic
وَصَرَّفْنَا فِيهِ	and have spelt out[3] therein
مِنَ ٱلْوَعِيدِ	some of the threats[4] that
لَعَلَّهُمْ يَتَّقُونَ	they might be on their guard[5]
أَوْ يُحْدِثُ لَهُمْ	or it might generate[6] in them
ذِكْرًا ١١٣	remembrance.
فَتَعَٰلَى ٱللَّهُ	114. So All-Eaxalted is Allah,
ٱلْمَلِكُ ٱلْحَقُّ	the True King.
وَلَا تَعْجَلْ	And do not hasten[7]
بِٱلْقُرْءَانِ مِن قَبْلِ	with the Qur'ân before
أَن يُقْضَىٰٓ إِلَيْكَ	that concluded[8] is to you
وَحْيُهُۥ	its communication.[9]
وَقُل رَّبِّ	And say: "My Lord,
زِدْنِى عِلْمًا ١١٤	increase me in knowledge."
وَلَقَدْ	115. And indeed We had
عَهِدْنَآ إِلَىٰٓ ءَادَمَ	enjoined[10] on 'Âdam
مِن قَبْلُ فَنَسِىَ	before, but he forgot;
وَلَمْ نَجِدْ لَهُۥ	and We did not find in him
عَزْمًا ١١٥	a firm will.[11]

---

[1] i. e. as We have encouraged the doing of the good deeds, so We have sent down the Qur'ân.

[2] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 20:2, p. 976, n. 1).

[3] صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past, from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 18:53, p. 931, n. 3).

[4] وعيد ***wa'îd*** = threats, promises. See at 14:14, p. 792, n. 5.

[5] يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 12:57, p. 743, n. 8).

[6] يحدث ***yuḥdithu*** = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. See *'uḥditha* at 18:70, p. 937, n. 2).

[7] This part of the *'âyah* shows that the text and words of the Qur'ân were communicated to the Prophet, peace and blessings of Allah be on him, as they are and that he used to make haste to repeat and remember them (see 75:16). لا تعجل ***lâ ta'jal*** = do not hurry/ make haste/ hasten (v. ii. m. s. imperative {prohibition} from *'ajila* [*'ajal/'ajalah*], to hasten. See at 19:84, p. 972, n. 8).

[8] يقضى ***yuqḍâ*** = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:61, p. 415, n. 5).

[9] The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See *'awḥaynâ* at 17:86, p. 901, n. 4).

[10] i. e., not to eat of the forbidden tree. عهدنا ***'ahidnâ*** (*'ilâ*) = we assigned, committed to, entrusted to, enjoined on (v. i. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit. See at 2:125, p. 59, n. 13).

[11] عزم ***'ajm*** = determination, resolution, decision, firm will. See at 3:186, p. 229, n. 9.

Section (*Rukû'*) 7

وَإِذْ قُلْنَا	116. And when We said
لِلْمَلَٰٓئِكَةِ	to the angels:
ٱسْجُدُوا۟	"Prostrate yourselves[1]
لِءَادَمَ	to 'Âdam."
فَسَجَدُوٓا۟	So they prostrated themselves
إِلَّآ إِبْلِيسَ أَبَىٰ ۝١١٦	except Iblîs. He refused.[2]
فَقُلْنَا يَٰٓـَٔادَمُ	117. Then We said: "O 'Âdam,
إِنَّ هَٰذَا عَدُوٌّ	verily this is an enemy[3] to
لَّكَ وَلِزَوْجِكَ	you and to your wife.
فَلَا يُخْرِجَنَّكُمَا	So let him not oust[4] you two
مِنَ ٱلْجَنَّةِ	from the garden;
فَتَشْقَىٰٓ ۝١١٧	then you will be distressed."[5]
إِنَّ لَكَ	118. Verily you have it
أَلَّا تَجُوعَ	that you shall not starve[6]
فِيهَا وَلَا تَعْرَىٰ ۝١١٨	therein nor be unclad.[7]
وَأَنَّكَ	119. And verily you
لَا تَظْمَؤُا۟ فِيهَا	shall not suffer thirst[8] therein
وَلَا تَضْحَىٰ ۝١١٩	nor be hit by the sun-rays.[9]

---

1. Here follows a recapitulation of how 'Âdam, peace be on him, proved to be lacking in firm will and failed to carry out the charge entrusted to him. اسجدوا **usjudû** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 18:50, p. 929, n. 11).

2. أبى **'abâ** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 20:56, p. 987, n. 15).

3. عدو **'adûw** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 18:50, p. 930, n. 5.

4. ليخرجن **la yukhrijanna** = he ousts, drives out, expels, brings out, produces (v. iii. m. s. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrijâ* at 20:63, p. 989, n. 10).

5. تشقى **tashqâ** = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See at 20:2, p. 976, n. 3).

6. تجوع **tajû'a**(*u*) = you be hungry, suffer from hunger, starve (v. ii. m. s. impfct. from *jâ'a* [*jaw'*], to be hungry. The final letter takes *fathah* because of the particle *'an* [*'an+lâ*] coming before the verb. See *jaw'* 16:112, p. 866, n. 6).

7. تعرى **ta'râ** = you be unclad, bare, undressed, naked (v. ii. m. s. impfct. from *'ariya* [*'ury/'uryah*], to be naked, bare).

8. تظمأ **taẓma'u** = you suffer thirst, be thirsty (v. ii. m. s. impfct. from *ẓami'a* [*ẓama'/ ẓamâ'/ ẓamâ'ah*], to be thirsty. See *ẓama'* at 9:120, p. 630, n. 10).

9. تضحى **taḍḥâ** = you be hit by the sun's rays, be visible, appear (v. ii. m. s. impfct. from *ḍaḥiya* [*ḍuḥan*], to appear, be hit by the sun-rays. See *ḍuḥan* at 20:59, p. 988, n. 10).

فَوَسْوَسَ إِلَيْهِ	120. But there whispered[1] to
ٱلشَّيْطَٰنُ	him the Satan.
قَالَ يَٰٓـَٔادَمُ	He said: "O 'Âdam,
هَلْ أَدُلُّكَ عَلَىٰ	shall I direct[2] you to
شَجَرَةِ ٱلْخُلْدِ	the tree of eternity[3]
وَمُلْكٍ	and a kingdom
لَّا يَبْلَىٰ ١٢٠	that declines[4] not?"
فَأَكَلَا مِنْهَا	121. So the two ate[5] of it.
فَبَدَتْ لَهُمَا	Hence exposed[6] became to them
سَوْءَٰتُهُمَا	their private parts;[7]
وَطَفِقَا يَخْصِفَانِ	and they set out [8]to stitching[9]
عَلَيْهِمَا مِن	onto them some of
وَرَقِ ٱلْجَنَّةِ	the leaves[10] of the garden .
وَعَصَىٰٓ ءَادَمُ	And 'Âdam disobeyed[11] his
رَبَّهُۥ فَغَوَىٰ ١٢١	Lord and thus went astray.[12]
ثُمَّ	122. Thereafter
ٱجْتَبَٰهُ رَبُّهُۥ	His Lord chose[13] him
فَتَابَ عَلَيْهِ	and turned in forgiveness[14]
وَهَدَىٰ ١٢٢	to him and guided.
قَالَ	123. He said:

1. وسوس ***waswasa*** = he whispered, tempted with wicked suggestions (v. iii. m. s. past from *waswâs*. See at 7:20, p. 470, n. 11).

2. أدل ***'adullu*** = I show, point out, direct (v. i. s. impfct. from *dalla* [*dalâlah*], to show).

3. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 10:52, p. 656, n. 3.

4. يبلى ***yablâ*** = he or it dwindles away, declines, vanishes, disintegrates, becomes old (v. iii. m. s. impfct. from *baliya* [*bilan/balâ'*], to be old, to dwindle away).

5. أكلا ***'akalâ*** = they (two) ate, consumed, devoured (v. iii. m. dual past from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).

6. بدت ***badat*** = she became exposed, evident, manifest, appeared (v. iii. f. s. past from *badâ* [*budûww / badâ'*] to appear, to come to light. See at 7:22, p. 471, n. 9.

7. سوءات ***saw'ât*** (pl.; s. *saw'ah*) = private parts, shame, disgraceful acts.

8. طفقا ***ṭafiqâ*** = they (two) set out to do, started, did suddenly (v. iii. m. dual past from *ṭafiqa* [*ṭafaq*], to set out. See at 7:22, p. 471, n. 10).

9. يخصفان ***yakhṣifâni*** = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [*khaṣf*], to patch, to sew. See at 7:22, p. 471, n. 11).

10. ورق ***waraq*** (s.; pl. *'awrâq*) = leaves, paper, foliage. See *waraqah* at 6:59, p. 414, n. 9.

11. عصي = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See at 14:36, p. 800, n. 12).

12. غوى ***ghawâ*** = he went astray (v. iii. m. s. past from *ghayy/ghawâyah*, to go astray. See *'aghwaytu* at 15:39, p. 815, n. 6).

13. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 16:6, p. 869, n. 5).

14. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 19:60, p. 966, n. 8.

اَهْبِطَا مِنْهَا	"You two get down[1] for it,
جَمِيعًا	all togeher.[2]
بَعْضُكُمْ لِبَعْضٍ	One of you is to the other
عَدُوٌّ	an enemy.[3]
فَإِمَّا يَأْتِيَنَّكُم	So when there comes to you
مِّنِّي هُدًى	from Me guidance[4]
فَمَنِ اتَّبَعَ	and whoever follows[5]
هُدَايَ	My guidance
فَلَا يَضِلُّ	he shall not go astray[6]
وَلَا يَشْقَىٰ ١٢٣	nor shall he be distressed.[7]
وَمَنْ أَعْرَضَ	124. And whoever turns
عَن ذِكْرِي	away[8] from My reminder[9]
فَإِنَّ لَهُ مَعِيشَةً	he shall indeed have a life[10]
ضَنكًا	straitened;[11]
وَنَحْشُرُهُ	and We shall rally[12] him
يَوْمَ الْقِيَامَةِ	on the Day of Resurrection
أَعْمَىٰ ١٢٤	blind.[13]
قَالَ رَبِّ	125. He will say: "My Lord,
لِمَ حَشَرْتَنِي	why have you raised me
أَعْمَىٰ	blind
وَقَدْ كُنتُ بَصِيرًا ١٢٥	while I had been sightful?"[13]

[1] اهبطا ***ihbiṭâ*** = you two get down, descend (v. ii. m. dual imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

[2] i. e., along with Iblîs.

[3] i. e., Iblîs is an enemy of each of you (see *'âyah* 117 above and also 7:22 and 7:24). عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 20:117, p. 1005, n. 3.

[4] i. e. through a Prophet and Messenger. هدى ***hudan*** = guidance. See at 6:157, p. 460, n. 5.

[5] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 20:47, p. 985, n. 10).

[6] يضل ***yaḍillu*** = he strays, goes astray (v. iii. m. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray See at 20:52, p. 986, n. 7).

[7] يشقى ***yashqâ*** = he is distressed, miserable, unhappy, unfortunate (v. iii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See *tashqâ* at 20:117, p. 1005, n. 5.

[8] أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 20:100, p. 1001, n. 1).

[9] i. e., this Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:99, p. 1000, n. 14.

[10] معيشة ***ma'îshah*** (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living. See *m'âyish* at 15:20, p. 811, n. 9.

[11] ضنك ***ḍank*** = distress, wretched, straitened.

[12] i. e., raise him. نحشر ***nahshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *hashara* [*ḥashr*], to gather. See at 20:102, p. 1001, n. 9).

[13] أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 17:72, p. 896, n. 10.

[14] بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).

قَالَ كَذَٰلِكَ 126. He wil say: "Thus
أَتَتْكَ ءَايَٰتُنَا did come to you My signs[1]
فَنَسِيتَهَا but you forgot[2] them;
وَكَذَٰلِكَ ٱلْيَوْمَ and likewise today
تُنسَىٰ ﴿١٢٦﴾ you are forgotten."[3]

وَكَذَٰلِكَ نَجْزِى 127. "And thus We requite[4]
مَنْ أَسْرَفَ the one who dissipates[5]
وَلَمْ يُؤْمِنۢ and believes not
بِـَٔايَٰتِ رَبِّهِۦ in the signs of his Lord.
وَلَعَذَابُ And indeed the punishment
ٱلْءَاخِرَةِ أَشَدُّ of the hereafter is severer[6]
وَأَبْقَىٰٓ ﴿١٢٧﴾ and more lasting."[7]

أَفَلَمْ يَهْدِ 128. Did it not then guide
لَهُمْ كَمْ them how many
أَهْلَكْنَا قَبْلَهُم We destroyed[8] before them
مِّنَ ٱلْقُرُونِ of the generations[9]
يَمْشُونَ they walk[10]
فِى مَسَٰكِنِهِمْ in the habitations[11] of those?
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are sure signs
لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ for possessors of intellect.[12]

1. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 19:73, p. 969, n. 11.

2. نسيت ***nasîta***= you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyân*], to forget. See at 18:24, p. 919, p. 8).

3. تنسى ***tunsâ*** = you are forgotten (v. ii. m. s. impfct. passive from *nasiya*. See n. 2 above).

4. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 12:75, p. 749, n. 14).

5. i. e. dissipates himself by unbelief and disobedience to Allah. أسرف ***'asrafa*** = he committed excesses, exceeded all bounds, became extravagant/ prodigal, wasted, transgressed, dissipated (v. iii. m. s. past in form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *lâ yusrif* at 17:33, p. 883, n. 9).

6. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 20:71, p. 992, n. 4.

7. أبقى ***'abqâ*** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:71, p. 992, n. 5).

8. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 19:98, p. 975, n. 9).

9. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 20:51, p. 986, n. 6.

10. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 17:95, p. 904, n. 1).

11. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:72, p. 608, n. 12.

12. نهى ***nuhan*** = intellect, intelligence, acumen, understanding, reason. See at 20:54, p. 987, n. 8.

Section (*Rukû'*) 8

وَلَوْلَا كَلِمَةٌ	129. And had not a word[1]
سَبَقَتْ مِن رَّبِّكَ	preceded[2] from your Lord,
لَكَانَ لِزَامًا	it would have been necessary,[3]
وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾	and a term[4] specified.[5]
فَٱصْبِرْ	130. So have patience
عَلَىٰ مَا يَقُولُونَ	over what they say
وَسَبِّحْ	and proclaim the sanctity[6]
بِحَمْدِ رَبِّكَ	with the praise of your Lord
قَبْلَ طُلُوعِ ٱلشَّمْسِ	before the rise[7] of the sun
وَقَبْلَ غُرُوبِهَا	and before its setting;[8] and
وَمِنْ ءَانَآئِ ٱلَّيْلِ	by the hours[9] of the night
فَسَبِّحْ	glorify,
وَأَطْرَافَ ٱلنَّهَارِ	and at fringes[10] of the day,
لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾	so that you may be happy.
وَلَا تَمُدَّنَّ	131.And you must not stretch[11]
عَيْنَيْكَ إِلَىٰ مَا	your two eyes to what
مَتَّعْنَا بِهِۦٓ	We have furnished[12]
أَزْوَٰجًا مِّنْهُمْ	to some types[13] of them
زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا	as flowers of the worldly life
لِنَفْتِنَهُمْ فِيهِ	that We may test them therein.

1. i. e., for a respite and chance to reform.
2. سبقت **sabaqat** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 11:110, p. 717, n. 3).
3. i. e., it would been necessary to punish and destroy the unbelievers and rejecters of the truth. لزام ***lizâm*** = necessary, requisite, incumbent, obligatory. See *'alzamnâ* at 17:13, p. 877, n. 1.
4. اجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 17:99, p. 905, n. 14.
5. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 16:60, p. 846, n. 10).
6. i. e., in prayer. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha,* form II of *sabaḥa* [*sabh/ sibâhah*] to swim, to float. See at 15:98, p. 827, n. 1).
7. i. e., at dawn (*fajr*). طلوع ***tulû'*** = to rise, ascend. See *tatlu'* at 18:90, p. 943, n. 6.
8. i. e., the late afternoon (*'asr*) prayer. غروب ***ghurûb*** = setting. See *gharabat* at 18:17, p. 915, n. 8.
9. i. e., the night (*'ishâ'*) prayer. آناء ***'ânâ'*** (pl.; sing. s. *'anan*) = hours, especially of night, span of time, period. See at 3:113, p. 200, n. 10).
10. i. e., the prayers at midday (*zuhr*) and immediately after sun-set (*maghrib*). أطراف ***'atrâf*** (pl.; s. *taraf*) = extremities, outmost parts, tips, fringes, edges, sides. See at 13:41, 782, n. 7).
11. لا تمدن ***lâ tamuddanna*** = you must not stretch, extend not (v. ii. m. s. imperative {prohibition} in the emphatic form from *madda* [*madd*], to extend. See at 15:88, p. 825, n. 5).
12. i. e., do not look with admiration or longing to what We have furnished to some of the unbelievers. متعنا ***matta'nâ*** = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 10:98, p.672, n. 6).
13. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. See at 20:53, p. 987, n. 4.

وَرِزْقُ رَبِّكَ	And the provision[1] of your
خَيْرٌ	Lord is better[2]
وَأَبْقَىٰ ١٣١	and more enduring.[3]
وَأْمُرْ أَهْلَكَ	132. And bid[4] your family
بِٱلصَّلَوٰةِ	to pray
وَٱصْطَبِرْ عَلَيْهَا	and persevere[5] in it.
لَا نَسْـَٔلُكَ	We do not ask of you
رِزْقًا	any provision;
نَّحْنُ نَرْزُقُكَ	We give you provision.[6]
وَٱلْعَٰقِبَةُ	And the ultimate outcome[7] is
لِلتَّقْوَىٰ ١٣٢	for righteousness.[8]
وَقَالُوا۟	133. And they say:
لَوْلَا يَأْتِينَا	"Why does he not bring us
بِـَٔايَةٍ مِّن رَّبِّهِۦٓ	a sign from his Lord?"[9]
أَوَلَمْ تَأْتِهِم	Has not there come to them
بَيِّنَةُ مَا	a clear evidence[10] of what
فِى ٱلصُّحُفِ ٱلْأُولَىٰ	is in the scriptures[11] of old?
١٣٣	
وَلَوْ أَنَّآ	134. And if We had
أَهْلَكْنَٰهُم	destroyed[12] them
بِعَذَابٍ مِّن قَبْلِهِۦ	with a punishment before it[13]

---

1. i. e., the provision and reward in the hereafter. رزق **rizq** (pl.أرزاق *'arzâq*) = provision, means of livelihood, food, sustenance. See at 16:71, p. 849, n. 10).

2. خير **khayr** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 12:56, p. 743, n. 7.

3. أبقى **'abqâ** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:71, p. 992, n. 5).

4. أؤمر **'u'mur** = bid , order, command (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See *ya'muru* at 19:55, p. 964, n. 7).

5. اصطبر **iṣṭabir** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 19:65, p. 967, n. 9).

6. نرزق **narzuqu** = we give provision, provide the means of subsistence, endow, bestow (v. i. pl. impfct. from *razaqa* [*razq*], to provide, bestow. See *razaqnâ* at 20:81, p. 995, n. 2.

7. عاقبة **'âqibah** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 16:36, p. 839, n. 12.

8. تقوى **taqwâ** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 9:108, p. 624, n. 8.

9. i. e., in support of his Prophethood.

10. بينة **bayyinah** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:88, p.709, n. 9.

10. i. e., what is written in the previous scriptures about his coming. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures.

12. أهلكنا **'ahlaknâ** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 20:128, p. 1008, n. 8).

13. i. e., before the coming of the Prophet, peace and blessings of Allah be on him, and the Qur'ân.

لَقَالُواْ	they would surely have said:
رَبَّنَا لَوْلَآ	"Our Lord, why did you not
أَرْسَلْتَ إِلَيْنَا	send[1] to us
رَسُولًا	a Messenger
فَنَتَّبِعَ	so we could have followed[2]
ءَايَٰتِكَ	Your signs
مِن قَبْلِ أَن	before that
نَّذِلَّ	we became humiliated[3]
وَنَخْزَىٰ ١٣٤	and despicable?"[4]
قُلْ	135. Say:
كُلٌّ مُّتَرَبِّصٌ	"Everyone is awaiting;[5]
فَتَرَبَّصُواْ	so you await.[6]
فَسَتَعْلَمُونَ	Then soon you will know
مَنْ أَصْحَٰبُ	who are the followers[7] of
ٱلصِّرَٰطِ ٱلسَّوِيِّ	the path[8] straight and right[9]
وَمَنِ	and who
ٱهْتَدَىٰ ١٣٥	have received guidance.[10]

1. أرسلت *'arsalta* = you sent, despatched (v. ii. m. s. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 19:83, p. 972, n. 5).

2. نتبع *nattabi'a*(*u*) = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *ittaba'a* at 20:123, p. 1007, n. 5).

3. نذل *nadhilla*(*u*) = we became humiliated, despised, low, humble (v. i. pl. impfct. from *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. The final letter takes *fathah* because of the particle *'an* coming before the verb. *See dhull* at 17:111, p. 909, n. 11.

4. نخزى *nakhzâ* = we become disgraced, discredited, despicable, contemptible, debased (v. i. pl. impfct. from *khaziya* [*khizy*], to be base, contemptible. See *yukhzî* at 16:27, p. 835, n.

5. i. e., awaiting the turn of events. متربص *mutarabbiṣ* (s.; pl. *mutarabbiṣûn*) = he who awaits, lies in wait (act. participle from *tarabbaṣa*, form V of *rabaṣa* [*rabs*], to wait, to watch. See *mutarabbiṣûn* at 9:52, p. 600, n. 2).

6. تربصوا *tarabbasû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbasa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See n. 5 above and at 9:52, p. 600, n. 1).

7. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 15:78, p. 823, n. 3).

8. صراط *ṣirâṭ* = way, path, road. See at 19:36, p. 959, n. 7

9. سوي *sawîy* (s.; pl. *'aswiyâ'*) = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:43, p. 961, n. 9.

10. اهتدى *ihtadâ* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 20:82, p. 995, n. 8).

21. *SÛRAT AL- 'ANBIYÂ'* (THE PROPHETS)

Makkan: 112 *'âyahs*

Like the other Makkan *sûrahs*, this *sûrah* also deals with the fundamentals of the faith, namely, belief in the Only One God (monotheism), Resurrection and the Day of Judgement. It starts with the mention of man's indifference to the inevitability of Resurrection, Judgement and the life in the hereafter. Reference is then made to the evidences in the creation pointing to the Creator and His exclusive ordering and sustaining of the universe and all that exists. In this connection the beginnings of the creation of the heaven and the earth and of all living beings are indicated (*'âyahs* 30-31). Mention is made also of the unbelievers' attitude, particularly their ridiculing and disbelieving the Prophet, peace and blessings of Allah be on him, and of the norm of destruction of the sinful people by way of Allah's punishment. These themes are brought home by short accounts of some of the Prophets – Isḥâq, Ya'qûb, Lûṭ, Nûḥ, Dâ'ud, Ayyûb, Ismâ'îl, Idsrîs, Dhû al-Kifl, Dhû al-Nûn (Yûnus), Zakarîyâ and Îsâ – peace be on them, illustrating the facts that all the Prophets delivered the same message of monotheism and all had to face the sarcasm, opposition and enmity of the unbelieving people. The *sûrah* is named *al-'Anbiyâ'* (The Prophets) after them.

سُورَةُ الأَنبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ 1. Near has come[1] for men
حِسَابُهُمْ وَهُمْ their accounting[2] though they
فِي غَفْلَةٍ are in indifference[3]
مُّعْرِضُونَ ① turning away.[4]

مَا يَأْتِيهِم 2. There comes not to them
مِّن ذِكْرٍ any reminder[5]
مِّن رَّبِّهِم مُّحْدَثٍ from their Lord anew[6]
إِلَّا اسْتَمَعُوهُ but they hear it
وَهُمْ يَلْعَبُونَ ② while they play –

لَاهِيَةً 3. Distracted[7] being
قُلُوبُهُمْ their hearts.

---

[1] اقترب ***iqtaraba*** = he or it came near, approached (v. iii. m. s. past in form VIII of *qaruba* [*qurb/ maqrabah*], to be near. See at 7:185, p. 537, n. 9).

[2] i. e., Day of Judgement are not far off. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 17:12, p. 876, n.10.

[3] غفلة ***ghaflah*** = negligence, indifference, carelessness. See at 19:39, p. 960, n. 9.

[4] i. e., from the truth and the warning. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 12:105, p. 760, n. 8).

[5] i. e., through Allah's Messenger. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:124, p. 1007, n. 9.

[6] محدث ***muḥdath*** = fresh, new, anew (passive participle from *'aḥdatha* {to bring about, to cause to happen}, form IV of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See *yuḥdithu* at 20:113, p. 1004, n. 6.

[7] لاهية ***lâhiyah*** (f., m. لاه *lâhin*) = heedless, inattentive, distracted (act. participle from *lahâ* [*lahw*], to be distracted, to prattle away. See *lahw* at 7:51, p. 485, n. 1.

وَأَسَرُّواْ ٱلنَّجۡوَى	And they hide[1] the talk[2] –
ٱلَّذِينَ ظَلَمُواْ	those that transgress[3] –
هَلۡ هَٰذَآ إِلَّا	"Is this one [4] any but
بَشَرٞ مِّثۡلُكُمۡۖ	a human being like you.
أَفَتَأۡتُونَ	Will you then go along with
ٱلسِّحۡرَ	the sorcery[5]
وَأَنتُمۡ تُبۡصِرُونَ ③	while you see through?"[6]
قَالَ رَبِّي يَعۡلَمُ	4. He says: " My Lord knows
ٱلۡقَوۡلَ	the saying
فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۖ	in the heaven and the earth;
وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,
ٱلۡعَلِيمُ ④	the All-Knowing."
بَلۡ قَالُوٓاْ	5. Nay, they say:
أَضۡغَٰثُ أَحۡلَٰمِۭ	"Confused[7] dreams.[8]
بَلِ ٱفۡتَرَىٰهُ	Nay, he has forged[9] it;
بَلۡ هُوَ شَاعِرٞ	nay he is a poet.
فَلۡيَأۡتِنَا بِـَٔايَةٖ	So let him bring us a sign,[10]
كَمَآ أُرۡسِلَ	as were sent out[11]
ٱلۡأَوَّلُونَ ⑤	the ones of old."[12]
مَآ ءَامَنَتۡ	6. There believed not

---

[1] أسروا *'asarrû* = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 20:62, p. 989, n. 6).

[2] نجوى *najwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation, See at 20:62, p. 989, n. 7.

[3] i. e., the unbelieving polytheists. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:84, p. 855, n. 10).

[4] The allusion is to the Prophet, peace and blessings of Allah be on him.

[5] The unbelievers alleged that what the Prophet was giving out was sorcery. سحر *siḥr* (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 20:73, p. 992, n. 12.

[6] تبصرون *tubṣirûna* = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See *yubṣirû* at 20:96, p. 999, n. 8).

[7] أضغاث *'aḍghâth* (pl.; s.ضغث *ḍighth*) = bunches, muddles, confused. *'aḍghâth 'aḥlâm*, confused dreams. See at 12:44, p. 738, n. 14.

[8] In their own confusion the unbelievers levelled various allegations against the Prophet, peace and blessings of Allah be on him. أحلام *'aḥlâm* (pl.; s. *ḥulm*) = dreams. See at 12:44, p. 738, n. 15.

[9] Many unbelieving people allege that that the Qur'ân is a book of verse composed by the Prophet himself, peace and blessings of Allah be on him. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise. See at 20:61, p. 989, n. 4).

[10] i. e., a miracle. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 19:10, p. 8952, n. 9.

[11] أرسل *'ursila* = he or it was sent, sent out, despatched (v. iii. s. past passive. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 19:83, p. 972, n. 5.

[12] i. e., Mûsâ, 'Îsâ and others, peace be on them.

قَبۡلَهُم مِّن قَرۡيَةٍ	before them any habitation[1]
أَهۡلَكۡنَٰهَآ	that We destroyed.[2]
أَفَهُمۡ يُؤۡمِنُونَ ٦	So will they believe?[3]
وَمَآ أَرۡسَلۡنَا	7. Nor did We send out[4]
قَبۡلَكَ إِلَّا رِجَالٗا	before you any but men
نُّوحِيٓ إِلَيۡهِمۡ	communicating[5] to them.
فَسۡـَٔلُوٓاْ	So ask
أَهۡلَ ٱلذِّكۡرِ	the people of the scripture,[6]
إِن كُنتُمۡ لَا تَعۡلَمُونَ	if you do not know.
٧	
وَمَا جَعَلۡنَٰهُمۡ	8. Nor did We make them
جَسَدٗا	a body[7]
لَّا يَأۡكُلُونَ ٱلطَّعَامَ	that did not consume food
وَمَا كَانُواْ خَٰلِدِينَ	nor were they immortals.[8]
٨	
ثُمَّ	9. Moreover
صَدَقۡنَٰهُمُ	We proved true[9] to them
ٱلۡوَعۡدَ	the promise[10]
فَأَنجَيۡنَٰهُمۡ	and rescued[11] them
وَمَن نَّشَآءُ	and those We willed;
وَأَهۡلَكۡنَا	and We destroyed
ٱلۡمُسۡرِفِينَ ٩	the extravagant.[12]

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 17:58, p. 891, n. 6.

2. i. e., the habitations that We destroyed before did not believe even though they were provided with the miracles they asked for.

3. i. e., even if miracles were provided?

4. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 19:83, p. 972, n. 5).

5. It is emphasized that all the previous Messengers were human beings but that Allah sent *waḥy* to them. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 16:43, p. 841, n. 12). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

6. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, ascripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 21:2, p. 1012, n. 5.

7. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image. See at 20:88, p.997, n. 9.

8. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 20:76, p. 993, n. 8.

9. صدقنا ***ṣadaqnâ*** = we spoke the truth, proved to be true (v. i. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣadaqta* at 12:26, p. 731, n. 7).

10. i. e., of punishing the transgressors.

11. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 20:80, p. 994, n. 11.

12. مسرفين ***musrifîn*** (pl.; acc./gen. of *musrifûn*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 7:81, p. 497, n. 7).

لَقَدۡ أَنزَلۡنَآ	10. Indeed We have sent
إِلَيۡكُمۡ	down[1] to you
كِتَٰبٗا	a Book[2]
فِيهِ ذِكۡرُكُمۡۚ	wherein is your mention.[3]
أَفَلَا تَعۡقِلُونَ ١٠	Will you not then understand?[4]

Section (*Rukû'*) 2

وَكَمۡ	11. And how many
قَصَمۡنَا مِن قَرۡيَةٖ	We shattered[5] of a habitation
كَانَتۡ ظَالِمَةٗ	that was trangressing[6]
وَأَنشَأۡنَا بَعۡدَهَا	and raised[7] after that
قَوۡمًا ءَاخَرِينَ ١١	another people.
فَلَمَّآ أَحَسُّواْ	12. Then when they sensed[8]
بَأۡسَنَآ	Our might,[9]
إِذَا هُم مِّنۡهَا	lo, they were from it
يَرۡكُضُونَ ١٢	running away.[10]
لَا تَرۡكُضُواْ	13. Do not run away,
وَٱرۡجِعُوٓاْ إِلَىٰ مَآ	but come back[11] to what you
أُتۡرِفۡتُمۡ فِيهِ	have been put in of luxury[12]
وَمَسَٰكِنِكُمۡ	and to your habitations,[13]
لَعَلَّكُمۡ	that you may be
تُسۡـَٔلُونَ ١٣	questioned.[14]

---

[1] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 20:113, p. 1004, n. 2).

[2] i. e., this Qur'ân.

[3] i. e., of advice and instruction meant for you. Also your prestige and honour if you follow the instructions contained therein.

[4] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 12:109, p. 762, n. 2).

[5] قصمنا ***qaṣamnâ*** = we shattered, broke (v. i. pl. past from *qaṣama* [*qaṣm*], to break, to shatter).

[6] i. e., committing ***shirk***, associating partners with Allah in worship. ظالمة ***ẓâlimah*** (f.; m. *ẓâlim*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlim* at 18:35, p. 924, n. 7).

[7] أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:6, p. 393, n. 11).

[8] أحسوا ***'aḥassû*** = they sensed, realized, perceived (v. iii. m. pl. past *'aḥassa*, form IV of *ḥassa* [*ḥass*], to feel. See *'aḥassa* 3:51, p. 176, n. 5).

[9] i. e., retribution. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 17:5, p. 874, n. 1.

[10] يركضون ***yarkuḍûna*** = they run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).

[11] ارجعوا ***irji'û*** = you (all) come back, return (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 12:50, p. 740, n. 11).

[12] أترفتم ***'utriftum*** = you were given opulence, provided with luxury (v. iii. m. pl. past passive from *'atrafa*, from IV of *tarifa*, to live in luxury. See *'utrifû* at 11:116, p. 719, n. 8).

[13] مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 20:128, p. 1008, n. 11.

[14] i. e, you may be called to account.

قَالُوا۟ يَٰوَيْلَنَآ	14. They said: "Woe to us,
إِنَّا كُنَّا	indeed we have been
ظَٰلِمِينَ ﴿١٤﴾	transgressors."[1]
فَمَا زَالَت تِّلْكَ	15.And that[2] ceased not[3] to be
دَعْوَىٰهُمْ	their cry[4]
حَتَّىٰ جَعَلْنَٰهُمْ	till We made[5] them
حَصِيدًا خَٰمِدِينَ ﴿١٥﴾	mown down,[6] quiet.[7]
وَمَا خَلَقْنَا	16. And We have created not
ٱلسَّمَآءَ وَٱلْأَرْضَ	the heaven and the earth
وَمَا بَيْنَهُمَا	and all that is between them
لَٰعِبِينَ ﴿١٦﴾	for fun.[8]
لَوْ أَرَدْنَآ	17. Were We to will[9]
أَن نَّتَّخِذَ لَهْوًا	that We take[10] a fun,[11]
لَّٱتَّخَذْنَٰهُ	We would have taken it
مِن لَّدُنَّآ	of Our Own,
إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾	if We were to do.
بَلْ نَقْذِفُ بِٱلْحَقِّ	18. But We launch[12] the truth
عَلَى ٱلْبَٰطِلِ	against the untruth,
فَيَدْمَغُهُۥ	so it nullifies[13] that;

---

1. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 15:78, p. 823, n. 5).

2. i. e., the wailing of theirs.

3. ما زالت ***mâ zâlat*** = she or it ceased not, continued (v. iii. f. s. past from *zâla* [*zawâl*], to go away, disappear. See *lâ yazâlu* at 13:31, p. 777, n. 9)

4. دعوى ***da'wâ*** (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer, cry . See at 7:5, p. 466, n. 9.

5. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 19:49, p. 963, n. 7).

6. i. e., completely obliterated. حصيد ***haṣîd*** = mown, reaped, harvested (act. participle from *haṣada* [*haṣd/haṣâd/hiṣâd*], to harvest, to reap. See at 11:100, p. 713, n. 14).

7. خامدين ***khâmidîn*** (pl. ; acc./gen of *khâmidûn*; s. *khâmid*) = those who are quiet, still, calm, dying, extinguished (act. participle from *khamada* [*khamd/khumûd*], to go out, to die).

8. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = players, those who make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, have fun. See *nal'abu* at 9:65, p. 605, n. 2).

9. أردنا ***'aradnâ*** = we willed, desired, intended, (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 18:81, p. 940, n. 9).

10. نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 12:21, p. 729, n. 1).

11. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.

12. نقذف ***naqdhifu*** = we launch, throw, fling, cast, hurle, toss down (v. i. pl. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).

13. يدمغ ***yadmaghu*** = he or it nullifies, frustrates, invalidates, refutes (v. iii. m. s. impfct. from *damagha* [*damgh*], to refute, to invalidate).

فَإِذَا هُوَ زَاهِقٌ	and lo, it vanishes.[1]
وَلَكُمُ ٱلْوَيْلُ	And woe to you
مِمَّا تَصِفُونَ ١٨	for what you ascribe.[2]
وَلَهُۥ	19. And to Him belongs
مَن فِي	whoever[3] is there in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth.
وَمَنْ عِندَهُۥ	And those who are near Him
لَا يَسْتَكْبِرُونَ	do not arrogantly turn away[4]
عَنْ عِبَادَتِهِۦ	from worshipping Him
وَلَا يَسْتَحْسِرُونَ ١٩	nor do they get tired of.[5]
يُسَبِّحُونَ	20. They proclaim the glory[6]
ٱلَّيْلَ وَٱلنَّهَارَ	day and night,
لَا يَفْتُرُونَ ٢٠	never slackening.[7]
أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً	21. Do they take[8] gods
مِّنَ ٱلْأَرْضِ	from the earth
هُمْ يُنشِرُونَ ٢١	who can resurrect?[9]
لَوْ كَانَ فِيهِمَآ	22. Had there been in them[10]
ءَالِهَةٌ إِلَّا ٱللَّهُ	gods except Allah
لَفَسَدَتَا	they would have been spoilt.[11]

1. زاهق ***zâhiq*** = that which vanishes, disappears, passes away (act. participle from *zahaqa* [*zahq/zuhûq*], to pass away, to die. See *tazhaqu* at 9:85, p. 614, n.7.

2. i. e., to Allah saying that He has taken a son or that He has a wife. تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 12:77, p. 751, n. 1).

3. Note the word *man* which is used for living beings.

4. i. e., the angels. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 16:49, p. 843, n. 9).

5. يستحسرون ***yastaḥsirûna*** = they become tired, fatigued, weakened, run down (v. iii. m. pl. impfct. from *istaḥsara*, form X of *ḥasara/ḥasira* [*ḥasar*], to become tired, fatigued. See *maḥsûr* at 17:29, p. 882, n. 9).

6. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 7:206, p. 545, n. 3).

7. يفترون ***yafturûna*** = they slacken, abate, subside, languish, become lukewarm (v. iii. m. pl. impfct. from *fatara* [*futûr*], to abate, to slacken).

8. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

9. ينشرون ***yunshirûna*** = they resurrect from the dead (v. iii. m. pl. impfct. from *'anshara*, form IV of *nashara* [*nushûr*], to resurrect. See *yanshur* at 18:16, p. 915, n. 3).

10. i. e., in the heavens and the earth.

11. i. e., the system and order of the heavens and the earth and all that is in them would have gone wrong. فسدتا ***fasadatâ*** = they (two fem.) were spoilt, became bad/ rotten/ corrupt/ unsound/ perverted/ vitiated/depraved (v. iii. f. dual past from *fasada* [*fasâd/fusûd*], to be bad. See *fasadat* at 2:251, p. 128, n. 9).

فَسُبْحَٰنَ ٱللَّهِ	So Sacrosanct[1] is Allah,
رَبِّ ٱلْعَرْشِ	Lord of the Throne,[2]
عَمَّا يَصِفُونَ ٢٢	from what they ascribe.[3]
لَا يُسْـَٔلُ	23. He is not questioned[4]
عَمَّا يَفْعَلُ	about what He does
وَهُمْ يُسْـَٔلُونَ ٢٣	while they shall be questioned.[5]
أَمِ ٱتَّخَذُوا۟	24. Or do they take[7]
مِن دُونِهِۦٓ ءَالِهَةً ۖ	in lieu of Him gods?
قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ	Say: "Bring your evidence.[8].
هَٰذَا ذِكْرُ	This is the recital[9]
مَن مَّعِىَ	of those with me and the
وَذِكْرُ مَن قَبْلِى ۗ	recital of those before me;[10]
بَلْ أَكْثَرُهُمْ	but most of them
لَا يَعْلَمُونَ ٱلْحَقَّ ۖ	do not know the truth,
فَهُم مُّعْرِضُونَ ٢٤	so they turn away.[11]
وَمَآ أَرْسَلْنَا	25. And We sent not
مِن قَبْلِكَ	before you
مِن رَّسُولٍ	any Messenger
إِلَّا نُوحِىٓ إِلَيْهِ	but communicated[12] to Him
أَنَّهُۥ لَآ إِلَٰهَ	that there is no god
إِلَّآ أَنَا۠ فَٱعْبُدُونِ ٢٥	but I; so worship Me.[13]

---

[1] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 19:35, p. 959, n. 4

[2] عرش ***'arsh*** = throne. See at 20:5, p. 977, n. 1.

[3] يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 6:100, p. 433, n. 17.).

[4] يسأل ***yus'alu*** = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+tus'alunna* at 16:93, p. 859, n. 6).

[6] i. e., they shall have to give an account of their deeds.

[7] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:21, p. 1017, n. 8).

[8] برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 12:24, p. 730, n. 7.

[9] i. e., the Qur'ân, which teaches *tawhîd* and denounces polytheism. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, scripture , recital (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:7, p. 1014, n. 6.

[10] i. e., the previously sent-down Books, which also teach monotheism.

[11] i. e., from the truth and the warning. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:1, p. 1012, n. 4).

[12] نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 21:7, p. 1014, n. 5). Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

[13] It is emphasized that all the Messengers delivered the same message of monotheism.

وَقَالُوا	26. And they say: " The
اتَّخَذَ الرَّحْمَٰنُ	Most Merciful has taken[1]
وَلَدًا	a son."
سُبْحَٰنَهُۥ	Sacrosanct is He.
بَلْ عِبَادٌ	Nay, they are servants[2]
مُّكْرَمُونَ ﴿٢٦﴾	bestowed honours.[3]
لَا يَسْبِقُونَهُۥ	27. They do not forestall[4]
بِالْقَوْلِ	Him in saying;
وَهُم بِأَمْرِهِۦ	but they by His command
يَعْمَلُونَ ﴿٢٧﴾	do act.[5]
يَعْلَمُ	28. He knows[6]
مَا بَيْنَ أَيْدِيهِمْ	what is before them
وَمَا خَلْفَهُمْ	and what is behind them;
وَلَا يَشْفَعُونَ	and they cannot intercede[7]
إِلَّا لِمَنِ	except for the one
ارْتَضَىٰ	He is pleased with.[8]
وَهُم مِّنْ خَشْيَتِهِۦ	And they, out of His dread,[9]
مُشْفِقُونَ ﴿٢٨﴾	are worried.[10]
۞ وَمَن يَقُلْ مِنْهُمْ	29. And whoever of them says:
إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ	"I am a god besides Him,"

---

1. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 19:87, p. 973, n. 6).

2. i. e., those whom the polytheists call Allah's son or daughters, like 'Uzayr, 'Îsâ, peace be on him, or the angels, are merely Allah's devoted and obedient servants. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 15:40, p. 815, n. 10).

3. مكرمون ***mukramûn*** (pl.; s. *mukram*) = honoured ones, those treated with deference (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karramta* at 17:62, p. 893, n. 1).

4. يسبقون ***yasbiqûna*** = they get ahead, outstrip, forestall, be or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. See *sabaqû* at 8:59, p. 568, n. 11).

5. i. e., they only carry out His command. يعملون ***ya'malûna*** = they do, perform, act (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 7:118, p. 509, n. 6).

6. i. e. Allah knows. يعلم ***ya'lamu*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 13:33,p. 779, n. 1).

7. i. e., on the Day of Judgement. يشفعون ***yashfa'ûna*** = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. See *yashfa'û* at 7:53, p. 486, n. 2).

8. ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See *raḍû* at10:7, p. 638, n. 7).

9. خشية ***khashyah*** = fear, dread. See at 17:100, p. 906, n. 4.

10. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqîn* at 18:49, p. 929, n. 5).

فَذَٰلِكَ نَجْزِيهِ	that one We shall requiet[1]
جَهَنَّمَ	with hell.
كَذَٰلِكَ نَجْزِي	Thus do We requite
ٱلظَّٰلِمِينَ ٢٩	the transgressors.[2]

Section (*Rukû'*) 3

أَوَلَمْ يَرَ ٱلَّذِينَ	30. Do there not see those
كَفَرُوٓا۟ أَنَّ	who disbelieve that
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
كَانَتَا رَتْقًا	were clogged,[3]
فَفَتَقْنَٰهُمَا	then We tore them apart;[4]
وَجَعَلْنَا مِنَ ٱلْمَآءِ	and We made out of water[5]
كُلَّ شَىْءٍ حَىٍّ	every living being.
أَفَلَا يُؤْمِنُونَ ٣٠	Will they not then believe?
وَجَعَلْنَا فِى ٱلْأَرْضِ	31. And We set in the earth
رَوَٰسِىَ أَن	firm mountains[6] lest
تَمِيدَ بِهِمْ	it should shake[7] with them;
وَجَعَلْنَا فِيهَا	and We set therein
فِجَاجًا سُبُلًا	mountain passes[8] as routes[9]
لَعَلَّهُمْ يَهْتَدُونَ ٣١	that they might find way.[10]
وَجَعَلْنَا ٱلسَّمَآءَ	32. And We made the sky

---

[1] نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 20:127, p. 1008, n. 4).

[2] i. e., those who set partners with Allah. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:14, p. 1015, n. 1).

[3] This *'âyah* speaks of how the earth was brought into being which only modern science has been able to recognize. According to the latest scientific theory the sky and the earth were a gaseous mass from which the earth was subsequently formed and separated. رتق ***ratq*** = patch, patching, joined together, clogged.

[4] فتقنا ***fataqnâ*** = we tore apart, slashed, cracked, ripped, ripped open, unstitched, rent (v. i. pl. past from *fatq*, to unstitch, rip open).

[5] This is another truth which modern science has confirmed.

[6] رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

[7] The function of mountains in stabilizing the earth's crust is now an established scientific fact. تميد ***tamîda***(*u*) = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 16:15, p. 832, n. 3).

[8] فجاج ***fijâj*** (pl.; s. فج *fajj*) mountain passes, ravines, roads between mountains.

[9] سبل ***subul*** (pl.; s. *sabîl*) = ways, routes, paths, roads, means. See *sabîl* at 18:63, p. 935, n. 8.

[10] يهتدون ***yahtadûna*** = they receive guidance, find way (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 4:98, p. 287, n.6).

سَقْفًا مَّحْفُوظًا	a roof[1] protected.[2]
وَهُمْ عَنْ ءَايَٰتِهَا	Yet they are from its signs[3]
مُعْرِضُونَ ٣٢	turning away.[4]
وَهُوَ ٱلَّذِى	33. And He it is Who
خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ	created the night and the day
وَٱلشَّمْسَ وَٱلْقَمَرَ	and the sun and the moon.
كُلٌّ فِى فَلَكٍ	All in the celestial sphere[5]
يَسْبَحُونَ ٣٣	are swimming.[6]
وَمَا جَعَلْنَا	34. And We did not assign
لِبَشَرٍ	for any human being
مِّن قَبْلِكَ ٱلْخُلْدَ	before you immortality.[7]
أَفَإِيْن مِّتَّ	If then you die,
فَهُمُ ٱلْخَٰلِدُونَ ٣٤	will they be ever-living?
كُلُّ نَفْسٍ	35. Every being
ذَآئِقَةُ ٱلْمَوْتِ	is going to taste[8] death.
وَنَبْلُوكُم	And We put you to test[9]
بِٱلشَّرِّ وَٱلْخَيْرِ	with woe and weal
فِتْنَةً	by way of a trial;[10]
وَإِلَيْنَا	and to Us
تُرْجَعُونَ ٣٥	you shall be brought back.[11]

---

1. سقف **saqf** (s.; pl. *suqûf/suquf/'asquf*) = roof, ceiling. See at 16:26, p. 835, n. 2.

2. Not to speak of the higher sky, the immediate sky above us and the atmospheric belt are a protective cover for the earth and all that exists on it. Without this protective roof over us, neither the earth could be in its position nor could anything exist on it. محفوظ **maḥfûẓ** = protected, preserved, safe, guarded, secured (passive participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥafiẓnâ* at 15:17, p. 810, n. 11).

3. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 18:105, p. 947, n. 12.

4. i. e., not reflecting and understanding the existence of the Creator and Sustainer of all these. معرضون **mu'riḍûn** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:24, p. 1018, n. 11).

5. فلك **falak** (s.; pl. *'aflak*) = celestial sphere, orbit, celestial body, star).

6. This is another truth which modern science has come to know, namely, that all in the space, the earth, the moon , the sun and the stars are all moving along specific routes and orbits. يسبحون **yasbaḥûna** = they swim, float (v. iii. m. pl. impfct. from *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

7. خلد **khuld** = eternity, endless duration, perpetuity. See at 20:120, p. 1006, n. 3.

8. ذائقة **dhâ'iqah** (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *tadhûqû* 16:94, p. 859, n. 11).

9. نبلو **nablû** = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. See at 7:163, p. 529, n. 5.

10. فتنة **fitnah** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 17:60, p. 892, n. 7.

11. i. e., on the Day of Judgement. ترجعون **turja'ûna** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 11:34, p. 690, n. 6).

وَإِذَا رَءَاكَ	36. And when there see you
الَّذِينَ كَفَرُوٓاْ	those who disbelieve,
إِن يَتَّخِذُونَكَ	they do not take[1] you
إِلَّا هُزُوًا	except in ridicule.[2]
أَهَٰذَا الَّذِي	"Is this the one who makes
يَذْكُرُ ءَالِهَتَكُمْ	mention[3] of your gods?"
وَهُم	Yet they are
بِذِكْرِ	at the mention of
الرَّحْمَٰنِ	the Most Merciful
هُمْ كَٰفِرُونَ	unbelievers.
٣٦	
خُلِقَ الْإِنسَٰنُ	37. Man was created[4]
مِنْ عَجَلٍ	of haste.[5]
سَأُوْرِيكُمْ ءَايَٰتِي	We shall show you My signs.
فَلَا تَسْتَعْجِلُونِ	So do not ask Me to hasten.[6]
٣٧	
وَيَقُولُونَ	38. And they say:
مَتَىٰ هَٰذَا الْوَعْدُ إِن	"When is this promise,[7] if
كُنتُمْ صَٰدِقِينَ	you are speaking the truth?"[8]
٣٨	
لَوْ يَعْلَمُ	39. If there knew
الَّذِينَ كَفَرُواْ	those who disbelieve the
حِينَ لَا يَكُفُّونَ	time they will not repulse[9]

---

[1] يتخذون ***yattakhidhûna*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:139, p. 306, n. 3).

[2] هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:106, p. 948, n. 4.

[3] i. e. who speaks disapprovingly. يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See at 19:67, p. 968, n. 4).

[4] خلق ***khuliqa*** = he was created, brought into being (v. iii. m. s. past passive from *khalaqa* [*kahlq*], to create. See at 4:28, p. 253, n. 1).

[5] i. e., he makes haste in everything. Thus, for instance, the believers desire that the punishment for the unbelievers be given immediately; and the unbelievers want to see the punishment immediately on account of their defiance and unbelief. عجل ***'ajal*** = haste, hurry. See *'ajjala* at 18:58, p. 933, n. 10. See also the next note.

[6] لا تستعجلوا ***lâ tasta'jilû*** = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 16:1, p. 827, n.3).

[7] i. e., when will the promise of destruction and resurrection come true? The unbelievers said and say so out of unbelief and impatience. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 18:98, p. 945, n. 11.

[8] صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 15:7, p. 808, n. 10).

[9] يكفون ***yakuffûna*** = they stop, desist, restrain, check, prevent, hold back, repel, repulse (v. iii. m. pl. impfct. from *kaffa* [*kaff*], to desist, to border. See *yakuffû* at 4:91, p. 282, n. 9).

عَن وُجُوهِهِمُ ٱلنَّارَ	from their faces[1] the fire,
وَلَا عَن ظُهُورِهِمۡ	nor from their backs,[2]
وَلَا هُمۡ يُنصَرُونَ ﴿٣٩﴾	nor will they be helped.[3]
بَلۡ تَأۡتِيهِم	40.Nay,it shall come on them
بَغۡتَةً	all of a sudden[4]
فَتَبۡهَتُهُمۡ	and will dumb-found[5] them.
فَلَا يَسۡتَطِيعُونَ	So they shall not be able[6]
رَدَّهَا وَلَا هُمۡ	to repel[7] it nor will they
يُنظَرُونَ ﴿٤٠﴾	be given respite.[8]
وَلَقَدِ ٱسۡتُهۡزِئَ	41. And ridiculed[9] indeed
بِرُسُلٖ	were the Messengers
مِّن قَبۡلِكَ	before you;
فَحَاقَ بِٱلَّذِينَ	but there encircled[10] those
سَخِرُواْ مِنۡهُم	of them who ridiculed[11]
مَّا كَانُواْ بِهِۦ	that which they used
يَسۡتَهۡزِءُونَ ﴿٤١﴾	to scoff at.

Section (*Rukû'*) 4

قُلۡ مَن يَكۡلَؤُكُم	42. Say: "Who can guard[12]
بِٱلَّيۡلِ وَٱلنَّهَارِ	you by night and day
مِنَ ٱلرَّحۡمَٰنِۗ	from the Most Merciful?"

1. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

2. ظهور ***zuhûr*** (sing. ظهر *zahr*) = backs, rears, rear sides, loins, spines. See at 9:35, p. 591, n. 11).

3. The conclusion of the conditional clause is kept silent, which is that if they knew that on the Day of Judgement they shall not be able to ward off the fire from their faces and backs they would not have asked when and whether the promised punishment would befall them. ينصرون ***yunsarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 3:111, p. 199, n. 9).

4. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 12:107, p. 761, n. 2.

5. تبهت *tabhatu* = she or it bewilders, dumb-founds, astonishes, perplexes, startles, renders speechless (v. iii. f. s. impfct. from *bahata* [*baht*] to be astonished. See *buhita* at 2:258, p. 134, n. 1).

6. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 18:100, p. 946, n. 11).

7. رد ***radd*** = to return, to send back, to repel, to resist. See *yuraddu* at 18:87, p. 942, n. 10.

8. ينظرون ***yunẓarûna*** = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 6:8, p. 394, n. 9).

9. استهزىء ***'ustuhzi'a*** = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 13:32, p. 778, n.6).

10. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 16:34, p. 838, n. 7).

11. سخروا ***sakhirû*** = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 11:38, p. 691, n. 11).

12. يكلؤ ***yakla'u***= he protects, guards, watches, preserves (v. iii. m. s. impfct. from *kala'a* [*kal'/kilâ'/kilâah*], to guard, to watch).

بَلْ هُمْ عَن	Nay, they are from the
ذِكْرِ رَبِّهِم	recital[1] of their Lord
مُّعْرِضُونَ ٤٢	turning away.[2]
أَمْ لَهُمْ ءَالِهَةٌ	43. Or do they have gods[3]
تَمْنَعُهُم مِّن دُونِنَا	defending[4] them against Us.
لَا يَسْتَطِيعُونَ	They are not able[5]
نَصْرَ أَنفُسِهِمْ	to help[6] themselves
وَلَا هُم مِّنَّا	nor can they from Us
يُصْحَبُونَ ٤٣	be taken under protection .[7]
بَلْ مَتَّعْنَا	44. Nay,We allowed these
هَٰٓؤُلَآءِ	people to enjoy,[8]
وَءَابَآءَهُمْ	and their fathers,
حَتَّىٰ طَالَ عَلَيْهِمُ	till long[9] became on them
ٱلْعُمُرُ	the life.[10]
أَفَلَا يَرَوْنَ	Do they not then see
أَنَّا نَأْتِى ٱلْأَرْضَ	that We bring the earth
نَنقُصُهَا	diminishing[11] it
مِنْ أَطْرَافِهَآ	of its peripheries?[12]
أَفَهُمُ	Will they then be
ٱلْغَٰلِبُونَ ٤٤	the winners?

[1] i. e., the Qur'ân and its teachings. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:24, p. 1018, n. 9.

[2] معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:32, p. 1021, n. 4).

[3] ءالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:81, p. 971. n. 11.

[4] تمنع ***tamna'u*** = she defends, prevents, forbids, prohibits, bars, hinders, obstructs, restrains, holds back, stops from, protects, guards, (v. iii. f. s. impfct. from *mna'a* [*man'*] to prevent, to forbid. See *mana'a* at 20:92, p. 998, n. 8).

[5] لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 21:40, p. 1023, n. 6).

[6] نصر ***naṣr*** = help, to help, support, victory, triumph. See at 8:10, p. 550, n. 1.

[7] يصحبون ***yuṣḥabûna*** = they are given protection, taken as companion (v. iii. m. pl. impfct. passive from *'aṣḥaba*, form IV of *saḥiaba* [*suḥbah/ saḥâbah/ siḥâbah*], to be a companion. *See lâ tusâḥib* at 18:76, p. 938, n. 9).

[8] متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 20:131, p.1009, n. 12).

[9] طال ***ṭâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *ṭawl*, to be long. See at 20:86, p. 992, n. 9).

[10] i. e., they lived long and thought that they would not be brought to account and punished. عمر ***'umr*** (s.; pl. *'a'mâr*) = life, life span, duration of life, age . See *ya'murû* at 9:17, p. 583, n. 3.

[11] ننقص ***nanquṣu*** = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See at 13:41, p. 782, n. 6).

[12] أطراف ***'aṭrâf*** (pl.; s. *ṭaraf*) = extremities, outmost parts, tips, fringes, edges, sides, peripheries. See at 20:130, p. 1009, n. 10).

قُلْ إِنَّمَآ أُنذِرُكُم	45. Say: "I but warn[1] you
بِٱلْوَحْيِ	by the *wahy*."[2]
وَلَا يَسْمَعُ	But there listens[3] not
ٱلصُّمُّ ٱلدُّعَآءَ	the deaf[4] the call
إِذَا مَا يُنذَرُونَ ٤٥	even when they are warned.[5]
وَلَئِن مَّسَّتْهُمْ	46. And if there afflicts[6] them
نَفْحَةٌ مِّنْ	a gust[7] of
عَذَابِ رَبِّكَ	the punishment of your Lord
لَيَقُولُنَّ	they will surely say:
يَٰوَيْلَنَآ إِنَّا كُنَّا	"Woe to us, we indeed are
ظَٰلِمِينَ ٤٦	transgressors."
وَنَضَعُ	47. And We shall set up[8]
ٱلْمَوَٰزِينَ ٱلْقِسْطَ	the scales[9] of justice[10]
لِيَوْمِ ٱلْقِيَٰمَةِ	on the Day of Resurrection.
فَلَا تُظْلَمُ	So no injustice will be done
نَفْسٌ شَيْـًٔا	to any being whatsoever;
وَإِن كَانَ مِثْقَالَ	and if there were the weight[11]
حَبَّةٍ مِّنْ خَرْدَلٍ	of a garin[12] of mustard,[13]
أَتَيْنَا بِهَا	We shall bring it forward.
وَكَفَىٰ بِنَا	And Sufficient[14] are We
حَٰسِبِينَ ٤٧	as account takers.[15]

---

1. أنذر ***'undhira(u)*** = I warn, I caution (v. i. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See *'undhira* at 6:19, p. 398, n. 4.
2. Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 20:114, p. 1004, n. 9.
3. يسمع ***yasma'u*** = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 19:42, p. 961, n. 3).
4. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 17:97, p. 905, n. 4.
5. ينذرون ***yundharûna*** = they are warned, cautioned (v. iii. m. pl. impfct. passive, from *'andhara*. See n. 1 above).
6. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 11:10, p. 681, n. 3).
7. نفحة ***nafḥah*** (s.; pl. *nafaḥât*) = gust, breeze, breath, fragrance, odour.
8. نضع ***naḍa'u*** = we place, set up, lay, lay down, erect (v. i. pl. impfct. from *waḍa'a* [*waḍ'*], to lay. See *wuḍi'a* at 18:48, p. 929, n. 2).
9. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 7:8, p. 467, n. 6.
10. قسط ***qisṭ*** = justice, equity, fairness. See at 10:54, p. 657, n.1).
11. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 10:61, p. 659, n. 10.
12. حبة ***ḥabbah*** (s.; pl. حبات *ḥabbât*)= grain, seed, pill, granule. See at 6:59, p. 414, n. 9.
13. خردل ***khardal*** = mustard seeds, mustard.
14. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:95, p. 904, n. 4).
15. حاسبين ***ḥâsibîn*** (pl.; acc./gen. of *ḥâsibûn*, sing. *ḥâsib*) = account takers, reckoners, calculators. (active participle from *ḥasaba* [*ḥisâb/ ḥisbân/ḥusbân*], to count. See at 6:62, p. 416, n. 2).

وَلَقَدْ ءَاتَيْنَا	48. And We hade given
مُوسَىٰ وَهَـٰرُونَ	Mûsâ and Hârûn
ٱلْفُرْقَانَ	the Distinguishment,[1]
وَضِيَآءً وَذِكْرًا	and light[2] and reminder[3]
لِّلْمُتَّقِينَ ﴿٤٨﴾	for the righteous[4] –
ٱلَّذِينَ يَخْشَوْنَ	49. Who fear[5]
رَبَّهُم بِٱلْغَيْبِ	their Lord in the unseen;
وَهُم	and they are
مِّنَ ٱلسَّاعَةِ	on account of the Hour[6]
مُشْفِقُونَ ﴿٤٩﴾	apprehensive.[7]
وَهَـٰذَا ذِكْرٌ	50.And this is a reminder[8]
مُّبَارَكٌ	blessed[9]
أَنزَلْنَـٰهُ	that We have sent down.
أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾	Will you then disavow[10] it?

Section (*Rukû'*) 5

۞ وَلَقَدْ ءَاتَيْنَآ	51. And We indeed gave
إِبْرَٰهِيمَ رُشْدَهُۥ	Ibrâhîm his guidance[11]
مِن قَبْلُ وَكُنَّا بِهِۦ	before and We were of him
عَـٰلِمِينَ ﴿٥١﴾	All-Aware.

---

[1] i. e., the *Tawrah* which distinguished between the right and the wrong. فرقان ***furqân*** = Qur'ân, distinguishment, evidence. See at 8:41, p.561, n. 9.

[2] i. e., the light of guidance. ضياء ***ḍiyâ'*** = incandescent light, incandescence, glow. See at 10:5, p. 637, n. 6.

[3] ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:42, p. 1024, n. 1.

[4] The next *'âyah* specifies the characteristics of the *muttaqîn*. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 19:97, p. 975, n. 6).

[5] يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 13:21, p. 773, n. 10).

[6] i. e. , Hour of Resurrection and Judgement.

[7] مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqîn* at 20:28, p.1019, n. 10).

[8] i. e. , this Qur'ân.

[9] مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 19:31, p. 958, n. 4).

[10] i. e., disavow and reject it? منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 12:58, p. 743, n. 11.

[11] رشد ***rushd*** = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

إِذْ قَالَ لِأَبِيهِ	52. When he said to his father
وَقَوْمِهِۦ	and his people:
مَا هَٰذِهِ ٱلتَّمَاثِيلُ	"What are these images[1]
ٱلَّتِىٓ أَنتُمْ لَهَا	to which you are
عَٰكِفُونَ ﴿٥٢﴾	attached in devotion?"[2]
قَالُوا۟	53. They said:
وَجَدْنَآ ءَابَآءَنَا	"We found[3] our fathers
لَهَا عَٰبِدِينَ ﴿٥٣﴾	worshipping[4] them."
قَالَ	54. He said:
لَقَدْ كُنتُمْ	"You have indeed been,
أَنتُمْ وَءَابَآؤُكُمْ	you and your fathers,
فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾	in an error[5] quite obvious."[6]
قَالُوٓا۟	55. They said:
أَجِئْتَنَا	"Have you brought us[6]
بِٱلْحَقِّ أَمْ أَنتَ	the truth or are you
مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾	of those making fun?"[8]
قَالَ بَل رَّبُّكُمْ	56. He said: "Nay, your Lord
رَبُّ ٱلسَّمَٰوَٰتِ	is the Lord of the heavens
وَٱلْأَرْضِ	and the earth

1. تماثيل ***tamâthîl*** (pl.; s. *timthâl*) = images, statues.

2. This and the following *'âyas* till *'âyah* 70 speak of how Ibrâhîm, peace be om him, argued with his father and people about the futility of image worship, how they attempted to punish him for that and how Allah rescued him. عاكفون ***'âkifûn*** (pl.; s. عاكف *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See *'âkifîn* at 20:91, p.998, n. 6).

3. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 12:78, p. 751, n. 7).

4. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve . See *'âbidûn* at 9:112, p. 262, n. 9).

5. ضلال ***dalâl*** = error, straying from the right path. See at 13:14, p. 769, n. 13.

6. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 19:38, p. 960, n. 5.

7. جئت ***ji'ta*** = you came, arrived, (v. ii. m. s. past from *jâ'a* [(*jay'/majî'*), to come. See *jâ'û* at 4:62, p. 268, n. 9. Followed by the particle *bi* the verb means to bring, to come up with).

8. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = player, those that make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, to have fun. See at 21:16, p. 1016, n. 8).

Who brought them into being[1]	ٱلَّذِى فَطَرَهُنَّ
and I am thereunto	وَأَنَا۠ عَلَىٰ ذَٰلِكُم
of those bearing witness.[2]	مِّنَ ٱلشَّٰهِدِينَ ٥٦
57. By Allah,	وَتَٱللَّهِ
I shall certainly outwit[3]	لَأَكِيدَنَّ
your idols[4]after that you have	أَصْنَٰمَكُم بَعْدَ أَن
gone away[5]	تُوَلُّوا۟
truning your backs.[6]	مُدْبِرِينَ ٥٧
58. So he made them pieces [7]	فَجَعَلَهُمْ جُذَٰذًا
except the big one of them,	إِلَّا كَبِيرًا لَّهُمْ
that they might to it	لَعَلَّهُمْ إِلَيْهِ
come back.[8]	يَرْجِعُونَ ٥٨
59. They said: "Who has	قَالُوا۟ مَن فَعَلَ
done this with our gods? He	هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ
indeed is a wrong-doer."[9]	لَمِنَ ٱلظَّٰلِمِينَ ٥٩
60. They said:	قَالُوا۟
"We heard[10]a young man[11]	سَمِعْنَا فَتًى
making mention[12]of them.	يَذْكُرُهُمْ
He is called Ibrâhîm."	يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ٦٠

---

1. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 20:72, p. 992, n. 8).

2. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 9: 17, p. 583, n. 4).

3. لأكيدن ***la'akîdanna*** = I shall certainly outwit, deceive, dupe (v. i. s. impfct. emphatic from *kâda* [*kayd/makîdah*], to deceive, dupe, outwit. See *kidnâ* at 12:76, p. 750, n. 4).

4. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images. See at 14:35, p. 800, n. 8.

5. تولوا ***tuwallu*** = you turn, turn away, go away, avoid (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallaw* at 17:46, p. 887, n. 10).

6. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *'adbâr* at 9:25, p. 587, n. 5).

7. جذاذ ***dhudhâdh*** = small pieces, scraps, shreds. See *majdhûdh* at 11:108, p. 716, n. 6.

8. i. e., they might come back to it and he would then tell them to ask that big idol to say who broke the other idols, thereby exposing their folly in worshipping the lifeless and worthless idols, as mentioned in the following *'âyah*. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:173, p. 533, n. 9).

9. i. e., they came back to the idols as usual and on finding these broken except the big one made these remarks.

10. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 8:31, p. 557, n. 6).

11. فتى ***fatan*** (s.; pl. *fityân*) = young man, youth, slave. See at 18:60, p. 934, n. 5.

12. i. e., speaking disparagingly. يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See at 21:36, p. 1022, n. 3).

قَالُواْ	61. They said:
فَأۡتُواْ بِهِۦ	"Then bring him
عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ	before the eyes[2] of the people
لَعَلَّهُمۡ يَشۡهَدُونَ ﴿٦١﴾	that they might witness."[3]
قَالُوٓاْ ءَأَنتَ	62. They said: "Are you the
فَعَلۡتَ هَٰذَا	one that have done this
بِـَٔالِهَتِنَا يَٰٓإِبۡرَٰهِيمُ ﴿٦٢﴾	with our gods, O Ibrâhîm?"[4]
قَالَ بَلۡ	63. He said: "Nay,
فَعَلَهُۥ	he has done it,
كَبِيرُهُمۡ هَٰذَا	this the big one of them.[5]
فَسۡـَٔلُوهُمۡ	So ask[6] them,[7]
إِن كَانُواْ يَنطِقُونَ ﴿٦٣﴾	if they are wont to speak."[8]
فَرَجَعُوٓاْ إِلَىٰٓ	64. So they turned back[9]
أَنفُسِهِمۡ فَقَالُوٓاْ	to themselves[10] and said:
إِنَّكُمۡ أَنتُمُ	"Verily you yourselves are
ٱلظَّٰلِمُونَ ﴿٦٤﴾	the transgressors."[11]
ثُمَّ نُكِسُواْ	65. Then they suffered
عَلَىٰ رُءُوسِهِمۡ	a relapse[12] [saying]:
لَقَدۡ عَلِمۡتَ	"You indeed know

[1] عيون *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 15:45, p. 816, n. 10).

[2] i. e., they might witness what Ibrâhîm (peace be on him) had done and might decide what to do with him. This was what in fact Ibrâhîm wanted; for he wanted to expose to them the folly of worshipping the idols. يشهدون ***yashhadûna*** = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 6:150, p. 456, n. 5).

[4] The people were accordingly assembled and they said this to Ibrâhîm (peace be on him).

[5] Ibrâhîm (peace be on him) said this in order to bring home to the people their folly in worshipping the lifeless idols.

[6] اسألوا ***is'alû*** = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *yus'alu* at 21:23, p. 1018, n. 4).

[7] i. e., the idols and gods they used to worship.

[8] ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate).

[9] رجعوا ***raja'û*** = they returned, turned back, came back (v. iii. m. pl. past from *raja'a* [*rujû'*], to come back, to come again. See *raja'a*at 20:86, p. 996, n. 4).

[10] i. e., they reflected and saw through the unreasonableness of worshipping the lifeless objects that could not even utter a word and admitted their mistake by saying to the people assembled there: " Verily you yourselves..."

[11] i. e., those who set partners with Allah. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress. See at 21:29, p. 1020, n. 2).

[12] i. e., they soon retracted and went back to their former position of supporting the idols. نكسوا ***nukisû*** = they were turned round, reversed, inverted, retracted (v. iii. m. pl. past passive from *nakasa* [*naks*], to turn around, reverse, retract). *nakasa be-ra'sihi* or *nakasa 'alâ ra'sihi* is an idiom meaning: he suffered a relapse, relapsed (into the former state).

مَا هَٰٓؤُلَآءِ يَنطِقُونَ these do not speak."[1]

٦٥

قَالَ 66. He said:

أَفَتَعۡبُدُونَ "Do you then worship[2]

مِن دُونِ ٱللَّهِ in lieu of Allah

مَا لَا يَنفَعُكُمۡ that which do not benefit[3]

شَيۡـٔٗا وَلَا يَضُرُّكُمۡ you aught nor harm[4] you?"

٦٦

أُفّٖ لَّكُمۡ وَلِمَا 67. "Fie on you, and on that

تَعۡبُدُونَ which you worship

مِن دُونِ ٱللَّهِۚ in lieu of Allah.

أَفَلَا Will you not then

تَعۡقِلُونَ ٦٧ understand?"[5]

قَالُواْ حَرِّقُوهُ 68. They said: "Burn[6] him

وَٱنصُرُوٓاْ ءَالِهَتَكُمۡ and help[7] your gods,

إِن كُنتُمۡ فَٰعِلِينَ if you are going to do."[8]

٦٨

قُلۡنَا يَٰنَارُ 69. We said: "O fire,

كُونِي بَرۡدٗا وَسَلَٰمًا be coolness[9] and safety[10]

عَلَىٰٓ إِبۡرَٰهِيمَ ٦٩ on Ibrâhîm."

وَأَرَادُواْ 70. And they designed[11]

---

[1] ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 21:63, p. 1029, n. 8).

[2] تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 16:114, p. 867, n. 4).

[3] ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 20:109, p. 1003, n. 1).

[4] يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 10:106, p. 675, n. 2).

[5] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 21:10, p. 1015, n. 4).

[6] i. e., put him to death by setting him on fire. حرقوا ***ḥarriqû*** = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from *harraqa*, form II of *ḥaraqa* [*harq*], to burn. See *la+nuḥriqanna* at 20:97, p. 1000, n. 6).

[7] The unbelievers raised the cry of helping their gods, i. e., the cause of their faith. انصروا ***unṣurû*** = you (all) help, support, aid (v. ii. m. pl. imperative from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 21:39, p. 1013, n. 3).

[8] i. e., if you are going to do anything in support of your faith and your gods.

[9] Allah helped and rescued His Messenger. He commanded the fire to be cool and safe for Ibrâhîm (peace be on him) and so he came out of the fire safe and unhurt. برد ***bard*** = cold, coolness.

[10] سلام ***salâm*** = soundness, peace, peacefulness, safety, security.

[11] أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See *'aradnâ* 21:17, p. 1016, n. 9).

بِهِۦ كَيۡدًا	for him a scheme[1]
فَجَعَلۡنَٰهُمُ	but We made[2] them
ٱلۡأَخۡسَرِينَ ٧٠	the worst losers.[3]
وَنَجَّيۡنَٰهُ	71. And We rescued[4] him
وَلُوطًا إِلَى ٱلۡأَرۡضِ	and Lût to the land
ٱلَّتِي بَٰرَكۡنَا فِيهَا	wherein We gave blessings[5]
لِلۡعَٰلَمِينَ ٧١	for all beings.[6]
وَوَهَبۡنَا لَهُۥٓ	72. And We gifted[7] to him
إِسۡحَٰقَ	Ishâq,
وَيَعۡقُوبَ نَافِلَةٗۖ	and Ya'qûb in addition;[8]
وَكُلّٗا جَعَلۡنَا	and all We made
صَٰلِحِينَ ٧٢	righteous.
وَجَعَلۡنَٰهُمۡ	73. And We made them
أَئِمَّةٗ يَهۡدُونَ	leaders[9] giving guidance[10]
بِأَمۡرِنَا	by Our command;
وَأَوۡحَيۡنَآ إِلَيۡهِمۡ	and We communicated[11] to
فِعۡلَ ٱلۡخَيۡرَٰتِ	them the doing of good deeds
وَإِقَامَ ٱلصَّلَوٰةِ	and performance of prayers
وَإِيتَآءَ ٱلزَّكَوٰةِۖ	and payment of *zakâh*.
وَكَانُواْ لَنَا	And they were of Us
عَٰبِدِينَ ٧٣	worshippers.[12]

---

[1] كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 20:69, p. 991, n. 4.

[2] جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 21:15, p. 1016, n. 2).

[3] أخسرين ***akhsarîn*** (pl.; acc./gen. of *'akhsarûn*; s. *'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 18:103, p. 947, n. 4).

[4] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ'* /*najâh*], to make for safety, to be saved. See at 20:40, p. 984, n. 3).

[5] باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 17: 1, p. 872, n. 6).

[6] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 12:104, p. 760, n. 5).

[7] وهبنا ***wahabnâ*** = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 19:53, p. 964, n. 5).

[8] نافلة ***nâfilah*** (s.; pl. *nawâfil*) = supererogatory, gift, present, booty, that which is in addition (act. participle from *nafala*, to do more than what is required as a duty. See at 17:79, p. 899, n. 3).

[9] أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See *'imâm* at 17:71, p. 896, n.6.

[10] i. e., to the people. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. See at 7:181, , p. 536, n. 8).

[11] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past, from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

[12] عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve .See at 21:52, p. 1027, n. 4).

74. And to Lût We gave	وَلُوطًا ءَاتَيْنَٰهُ
judgement[1] and knowledge;[2]	حُكْمًا وَعِلْمًا
and rescued[3] him	وَنَجَّيْنَٰهُ
from the habitation[4]	مِنَ ٱلْقَرْيَةِ
that had been doing	ٱلَّتِى كَانَت تَّعْمَلُ
the abominations.[5]	ٱلْخَبَٰٓئِثَ
Verily they were	إِنَّهُمْ كَانُوا۟
a people of evil[6]	قَوْمَ سَوْءٍ
wantonly sinful.[7]	فَٰسِقِينَ ٧٤
75. And We admitted[8] him	وَأَدْخَلْنَٰهُ
into Our mercy.	فِى رَحْمَتِنَآ
Verily he was	إِنَّهُۥ
one of the righteous men.[9]	مِنَ ٱلصَّٰلِحِينَ
	٧٥
Section (*Rukû'*) 6	
76. And Nûh –	وَنُوحًا
when he had called[10] afore.[11]	إِذْ نَادَىٰ مِن قَبْلُ
So We responded[12] to him	فَٱسْتَجَبْنَا لَهُۥ
and saved him and his family	فَنَجَّيْنَٰهُ وَأَهْلَهُۥ
from the trouble[13]	مِنَ ٱلْكَرْبِ
most grave.	ٱلْعَظِيمِ ٧٦
77. And We helped him	وَنَصَرْنَٰهُ

[1] i. e., Prophethood and the faculty of judging right and wrong. حكم *ḥukm* (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 19:12, p. 953, n. 9.

[2] i. e., through *waḥy.*

[3] نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ'* /*najâh*], to make for safety, to be saved. See at 21:71, p. 1031, n. 4).

[4] i. e., the inhabitants of the habitation. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 21:6, p. 1014, n. 1.

[5] i. e., homosexuality. خبائث *khabâ'ith* (pl.; s. *khabîth*) = bad, evil, nasty, vicious, noxious, malignant, filthy things, abominations. See *khabîth* at 5:100, p. 379, n. 8.

[6] سوء *saw'* = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.

[7] فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:96, p. 619, n. 2).

[8] أدخلنا *'adkhalnâ* = admitted, put in, entered, inserted (v. i. m. pl. past from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See *yudkhilu* at 9:99, p. 620, n. 6).

[9] صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ*/ *ṣulûḥ*/ *maṣlaḥah*], to be good, right, proper. See at 17:25, p. 881, n. 3).

[10] نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 19:24, p. 956, n. 9).

[11] i. e., before Ibrâhîm and Lût, peace be on them.

[12] استجبنا *istajabnâ* = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 18:852 p. 931, n. 2).

[13] كرب *karb* (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony, trouble. See at 6:64, p. 426, n. 9.

مِنَ ٱلْقَوْمِ ٱلَّذِينَ	against those people who
كَذَّبُوا۟ بِـَٔايَٰتِنَآ	disbelieved[1] in Our signs.[2]
إِنَّهُمْ كَانُوا۟	Verily they were
قَوْمَ سَوْءٍ	a people of evil.
فَأَغْرَقْنَٰهُمْ	So We drowned[3] them
أَجْمَعِينَ ﴿٧٧﴾	one and all.

وَدَاوُۥدَ وَسُلَيْمَٰنَ	78. And Dâ'ud and Sulaymân –
إِذْ يَحْكُمَانِ	when they adjudicated[4]
فِى ٱلْحَرْثِ إِذْ	about the tillage[5] when there
نَفَشَتْ فِيهِ	had strayed therein by night[6]
غَنَمُ ٱلْقَوْمِ	the sheep[7] of the people;
وَكُنَّا	and We were
لِحُكْمِهِمْ	of their adjudication
شَٰهِدِينَ ﴿٧٨﴾	witnesses.[8]

فَفَهَّمْنَٰهَا	79. So We made Sulaymân
سُلَيْمَٰنَ	understand[8] it;
وَكُلًّا ءَاتَيْنَا	and each We gave
حُكْمًا وَعِلْمًا	judgement and knowledge.
وَسَخَّرْنَا	And We made subservient[9]
مَعَ دَاوُۥدَ	along with Dâ'ud
ٱلْجِبَالَ	the mountains,[10]

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 20:126, p. 1008, n. 1.

3. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 17:103, p. 907, n. 6).

4. The nature of the case is stated in the next clause of the *'âyah*. يحكمان ***yaḥkumâni*** = they (two) judge, adjudicate, decide, (v. iii. m. dual. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkumu* at 16:124, p. 870, n. 8).

5. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 6:136, p.448, n. 9.

7. نفشت ***nafashat*** = she or it swelled out, ruffled feathers, teased, strayed by night and pastured (v. iii. f. s. past from *nafasha* [*nafsh*], to tease, to swell up).

7. غنم ***ghanam*** (s.; pl. *'aghnâm*) = sheep, goats, small cattle.

8. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 21: 56, p. 1027, n. 2).

9. فهمنا ***fahhamnâ*** = we made (someone) understand/ realize, gave to understand (v. i. pl. past from *fahhama*, form II of *fahima* [*fahm/faham*], to understand, comprehend).

10. سخرنا ***sakhkharnâ*** = we reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *sakhkhara* at 16:12, p. 830, n.14).

11. جبال ***jibâl*** (pl.; s. *jabal*) = mountains. See at 20:105, p. 1002, n. 3.

يُسَبِّحْنَ	declaring the sanctity,[1]
وَٱلطَّيْرَ	and the birds.[2]
وَكُنَّا فَٰعِلِينَ ٧٩	And We were doing.[3]
وَعَلَّمْنَٰهُ	80. And We taught[4] him
صَنْعَةَ لَبُوسٍ	the making[5] of coats of mail[6]
لَّكُمْ	for you
لِتُحْصِنَكُم	that these might protect[7] you
مِّنۢ بَأْسِكُمْ	against your violence.[8]
فَهَلْ أَنتُمْ شَٰكِرُونَ ٨٠	So are you thankful?
وَلِسُلَيْمَٰنَ	81. And to Sulaymân the
ٱلرِّيحَ عَاصِفَةً	wind[9] blowing violently;[10]
تَجْرِى بِأَمْرِهِۦٓ	it running by his command
إِلَى ٱلْأَرْضِ	to the land[11]
ٱلَّتِى بَٰرَكْنَا فِيهَا	wherein We gave blessings.[12]
وَكُنَّا بِكُلِّ شَىْءٍ	And We are of everything
عَٰلِمِينَ ٨١	All-Knowing.
وَمِنَ ٱلشَّيَٰطِينِ	82. And of the devils[13]
مَن يَغُوصُونَ لَهُۥ	who dived[14] for him
وَيَعْمَلُونَ عَمَلًا	and doing work
دُونَ ذَٰلِكَ	besides that;

---

[1] i. e., the mountains also prayed and praised Allah when Dâ'ud did so; so also did the birds. يسبحن ***yusabbiḥna*** = they (f.) declare the sanctity, sing the glory, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaha* , form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

[2] طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 16:79, p. 853, n. 7.

[3] i. e., We were doing these things.

[4] i. e., through *waḥy.* علمنا ***'allamnâ*** = we taught, instructed, informed (v. i. pl. past from *'allama*, form II of *'alima* [*'ilm*], to know. See at 12:68, p. 748, n. 1).

[5] صنعة ***ṣan'ah*** = making, manufacture, fabrication, workmanship, skill, vocation.

[6] لبوس ***labûs*** (s.; pl. *lubus*) = clothing, coats of mail, suit of plate armour, armour.

[7] تحصن ***tuḥṣina*** (*u*) = she protects, fortifies, makes inaccessible, entrenches, keeps guarded (v. iii. f. s. impfct. from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tuḥṣinûna* at 12:48, p. 740, n. 5).

[8] i. e., during fights. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa,* hurt, harm, violence). See at 21:12, p. 1015, n. 9.

[9] i. e. , made the wind subservient. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See *riyâḥ* at 15:22, p. 812, n. 1.

[10] عاصفة ***'âṣifah*** (s.; pl. *'awâṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from *'aṣafa* [*'aṣf/'uṣûf*], to rage, to blow violently).

[11] i. e., Bayt al-Maqdis and Syria.

[12] باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka,* form III of *baraka*, to kneel down. See at 21: 71, p. 1031, n. 5).

[13] i. e., made subservient to him some of the dare-devils of *jinn.*

[14] i. e., diving into the sea for collecting for him gems and pearls. يغوصون ***yaghûṣûna*** = they dive, plunge into, submerge (v. iii. m. pl. impfct. from *ghâṣa* [*ghaṣ/maghâṣ/ghiyâṣ/ghiyâṣah*], to dive, to plunge into).

وَكُنَّا لَهُمْ	and We were of them
حَٰفِظِينَ ﴿٨٢﴾	Protectors.[1]
۞ وَأَيُّوبَ إِذْ	83. And 'Ayyûb,[2] when
نَادَىٰ رَبَّهُۥٓ	he cried out[3] to his Lord:
أَنِّى مَسَّنِىَ	"Verily there has afflicted[4] me
ٱلضُّرُّ وَأَنتَ	the distress,[5] and You are
أَرْحَمُ	the Most Merciful
ٱلرَّٰحِمِينَ ﴿٨٣﴾	of the merciful."
فَٱسْتَجَبْنَا لَهُۥ	84.So We responded[6] to him
فَكَشَفْنَا مَا	and removed[7] what was
بِهِۦ مِن ضُرٍّ	with him of distress;
وَءَاتَيْنَٰهُ أَهْلَهُۥ	and We gave him his family
وَمِثْلَهُم مَّعَهُمْ	and the like of them[8] with them
رَحْمَةً مِّنْ عِندِنَا	as mercy from Us
وَذِكْرَىٰ	and as a reminder[9]
لِلْعَٰبِدِينَ ﴿٨٤﴾	for the worshipping ones.[10]
وَإِسْمَٰعِيلَ وَإِدْرِيسَ	85. And Ismâ'îl and Idrîs
وَذَا ٱلْكِفْلِ	and Dhû al-Kifl.
كُلٌّ	Each of them was
مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾	of the persevering ones.[11]

---

1. حافظين **ḥâfiẓîn** (pl.; acc. /genitive of *ḥâfiẓûn;* s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 12:81, p. 752, n. 8).

2. i. e., remember 'Ayyûb, peace be on him.

3. نادى **nâdâ** = he called out, made a call, called, summoned, cried out, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 21:76, p. 1032, n. 10).

4. مس **massa** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 16:53, p. 844, n. 8).

5. He first lost his properties and wealth, then his family and children and then he was afflicted with a pernicious disease. ضر **ḍurr** = harm, damage, detriment, disadvantage, deprivation, distress. See at 17:56, p. 890, n. 10.

6. استجبنا **istajabnâ** = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:76 p. 1032, n. 12).

7. كشفنا **kashafnâ** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:98, p. 672, n. 4).

8. i. e., he was given the double of what he had lost of wealth and family.

9. i. e., of the fruits of patience, perseverance and dependence on Allah. ذكرى **dhikrâ** = recollection, remembrance, memory, reminder. See at 12:104, p. 760, n. 4.

10. عابدين **'âbidîn** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve .See at 21:73, p. 1031, n. 12).

11. i. e., they persevered and bore with patience all the trials and tribulations, never losing faith in and dependence on Allah. صابرين **ṣâbirîn** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:146, p. 212, n. 7).

وَأَدۡخَلۡنَٰهُمۡ	86. And We admitted[1] them
فِي رَحۡمَتِنَآۖ	into Our mercy.[2]
إِنَّهُم	Verily they were
مِّنَ ٱلصَّٰلِحِينَ	of the righteous.[3]
٨٦	
وَذَا ٱلنُّونِ	87. And Dhû al-Nûn,[4]
إِذ ذَّهَبَ مُغَٰضِبٗا	when he went away enraged[5]
فَظَنَّ أَن	and thought[6] that
لَّن نَّقۡدِرَ	We shall not exercise power[7]
عَلَيۡهِ	over him.
فَنَادَىٰ	So he called out
فِي ٱلظُّلُمَٰتِ أَن	in the darkness[8] that
لَّآ إِلَٰهَ إِلَّآ أَنتَ	"There is no god but You,
سُبۡحَٰنَكَ	Sacrosanct[9] are You.
إِنِّي كُنتُ	I have indeed been
مِنَ ٱلظَّٰلِمِينَ	of the wrong-doers."
٨٧	
فَٱسۡتَجَبۡنَا	88. Hence We responded[10]
لَهُۥ وَنَجَّيۡنَٰهُ	to him and rescued[11] him
مِنَ ٱلۡغَمِّۚ	from the affliction.[12]
وَكَذَٰلِكَ نُـۨجِي	And thus do We save
ٱلۡمُؤۡمِنِينَ ٨٨	the believers.

---

[1] أدخلنا ***'adkhalnâ*** = admitted, put in, entered, inserted (v. i. m. pl. past from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 21:75, p. 1032, n. 8).

[2] i. e. , special mercy.

[3] صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:75, p. 1032, n. 9).

[4] i. e., Yûnus, peace be on him.

[5] He was enraged on account of the disbelief and disobedience of his people. مغاضب ***mughâḍib*** = enraged, annoyed, angry, irritated (act. participle from *ghâḍaba*, form III of *ghaḍiba* [*ghaḍab*], to be angry. See *ghabaḍ* at 20:81, p. 995, n. 5.

[6] ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 12:42, p. 738, n. 1).

[7] i. e., he thought that Allah would not punish him for impatience. He was in fact put to a series of trials including his having been swallowed by a whale. نقدر ***naqdira*** (*u*) = we are able, have power, measure out, ordain (v. i. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yaqdiru* at 17:30, p. 882, n. 10).

[8] i. e., the darkness in the belly of the whale. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. See at 14:1, p. 785, n. 4.

[9] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 21:22, p. 1018, n. 1.

[10] استجبنا ***istajabnâ*** = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:84 p. 1035, n. 6).

[11] نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 21:74, p. 1032, n. 3).

[12] غم ***ghamm*** = grief, affliction, distress., worry, anxiety. See at 20:40, p. 984, n. 4.

وَزَكَرِيَّآ إِذْ	89. And Zakarîyâ, when
نَادَىٰ رَبَّهُۥ	he called out[1] to his Lord:
رَبِّ لَا تَذَرْنِى	"My Lord, Leave me not[2]
فَرْدًا وَأَنتَ	all alone,[3] and You are
خَيْرُ ٱلْوَٰرِثِينَ ٨٩	the Best of Inheritors."[4]
فَٱسْتَجَبْنَا لَهُۥ	90. So We responded[5] to him
وَوَهَبْنَا لَهُۥ يَحْيَىٰ	and gifted[6] to him Yahyâ,
وَأَصْلَحْنَا لَهُۥ	and cured[7] for him
زَوْجَهُۥٓ	his wife.
إِنَّهُمْ كَانُوا۟	Verily they[8] used to
يُسَٰرِعُونَ	rush[9] in the good deeds
فِى ٱلْخَيْرَٰتِ	and to *implore* Us
وَيَدْعُونَنَا	
رَغَبًا وَرَهَبًا ۖ	with hope[10] and fear;[11]
وَكَانُوا۟ لَنَا	and they were to Us
خَٰشِعِينَ ٩٠	humble.[12]
وَٱلَّتِىٓ أَحْصَنَتْ	91. And she who guarded[13]
فَرْجَهَا	her private part,
فَنَفَخْنَا فِيهَا	then We breathed[14] into her
مِن رُّوحِنَا	from Our spirit of life
وَجَعَلْنَٰهَا وَٱبْنَهَآ	and made her and her son
ءَايَةً لِّلْعَٰلَمِينَ ٩١	a sign for all beings.

1. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 21:83, p. 1035, n. 3).

2. لا تذر ***lâ tadhar*** = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadharu* [*wadhr*] to leave. See *yadhar* at 7:186, p. 537. n. 12).

3. i. e., he prayed for children and heirs. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole, individual. See at 19:95, p. 974, n. 8.

4. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *wârtithûn* at 15:23, p. 812, n. 7).

5. استجبنا ***istajabnâ*** = we responded, replied (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:88 p. 1036, n. 10).

6. وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 21:72, p. 1031, n. 7).

7. i. e., for bearing children. أصلحنا ***'aṣlaḥnâ*** = we made good, reformed, rectified, cured, (v. i. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥû* at 16:119, p. 868, n. 12).

8. i. e., these Prophets and Messengers.

9. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 5:62, p. 360, n. 8).

10. رغب ***raghab*** = hope, expectation, wish. See *yarghabû* at 9:120, p. 630, n. 8.

11. رهب ***rahab*** = to fear, to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5.

12. خاشعين ***khâshi'în*** (acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 3:198, p. 234, n. 7).

13. i. e., Maryam. أحصنت ***'aḥṣanat*** = he guarded, fortified (v. iii. f. s. past from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. See *tuḥṣina* at 21:80, p. 1034, n. 7).

14. نفخنا ***nafakhnâ*** = we breathed, blew, inflated (v. i. pl. past from *nakfakha nafakha* [*nafkh*], to blow. See *yunfakhu* at 20:102, p. 1001, n. 7).

إِنَّ هَٰذِهِۦٓ	92. Verily this is
أُمَّتُكُمْ	your community,[1]
أُمَّةً وَٰحِدَةً	the same community,
وَأَنَا۠ رَبُّكُمْ	and I am the Lord of you all.
فَٱعْبُدُونِ (٩٢)	So you all worship[2] Me.[3]
وَتَقَطَّعُوٓا۟	93. But they split[4] up
أَمْرَهُم بَيْنَهُمْ	their affair among them
كُلٌّ إِلَيْنَا	All to Us
رَٰجِعُونَ (٩٣)	will come back.[5]

Section (*Rukû'*) 7

فَمَن يَعْمَلْ	94. So he who performs[6]
مِنَ ٱلصَّٰلِحَٰتِ	of the good deeds[7]
وَهُوَ مُؤْمِنٌ	and is a believer.
فَلَا كُفْرَانَ	there will be no covering up[8]
لِسَعْيِهِۦ	of his endeavour;[9]
وَإِنَّا لَهُۥ	and verily We are of it
كَٰتِبُونَ (٩٤)	the Recorders.
وَحَرَٰمٌ عَلَىٰ	95. And a ban[10] is on the
قَرْيَةٍ أَهْلَكْنَٰهَآ	habitation[11] We have destroyed
أَنَّهُمْ لَا يَرْجِعُونَ (٩٥)	that they shall not return.[12]

---

[1] i. e., this community of the Prophets is your community, all the Prophets having delivered the same message of monotheism and Islam. أمة *'ummah* (pl. أمم *'umam*)= community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 16:120, p. 869, n. 1.

[2] أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 19:36, p. 959, n. 6).

[3] i. e., Me Alone and none else.

[4] i. e., men disagreed about the Prophets and were divided into sects and groups. تقطعوا *taqaṭṭa'û* = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from *taqaṭṭa'a*, form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'a* at 9:110, p. 625, n. 8).

[5] i. e., to render an account of their respective deeds. راجعون *râji'ûn* (sing. *râji'*) = returning ones, those in the process of returning (active participle from *raja'a* [*rujû'*], to return, to come back. See at 2:156, p. 74, n.1).

[6] يعمل *ya'mal*(*u*) = he acts, performs, does (v. iii. m. s. impfct. from *'amila* [*'amal*], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ya'malûna* at 4:17, p. 245, n. 14).

[7] صالحات *ṣâliḥât* (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ*/*ṣulûḥ*/*maṣlaḥah*], to be good, right. See at 20:112, p. 1003, n. 13).

[8] كفران *kufrân* = to cover, hide, be ungrateful, be an infidel, disbelieve. See *kafarta* at 18:37, p. 925, n. 3.

[9] i. e. , his effort and deed will be duly recognised and recompensed. سعي *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 18:10, p. 947, n. 8).

[10] حرام *ḥarâm* = forbidden, interdicted, unlawful, ban, taboo, sacrosanct. See *ḥarramnâ* at 16:35, p. 438, n. 9.

[11] i. e., inhabitants of the habitation.

[12] i. e., they shall not return to the earth before the day of Resurrection.

حَتَّىٰٓ إِذَا فُتِحَتۡ	96. Till when unleashed[1] will
يَأۡجُوجُ وَمَأۡجُوجُ	be Gog and Magog,[2]
وَهُم مِّن كُلِّ	and they from every
حَدَبٖ يَنسِلُونَ ٩٦	hillock[3] shall fall out.[4]
وَٱقۡتَرَبَ	97.And there shall approach[5]
ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا	the true promise;[6] and lo,
هِيَ شَٰخِصَةٌ	there shall stare [7]
أَبۡصَٰرُ ٱلَّذِينَ	the eyes[8] of those who
كَفَرُواْ	disbelieve.
يَٰوَيۡلَنَا	"Woe to us,[9]
قَدۡ كُنَّا	we had indeed been
فِي غَفۡلَةٖ مِّنۡ هَٰذَا	in indifference[10] of it;
بَلۡ كُنَّا ظَٰلِمِينَ ٩٧	nay, we were transgressors."[11]
إِنَّكُمۡ	98. Verily you
وَمَا تَعۡبُدُونَ	and what you worship[12]
مِن دُونِ ٱللَّهِ	in lieu of Allah
حَصَبُ جَهَنَّمَ	will be fuel[13] of hell.
أَنتُمۡ لَهَا	You shall to it
وَٰرِدُونَ ٩٨	be arriving.[14]
لَوۡ كَانَ هَٰٓؤُلَآءِ	99. Had these been
ءَالِهَةٗ	gods

---

[1] فتحت **futiḥat** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataḥa* [*fatḥ*], to open. See *fataḥnâ* 15:14, p. 810, n. 1).

[2] Two wild and ferocious tribes. See 18:94.

[3] حدب **ḥadab** (s.; pl. *ḥidâb*) = elevated ground, hillock, mound.

[4] i. e., sweep down. ينسلون **yansilûna** = they fall out (v. iii. m. pl. impfct. from *nasala* [*nusûl*], to fall out.

[5] اقترب **iqtaraba** = he or it came near, approached, became close (v. iii. m. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near).

[6] i. e., the Resurrection and the Day of Judgement.

[7] i. e., stare in awe. شاخصة **shâkhiṣah** (f.; m. *shâkhiṣ*) = one who stares, gazes, whose eyes are fixed, one who rises, ascends (act. participle from *sdhakhaṣa* [*shukhûṣ*], to rise, to stare, to gaze). See *tashkhaṣu* at 14:42, p. 802, n. 9).

[8] أبصار **'abṣâr** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:108, p.864, n. 8).

[9] i. e., they will say:

[10] غفلة **ghaflah** = negligence, indifference, carelessness. See at 21:1, p. 1012, n. 3.

[11] i. e., setting partners with Allah. ظالمين **ẓâlimîn** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:64, p. 1029, n. 11).

[12] i. e., the idols and imaginary deities. تعبدون **ta'budûna** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 21:66, p. 1030, n. 2).

[13] حصب **ḥaṣab** = gravel, pebbles, crushed rock, fuel.

[14] واردون **wâridûn** (pl.; s. *wârid*) = water-drawers, those who arrive/ go down (act. participle from *warada* [*wurûd*], to come , to arrive. See *wârid* at 19:71, p. 769, n. 4).

مَّا وَرَدُوهَا	they would not have arrived[1]
وَكُلٌّ فِيهَا	there; and all in there
خَٰلِدُونَ ٩٩	shall abide for ever.[2]
لَهُمْ فِيهَا	100. They shall have therein
زَفِيرٌ	groanings;[3]
وَهُمْ فِيهَا	and they in there
لَا يَسْمَعُونَ ١٠٠	shall not hear.[4]
إِنَّ الَّذِينَ	101. Verily those
سَبَقَتْ لَهُم	for whom there has preceded[5]
مِّنَّا الْحُسْنَىٰ	from Us the best thing,[6]
أُولَٰئِكَ عَنْهَا	they from it[7]
مُبْعَدُونَ ١٠١	shall be kept away.[8]
لَا يَسْمَعُونَ	102. They shall not hear
حَسِيسَهَا	its faintest noise;[9]
وَهُمْ فِي مَا	and they shall amidst what
اشْتَهَتْ أَنفُسُهُمْ	their selves desire[10]
خَٰلِدُونَ ١٠٢	abide for ever.
لَا يَحْزُنُهُمُ	103. There shall not grieve[11]
الْفَزَعُ الْأَكْبَرُ	them the greatest terror;[12]

[1] وردوا ***waradû*** = they arrived, came, drew water (v. iii. m. pl. past from *warada* [*wurûd*], to come , to arrive. See *wâridûn* at 21:98, p. 1039, n. 14).

[2] خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 11:23, p. 686, n. 3).

[3] زفير ***zafîr*** = moaning, sighing, groaning. See at 11:106, p. 715, n. 9.

[4] They shall not hear anything because of the severity and pain of the punishment. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

[5] i. e., preceded in the knowledge of Allah that they would have happiness, good deeds and *jannah*. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 20:129, p. 1009, n. 2).

[6] i. e., happiness, Allah's pleasure and the reward of *jannah*. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 20:8, p. 977, n. 9.

[7] i. e., from hell-fire.

[8] مبعدون ***mub'adûna*** (pl.; s. *mub'ad*)= those kept away, removed (passive participle from *'ab'ada*, form IV of *ba'uda* [*bu'd*], to be distant. See *ba'udat* at 9:42, p. 595, n. 11.

[9] حسيس ***ḥasîs*** = slightest sound, faintest noise.

[10] اشتهت ***ishtahat*** = she or it desired, wished, coveted, craved, longed for (v. iii. f. s. past from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See *yashtahûna* at 16:57, p. 845, n. 9).

[11] يحزن ***yahzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See at 12:13, p. 726, n. 2). Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

[12] i. e., the terror and consternation of Resurrection and the Day of Judgement. فزع ***faza'*** = terror, fright, alarm, consternation, panic.

وَتَتَلَقَّىٰهُمُ	and there shall meet[1] them
ٱلْمَلَٰٓئِكَةُ	the angels.
هَٰذَا يَوْمُكُمُ	"This is the day of yours[2]
ٱلَّذِى كُنتُمْ	which you had been
تُوعَدُونَ ١٠٣	promised."[3]
يَوْمَ	104. The day
نَطْوِى ٱلسَّمَآءَ	We shall roll up[4] the sky
كَطَىِّ ٱلسِّجِلِّ	like the rolling up of scroll[5]
لِلْكُتُبِ	of books,
كَمَا بَدَأْنَآ	as We initiated[6]
أَوَّلَ خَلْقٍ	the first creation,
نُّعِيدُهُۥ	We shall repeat[7] it,
وَعْدًا عَلَيْنَآ	as of a promise on Us.
إِنَّا كُنَّا فَٰعِلِينَ ١٠٤	Verily We shall be doing.
وَلَقَدْ كَتَبْنَا	105. And indeed We have
فِى ٱلزَّبُورِ	written in the scriptures[8]
مِنۢ بَعْدِ ٱلذِّكْرِ	after the recital[9]
أَنَّ ٱلْأَرْضَ	that the earth –
يَرِثُهَا	there will inherit[10] it
عِبَادِىَ	My righteous[11] servants.
ٱلصَّٰلِحُونَ ١٠٥	

[1] تتلقى *tatalaqqâ* = she meets, encounters, comes across, receives (v. iii. f. s. impfct. from *talaqqâ*, from V of *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *talaqqâ* at 2:37, p. 19, n. 12).

[2] The angels will say this.

[3] توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See *yû'adûna* at 19:75, p. 970, n. 6).

[4] نطوي *naṭwî* = we roll up, fold, shut, close, wrap up (v. i. pl. impfct. from *ṭawâ* [*ṭayy*], to fold up, roll up).

[5] سجل *sijill* (s.; pl. *sijillât*) = scroll, register, record.

[6] See *'âyah* 30 of this *sûrah*. بدأنا *bada'nâ* = we began, initiated, started (v. i. pl. past from *bada'a* [*bad'*], to start. See *bada'a* at 12:76, p. 750, n. 1).

[7] نعيد *nu'îdu* = we revert, return, bring back, resume, repeat (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 20:55, p. 987, n. 10).

[8] زبور *zabûr* (s.; pl. *zubur*) = revealed scriptures (See Ibn Kathîr, V, 379), Psalms of Dâ'ud.

[9] i. e., after the recording in *al-Lawh al-Mahfûz* (See Ibn Kathîr, V, 379-380).

[10] يرث *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 19:6, p. 951, n. 9).

[11] i. e., those who conduct themselves according to the guidance given in the Qur'ân and *sunnah* and abide by the commandments and prohibitions contained therein. See for *'âyahs* of similar import 7:128, 24:55 and 40:51. صالحون *ṣâliḥûn* (pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:168, p. 531, n. 2).

إِنَّ فِي هَٰذَا	106. Verily herein is
لَبَلَٰغًا	a sure communique[1]
لِّقَوْمٍ عَٰبِدِينَ ١٠٦	for a worshipful people.[2]
وَمَآ أَرْسَلْنَٰكَ	107.And We have sent[3] you
إِلَّا رَحْمَةً	not but as as a mercy
لِّلْعَٰلَمِينَ ١٠٧	for all beings.[4]
قُلْ إِنَّمَا	108. Say: "It has been but
يُوحَىٰٓ إِلَيَّ	communicated[5] to me
أَنَّمَآ إِلَٰهُكُمْ	that your god is
إِلَٰهٌ وَٰحِدٌ	One God.
فَهَلْ أَنتُم مُّسْلِمُونَ ١٠٨	So will you be Muslims?"[6]
فَإِن تَوَلَّوْا	109. But if they turn away[6]
فَقُلْ	then say:
ءَاذَنتُكُمْ	" I have made known[7] to you
عَلَىٰ سَوَآءٍ	being equal;[8]
وَإِنْ أَدْرِىٓ	and I know[9] not
أَقَرِيبٌ أَم بَعِيدٌ	if near or far is
مَّا تُوعَدُونَ ١٠٩	what you are promised."[10]
إِنَّهُۥ يَعْلَمُ	110. Verily He knows

1. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:82, p. 855, n. 1.

2. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful ones. (act. participle from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

3. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:7, p. 1014, n. 4).

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 21:71, p. 1031, n. 6).

5. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 983, n. 1).

6. مسلمون ***muslimûn*** (sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 11:15, p. 682, n. 8.

7. i. e., they turn away from this message. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

7. ءاذنت ***'âdhantu*** = I made known, announced, informed, notified (v. i. s. past from *'âdhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 20:109, p. 1003, n. 3),

8. i. e., we all being equal in knowledge in this respect. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 16:71, p.850, n. 4.

9. أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

10. i. e., the Resurrection and the Day of Judgement. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* [*wa'd*], to make a promise. See at 21:103, p. 1041, n. 3).

ٱلْجَهْرَ مِنَ ٱلْقَوْلِ	the overt[1] of the speech
وَيَعْلَمُ	and He knows
مَا تَكْتُمُونَ	what you conceal.[2]
١١٠	
وَإِنْ أَدْرِي	111. And I know not,
لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ	might be it[3] is a trial[4] for you
وَمَتَٰعٌ	and an enjoyment[5]
إِلَىٰ حِينٍ ١١١	till a time.[6]
قَٰلَ رَبِّ	112. He said: My Lord,
ٱحْكُم بِٱلْحَقِّ	give verdict[7] with the truth.
وَرَبُّنَا	And Our Lord is
ٱلرَّحْمَٰنُ	the Most Merciful,
ٱلْمُسْتَعَانُ	the One Whose help is sought[8]
عَلَىٰ مَا تَصِفُونَ ١١٢	against what you describe."[9]

[1] جهر ***jahr*** = open, public, overt, explicit. See at 6:3, p. 392, n. 8.

[2] تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 5:99, p. 379, n. 6).

[3] i. e., the respite given to you and the delaying of punishment which you are asking out of your unbelief to hasten on you.

[4] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:35, p. 1021, n. 10.

[5] i. e., a respite given to you to enjoy for a time. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, utensils, enjoyment. See at 16:117, p. 868, n. 4.

[6] حين ***hîn*** (s.; pl. *'ahyân*) = time.

[7] احكم ***uḥkum***= give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkumâni* at 21:78, p. 1033, n. 4).

[8] مستعان ***musta'ân*** = the one whose help is sought (passive participle from *ista'âna,* form X of *'âna* [*'awn*], to assist, help. See at 12:18, p. 727, n. 9).

[9] i. e., about Allah and about the message He gives through His Messenger, peace and blessings of Allah be on him. تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 21:18, p. 1017, n. 2).

22. *SÛRAT AL-ḤAJJ* (THE PILGRIMAGE)

Madînan: 78 *'âyahs*

This is a Madînan *sûrah*. It deals with both the fundamentals of the faith as well as some rules of *sharî'ah*. It starts with drawing attenton to the inevitability and stupendousness of the Resurrection and the Day of Judgement and points out that Allah Who creates man in the first instance is Capable of recreating and resurrecting him. It also refers to the Judgement, reward and punishment in the hereafter. It further emphasizes that everything and being in the heavens and the earth submits to and worships Allah. Along with these the *sûrah* contains permission for fighting back those who wage war against the Muslims and to carry on *jihâd* in the way of Allah. It also enjoins the duty of performing pilgrimage to the Sacred Ka'ba and and lays down rules for it and for making sacrifices on the occasion. The *sûrah* is named after this duty and pillar of Islam.

سُورَةُ الحَجِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ	1. O mankind,
ٱتَّقُوا۟ رَبَّكُمْ	beware[1] of your Lord.
إِنَّ زَلْزَلَةَ	Verily the earthquake[2] of
ٱلسَّاعَةِ	the Hour[3]
شَىْءٌ عَظِيمٌ ①	is a thing very grave.[4]
يَوْمَ تَرَوْنَهَا	2. The day you will see it,
تَذْهَلُ	there shall forget[5]
كُلُّ مُرْضِعَةٍ	every breast-feeding mother[6]
عَمَّآ أَرْضَعَتْ	what she gives suck[7] to;
وَتَضَعُ	and there shall lay down[8]
كُلُّ ذَاتِ حَمْلٍ	every pregnant woman
حَمْلَهَا	her load;
وَتَرَى ٱلنَّاسَ	and you will see men
سُكَٰرَىٰ	in a state of intoxication[9]

---

1. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 16:2, p. 828, n. 5).

2. See also 99:1-2; 69:14-15; 56:4-6; 84:3-4; and 101:4-5. زلزلة ***zalzalah*** (s.; pl. *zilzâl*) = earthquake, convulsion.

3. i. e., of Resurrection.

4. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

5. تذهل ***tadh-halu*** = she forgets, neglects, overlooks (v. iii. f. s. impfct. from *dhahala* [*dhahl/dhuhûl*], to forget, to overlook).

6. i. e, the mother of a new-born baby to whom she gives suck. مرضعة ***murḍi'ah*** (f.; s.; pl. *marâḍi'*) = suckling mother, breast-feeding mother, wet-nurse (act. participle from *'arḍa'a,* from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed, to give suck . See *'arḍa'na* at 4:23, p. 249, n. 1).

7. أرضعت ***'arḍa'at*** = she breast-fed, gave suck, suckled (v. iii. f. s. past from *'arḍa'a.* See n. 6 above).

8. تضع ***taḍa'u*** = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'û* at 7:157, p. 525, n. 10).

9. سكارى ***sukârâ*** (pl.; s. سكران *sakrân*) = intoxicated, in a state of intoxication, drunk. See at 4:43, P. 259, n. 10.

وَمَا هُم	though they will not be
بِسُكَٰرَىٰ	intoxicated,
وَلَٰكِنَّ عَذَابَ ٱللَّهِ	but the punishment of Allah
شَدِيدٌ ﴿٢﴾	will be most severe.[1]
وَمِنَ ٱلنَّاسِ مَن	3. And of men are such as
يُجَٰدِلُ فِى ٱللَّهِ	dispute[2] about Allah[3]
بِغَيْرِ عِلْمٍ	without knowledge
وَيَتَّبِعُ	and follow[4]
كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾	every rebellious[5] Satan.
كُتِبَ عَلَيْهِ أَنَّهُۥ	4. Decreed[6] on him is that
مَن تَوَلَّاهُ	whoever takes him for a friend[7]
فَأَنَّهُۥ يُضِلُّهُۥ	he will lead him astray[8]
وَيَهْدِيهِ إِلَىٰ	and will guide[9] him to the
عَذَابِ ٱلسَّعِيرِ ﴿٤﴾	punishment of blazing fire.[10]
يَٰٓأَيُّهَا ٱلنَّاسُ	5. O mankind,
إِن كُنتُمْ فِى رَيْبٍ	if you are in doubt[11]
مِّنَ ٱلْبَعْثِ	about the resurrection,[12]
فَإِنَّا خَلَقْنَٰكُم	then verily We created you
مِّن تُرَابٍ	from dust,[13]

1. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:7, p. 788, n. 7).

2. يجادل ***yujâdilu*** = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 18:56, p. 932, n. 6).

3. i. e., specially about His Power in resurrecting.

4. يتبع ***yattabi'u*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 10:66, p. 661, n. 1).

5. مريد ***marîd*** = recalcitrant, refractory, rebellious (active participle in the scale of *fa'îl* from *marada /maruda* [*murûd / murâdah/ murûdah*], to rebel, to be rebellious. See at 4:117, p. 296, n. 7).

6. كتب ***kutiba*** = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb /kitâbah*], to write. See at 4:77, p. 274, n. 10).

7. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 20:48, p. 986, n. 2).

8. يضل ***yuḍillu*** = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 16:93, p. 859, n. 4).

9. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 16:104, p. 863, n. 3).

10. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.

11. ريب ***rayb*** = doubt, suspicion, misgivings. See at 18:21 p. 918, n.4.

12. بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See *ba'atha* at 17:94, p. 903, n. 11.

13. i. e., the first creation of the father of mankind, 'Âdam. This *'âayah* brings home the Power of Allah to resurrect by rminding man of his being created by Allah through different stages. The inevitable moral is that Allah can recreate and resurrect him at will. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 18:37, p. 925, n. 4.

then from a drop,[1]	ثُمَّ مِن نُّطْفَةٍ
then from a sticking clot,[2]	ثُمَّ مِنْ عَلَقَةٍ
then from a fleshy lump,[3]	ثُمَّ مِن مُّضْغَةٍ
formed[4] and unformed,	مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ
that We may clarify[5] to you.	لِّنُبَيِّنَ لَكُمْ
And We settle[6] in the wombs	وَنُقِرُّ فِي ٱلْأَرْحَامِ
what We will	مَا نَشَآءُ
till a term[7] specified,[8]	إِلَىٰٓ أَجَلٍ مُّسَمًّى
then We bring you out[9]	ثُمَّ نُخْرِجُكُمْ
as an infant,[10]	طِفْلًا
then that you attain[11]	ثُمَّ لِتَبْلُغُوٓا۟
your maturity.[12]	أَشُدَّكُمْ
And of you are some who	وَمِنكُم مَّن
are caused to die,[13]	يُتَوَفَّىٰ
and of your are some who	وَمِنكُم مَّن
are taken back to	يُرَدُّ إِلَىٰٓ
the most despicable[14] of age	أَرْذَلِ ٱلْعُمُرِ
so that they know not,	لِكَيْلَا يَعْلَمَ
after having knowledge,	مِنۢ بَعْدِ عِلْمٍ
anything.	شَيْـًٔا
And you see the earth	وَتَرَى ٱلْأَرْضَ
barren;	هَامِدَةً
but when	فَإِذَآ

[1] i. e., of the parents. نطفة **nuṭfah** (s.; pl. *nuṭaf*) = drop, sperm. See at 18:37, p. 925, n. 5.

[2] علقة **'alaqah** = sticking clot.

[3] مضغة **muḍghah** = fleshy lump.

[4] مخلقة **mukhallqah** = formed, shaped, moulded (pass. participle from *khallaqa*, form II of *khalaqa* [*khalq*], to create. See *khalaqnâ* at 19:67, p. 968, n. 5).

[5] i. e., the Power of Allah. نبين **nubayyina(u)** = we make clear, clarify, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:105, p. 435, n. 12).

[6] نقر **nuqirru** = we settle, make stable (v. i. pl. impfct. from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *'aqrarnâ* at 3:81, p. 188, n. 2).

[7] أجل **'ajal** (pl. *'âjâl*) = term, date, deadline. See at 120:129, p. 1009, n. 4.

[8] مسمى **musamman** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s.) from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 20:129, p. 1009, n. 5).

[9] نخرج **nukhriju**= we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 20:55, p. 987, n. 11).

[10] طفل **tifl** (s.; pl. *'atfâl*) = infant, baby, child.

[11] تبلغوا **tablughû** (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yablughâ* at 18:82, p. 941, n. 3).

[12] أشد **'ashudd** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. See at 18:82, p. 941, n. 4.

[13] يتوفى **yutawaffâ** = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 16:170, p. 849, n. 6).

[14] أرذل **'ardhal** = most despicable,base contemptible, (elative of *radhil*, base).

أَنزَلْنَا عَلَيْهَا	We send down[1] on it
ٱلْمَآءَ	the water[2]
ٱهْتَزَّتْ وَرَبَتْ	it shakes up[3] and swells[4]
وَأَنۢبَتَتْ مِن كُلِّ	and produces[4] of every
زَوْجٍۭ بَهِيجٍ ٥	kind[5] delightful.[6]
ذَٰلِكَ بِأَنَّ ٱللَّهَ	6. That is[7] because Allah,
هُوَ ٱلْحَقُّ	He is the Truth,
وَأَنَّهُۥ يُحْىِ	and that He gives life[8]
ٱلْمَوْتَىٰ	to the dead and
وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ	that He is over everything
قَدِيرٌ ٦	All-Capable.
وَأَنَّ ٱلسَّاعَةَ	7. And that the Hour
ءَاتِيَةٌ	is coming,
لَّا رَيْبَ فِيهَا	there is no doubt[9] about it;
وَأَنَّ ٱللَّهَ يَبْعَثُ	and that Allah shall raise[10]
مَن فِى ٱلْقُبُورِ ٧	those who are in the graves.
وَمِنَ ٱلنَّاسِ مَن	8. And among men is he who
يُجَٰدِلُ فِى ٱللَّهِ	disputes[11] about Allah
بِغَيْرِ عِلْمٍ	having neither knowledge
وَلَا هُدًى وَلَا	nor guidance nor
كِتَٰبٍ مُّنِيرٍ ٨	any Book of enlightenment.[12]

[1] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 21:10, p. 1015, n. 1).

[2] اهتزت ***ihtazzat*** = she or it shook up, was moved/ agitated/ touched/ animated/enlivened (v. iii. f. s. past from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See *huzzî* at 19:25, p. 956, n. 12).

[3] ربت ***rabat*** = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See *yurbî* at 2:276, p. 79, n. 3).

[4] أنبتت ***'anbatat*** = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 2:261, p. 136, n. 10).

[5] i. e., every kind of trees, plants and fruits. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, consort, kind, type. See at 7:19, p. 470, n. 8.

[6] بهيج ***bahîj*** = delightful, magnificent, splendid, joyous (act. partoiciple in the scale of *fa'îl* from *bahija/bahuja*, to be glad, to be beautiful.

[7] i. e., all these happen because of Allah's doing.

[8] يحي ***yuhyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 10:56, p. 657, n. 6).

[9] ريب ***rayb*** = doubt, suspicion, misgivings. See at 22:5 p. 1045, n.11.

[10] يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 16:38, p. 840, n. 6).

[11] يجادل ***yujâdilu***= he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:3, p. 1045, n. 2).

[12] منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 3:184, p. 228, n. 8).

ثَانِيَ عِطْفِهِۦ	9. Turning away[1] his neck,[2]
لِيُضِلَّ	that he may lead astray[3]
عَن سَبِيلِ ٱللَّهِ	from the way[4] of Allah.
لَهُۥ فِى ٱلدُّنْيَا	He shall have in this life
خِزْىٌ	disgrace;[5]
وَنُذِيقُهُۥ	and We shall make him taste[6]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement the
عَذَابَ ٱلْحَرِيقِ ﴿٩﴾	punishment of blazing fire.[7]
ذَٰلِكَ	10. That will be so
بِمَا	beacuse of what
قَدَّمَتْ يَدَاكَ	your hands send in advance;[8]
وَأَنَّ ٱللَّهَ لَيْسَ	and that Allah is never
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾	unjust[9] to the servants.[10]

Section (*Rukû'*) 2

وَمِنَ ٱلنَّاسِ مَن	11. And of men is such as
يَعْبُدُ ٱللَّهَ	worships Allah
عَلَىٰ حَرْفٍ	being on the fench.[11]
فَإِنْ أَصَابَهُۥ	So if there afflicts[12] him
خَيْرٌ	any good
ٱطْمَأَنَّ بِهِۦ	he is content[13] with it,
وَإِنْ أَصَابَتْهُ	and if there afflicts him

[1] i. e., he disputes about Allah merely out of obstinacy and ignorance. ثانى ***thânî*** = bending, folding, turning away, second (act. participle from *thanâ* [*thany*], to double, to fold up.

[2] عطف ***'itf*** (s.; pl. *'a'ṭâf*) = side (of body), neck.

[3] i. e., may lead astray others. يضل ***yuḍilla***(*u*) = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:115, p. 628, n. 3).

[4] سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 18:63, p. 935, n. 8.

[5] خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 16:27, p. 835, n. 9.

[6] نذيق ***nudhîqu*** = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:70, p. 662, n. 7).

[7] حريق ***ḥarîq*** (s.; pl. حرائق *ḥarâ'iq*)= fire, conflagration, blazing fire, burning (active participle in the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

[8] i. e., of deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 18:57, p. 933, n. 3).

[9] ظلام ***ẓallâm***= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *zâlimîn* at 8:51, p. 566, n. 8).

[10] عبيد ***'abîd*** (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See at 8:51, p. 566, n. 9.

[11] حرف ***ḥarf*** (s.; pl. *ḥiraf/ḥurûf/'aḥruf*) = edge, border, rim / letter, type. *'alâ ḥarf* = on the border, on the fence, i. e., irresolute, wavering.

[12] أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See at 16:34, p. 838, n. 5).

[13] اطمأن ***iṭma'anna*** = he became contented, was at ease (v. iii. m. s. past in form IV of *ṭam'ana/ ṭa'mana*, to calm, to appease. See *iṭma'annû* at 10:7, p. 638, n. 8).

فِتْنَةٌ	a trial[1]
ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ	he turns round[2] on his face.[3]
خَسِرَ ٱلدُّنْيَا	He loses[4] this world
وَٱلْءَاخِرَةَ	and the hereafter.[5]
ذَٰلِكَ هُوَ ٱلْخُسْرَانُ	That is the loss
ٱلْمُبِينُ ١١	most stark.[6]
يَدْعُوا۟	12. He invokes[7]
مِن دُونِ ٱللَّهِ	in lieu of Allah
مَا لَا يَضُرُّهُۥ	that which harms[8] him not
وَمَا لَا يَنفَعُهُۥ	nor that which benefits[9] him.
ذَٰلِكَ هُوَ ٱلضَّلَٰلُ	That is the going astray[10]
ٱلْبَعِيدُ ١٢	far away.[11]
يَدْعُوا۟	13. He invokes
لَمَن ضَرُّهُۥٓ	that of which the harm is
أَقْرَبُ مِن نَّفْعِهِۦ	nearer than his benefit.
لَبِئْسَ ٱلْمَوْلَىٰ	Bad indeed is the protector[12]
وَلَبِئْسَ	and bad indeed
ٱلْعَشِيرُ ١٣	is the companion.[13]
إِنَّ ٱللَّهَ يُدْخِلُ	14. Verily Allah will admit[14]
ٱلَّذِينَ ءَامَنُوا۟	those who believe

1. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:111, p. 1043, n. 4.

2. ينقلب ***yanqalibu***= he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See *yanqalib* at 3:144, p. 211, n. 4).

3. i. e., he reverts to unbelief. وجه ***wajh*** (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

4. خسر ***khasira*** = he incurred loss, lost, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân.* See at 6:140, p. 450, n. 11).

5. That is so because he does not get the benefit of guidance and faith in this worldly life and in the hereafter he gets punishment for his relapse into unbelief and sin.

6. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna,* form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

7. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 17:52, p. 889, n. 5).

8. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 21:66, p. 1030, n. 4).

9. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 21:66, p. 1030, n. 3).

10. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 21:54, p. 1027, n. 5.

11. i. e., far away from the right course. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 14:18, p. 793, n. 11).

12. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign. See at 16:76, p. 852, n. 3.

13. عشير ***'ashîr*** (s.; pl. *'ushrâ'*) = companion, associate, fellow, comrade.

14. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala,* form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 9:99, p. 620, n. 6).

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
جَنَّٰتٍ	into gardens[2]
تَجْرِى مِن تَحْتِهَا	flowing[3] below them
ٱلْأَنْهَٰرُ	the rivers.
إِنَّ ٱللَّهَ يَفْعَلُ	Verily Allah does
مَا يُرِيدُ ١٤	what He will.[4]
مَن كَانَ يَظُنُّ	15.Whoever is wont to think[5]
أَن لَّن يَنصُرَهُ ٱللَّهُ	that Allah will not help[6] him[7]
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ	in this world and the hereafter,
فَلْيَمْدُدْ بِسَبَبٍ	let him stretch[8] a rope[9]
إِلَى ٱلسَّمَآءِ	up to the roof[10]
ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ	then cut[11] and see
هَلْ يُذْهِبَنَّ كَيْدُهُۥ	whether his scheme[12] removes
مَا يَغِيظُ ١٥	what he is vexed[13] with.
وَكَذَٰلِكَ	16. And thus
أَنزَلْنَٰهُ	We have sent it[14] down
ءَايَٰتٍۭ بَيِّنَٰتٍ	as signs quite clear;
وَأَنَّ ٱللَّهَ يَهْدِى	and that Allah guides
مَن يُرِيدُ ١٦	whom He will.
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	17. Verily those who believe

---

[1] صالحات **ṣâliḥât** (f. pl.; sing. صالحة **ṣâliḥah;** m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 21:94, p. 1038, n. 7).

[2] جنات **jannât** (sing. *jannah*), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

[3] تجرى **tajrî** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 20:76, p. 993, n. 6).

[4] يريد **yurîdu** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 18:77, p. 939, n. 5).

[5] يظن **yaẓunnu** = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *'aẓunnu* at 18:35, p. 924, n. 8).

[6] ينصر **yanṣura**(*u*) = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanṣurûna* at 21:39, p. 1013, n. 3).

[7] i. e., his Prophet, peace and blessings of Allah be on him.

[8] فليمدد **fal-yamdud** (*yamuddu*)= he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from *madda* [*madd*], to extend. See *madadnâ* at 19:75, p. 970, n. 5).

[9] سبب **sabab** (s. ; pl. *'asbâb*) = cause, reason, rope, way, means (for obtaining something). See at 18:84, p. 941, n. 11.

[10] i. e., for strangulating himself. سماء **samâ'** (s.; pl. *samâwât*) = sky, heaven, firmament, roof.

[11] i. e., cut the rope. ليقطع **li-yaqṭa'** = let him cut, sever, mutilate, slash (v. iii. m. s. imperative from *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'nâ* at 7:168, p. 531, n. 1).

[12] كيد **kayd** = scheme, plot, plan, stratagem, trick. See at 21:70, p. 1031, n. 1.

[13] يغيظ **yaghîẓu** = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. See at 9:120, p. 631, n. 2).

[14] i. e., the Qur'ân.

وَالَّذِينَ هَادُوا	and those who are Jews
وَالصَّابِئِينَ	and the Sâbians[1] and the
وَالنَّصَارَىٰ وَالْمَجُوسَ	Christians and the Majûs[2]
وَالَّذِينَ أَشْرَكُوا	and those who set partners,[3]
إِنَّ اللَّهَ يَفْصِلُ	Allah will judge[4]
بَيْنَهُمْ	between them
يَوْمَ الْقِيَامَةِ	on the Day of Judgement.
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ	Verily Allah is over everything
شَهِيدٌ ١٧	All-Witnessing.[5]
أَلَمْ تَرَ أَنَّ اللَّهَ	18.Do you not see that Allah,
يَسْجُدُ	there prostrate themselves
لَهُ مَنْ	to Him all who are[6]
فِي السَّمَاوَاتِ	in the heavens
وَمَنْ فِي الْأَرْضِ	and all who are in the earth,
وَالشَّمْسُ وَالْقَمَرُ	and the sun and the moon,
وَالنُّجُومُ وَالْجِبَالُ	and the stars[7] and the mountains
وَالشَّجَرُ وَالدَّوَابُّ	and the trees and the beasts,[8]
وَكَثِيرٌ مِنَ النَّاسِ	and many of men.[9]
وَكَثِيرٌ حَقَّ	And many, due has become[10]
عَلَيْهِ الْعَذَابُ	on them the punishment.
وَمَنْ يُهِنِ اللَّهُ	And whoever Allah disgraces[11]
فَمَا لَهُ	he shall not have
مِنْ مُكْرِمٍ	any respecter.[12]

---

1. They were a sect in Arabia at that time.

2. The followers of Magianism, in Persia.

3. i. e., who set partners with Allah, worshipping imaginary gods and goddesses. أشركوا **'ashrakû** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:86, p. 856, n. 1).

4. يفصل **yafṣilu** = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to make a decision. See *faṣṣalnâ* at 17:12, p. 876, n. 11).

5. شهيد **shahîd** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 16:89, p 857, n. 4).

6. Note the word *man* which is used in respect of living and intelligent beings.

7. نجوم **nujûm** (pl.; s. *najm*) = starts. See at 7:54, p. 487, n. 1.

8. دواب **dawwâb** (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:55, p. 567, n. 12.

9. i. e., those who believe.

10. i. e., because of their unbelief and sins. حق **ḥaqqa** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 17:16, p. 878, n. 5).

11. يهن **yuhin**(*u*) = he disgraces, humiliates, debases, disrespects (v. iii. m. s. impfct. from *'ahâna*, form IV of *hâna* [[*hawn*], to be easy, be of little importance. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *muhîn* at 2:90, p. 43, n. 7).

12. مكرم **mukrim** = one who respects, respecting one, honours, treats reverentially, becomes generous (act. participle from *'akrama*, from IV of *karuma* [*karam/ karama/karâmah*], to be noble, generous. See *karramnâ* at 17:70, p. 896, n. 1).

إِنَّ ٱللَّهَ يَفۡعَلُ	Verily Allah does
مَا يَشَآءُ ۩ ﴿١٨﴾	what He will.*
۞ هَٰذَانِ خَصۡمَانِ	19. These are two opponents[1]
ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ	quarelling[2] about their Lord.
فَٱلَّذِينَ كَفَرُواْ	So as to those who disbelieve,
قُطِّعَتۡ لَهُمۡ	cut[3] for them shall be
ثِيَابٞ مِّن نَّارٖ	clothes[4] of fire.
يُصَبُّ مِن فَوۡقِ	Poured[5] will be from above
رُءُوسِهِمُ ٱلۡحَمِيمُ ﴿١٩﴾	their heads boiling water.[6]
يُصۡهَرُ بِهِۦ	20. Melted[7] therewith will be
مَا فِي بُطُونِهِمۡ	what is in their bellies[8]
وَٱلۡجُلُودُ ﴿٢٠﴾	and the skins.[9]
وَلَهُم	21. And they shall have
مَّقَٰمِعُ مِنۡ حَدِيدٖ ﴿٢١﴾	whips[10] of iron.
كُلَّمَآ أَرَادُوٓاْ	22. Whenever they intend[11]
أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ	to get out of it due to agony[12]
أُعِيدُواْ فِيهَا	they shall be reverted[13] therein.
وَذُوقُواْ عَذَابَ	" And taste the punishment
ٱلۡحَرِيقِ ﴿٢٢﴾	of the burning fire."

*** One should prostrate oneself to Allah on reading this *'âyah*.**

[1] i. e., two opposing groups, believers and the unbelievers. خصمان ***khaṣmân*** (dual; s. *khaṣm;* pl. *khuṣûm/'akhṣâm*) = two disputatnts, antagonists, opponents, adversaries. See *khaṣîm* at 16:4, p. 828, n. 4.

[2] اختصموا ***ikhtaṣamû*** = they disputed, were engaged in debates, wrangled, quarrelled, contested one another (v. iii. m. pl. past from *ikhtaṣama,* form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See *yakhtaṣimûna* at 3:444, p. 173, n. 4).

[3] i. e., tailored. قطعت ***quṭṭi'at*** = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qaṭṭa'a,* form II of *qaṭa'a* [*qaṭ'*], to cut. See at 13:31, p. 777, n. 6).

[4] ثياب ***thiyâb*** (pl.; s,. *thawb*) = dresses, clothes, garments, apparels.

[5] يصب ***yuṣabbu*** = he or it is poured, poured forth, imposed (v. iii. m. s. impfct. passive from *ṣabba* [*ṣabb*], to pour, pour forth).

[6] حميم ***ḥamîm*** = boiling water, close friend. See at 10:4, p. 637, n. 4.

[7] يصهر ***yuṣ-haru***= he or it is melted, fused (v. iii. m. s. impfct. passive from *ṣahara* [*ṣahr*], to melt, to fuse).

[8] بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

[9] جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 16:80, p. 853, n. 12.

[10] مقامع ***maqâmi'*** (pl., s. *maqma'ah*) = whips, maces, taming instrument (noun of instrument from *qama'a* [*qam'*], to tame , to restrain).

[11] أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 21:70, p. 1030, n. 11).

[12] غم ***ghamm*** = grief, affliction, agony, distress, worry, anxiety. See at 21:88, p. 1036, n. 11.

[13] أعيدوا ***'u'îdû*** = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'a'âda,* form IV of *'âda* [[*'awd/'awdah*], to return. See *nu'îdu* at 21:104, p. 1041, n. 7).

Section (*Rukû'*) 3

إِنَّ ٱللَّهَ يُدۡخِلُ	23. Verily Allah will admit[1]
ٱلَّذِينَ ءَامَنُواْ	those who believe
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	and do[2] the good deeds[3]
جَنَّٰتٖ	into gardens
تَجۡرِي مِن تَحۡتِهَا	flowing[4] below them
ٱلۡأَنۡهَٰرُ	the rivers.
يُحَلَّوۡنَ فِيهَا	They will be adorned[5] therein
مِنۡ أَسَاوِرَ مِن ذَهَبٖ	with bracelets[6] of gold
وَلُؤۡلُؤٗاۖ	and pearls,[7]
وَلِبَاسُهُمۡ فِيهَا	and their apparels[8] therein
حَرِيرٞ ٢٣	shall be silk.[9]
وَهُدُوٓاْ	24. They are guided[10]
إِلَى ٱلطَّيِّبِ	to the good
مِنَ ٱلۡقَوۡلِ	of speech[11]
وَهُدُوٓاْ	and they are guided
إِلَىٰ صِرَٰطِ	to the way[12] of
ٱلۡحَمِيدِ ٢٤	the All- Praiseworthy.[13]
إِنَّ ٱلَّذِينَ	25. Verily those who
كَفَرُواْ وَيَصُدُّونَ	disbelieve and prevent[14]
عَن سَبِيلِ ٱللَّهِ	from the way[15] of Allah

1. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:14, p. 1049, n. 14).

2. عملوا ***'amilû*** = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See at 4:57, p. 265, n. 10).

3. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:14, p. 1050, n. 1.

4. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 22:14, p. 1050, n. 3).

5. يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ḥilyah*], to be adorned. See at 18:31, p. 923, n. 1).

6. أساور ***asâwir*** (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 18:31, p. 923, n. 2.

7. لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls.

8. لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 2:187, p. 89, n. 6.

9. حرير ***ḥarîr*** (s.; pl. *ḥarâ'ir*) = silk.

10. هدوا ***hudû*** = they were guided, led, shown the way (v. iii. m. pl. past passive from *hadâ* [*ady/ hudan/ hidâyah*] to guide, to lead. See *hadâ* at 16:9, p. 830, n. 2).

11. i. e., to the declaration of *tawḥîd* – "There is none worthy of worship except Allah — *lâ 'ilâha illallaîhu*.

12. i. e., Islam. صراط ***ṣirâṭ*** = way, path, road. See at 20:135, p. 1011, n. 8.

13. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:8 p. 788 n. 9.

14. i. e., prevent others. يصدون ***yasuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 14:3, p. 786, n. 4).

15. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 22:9, p. 1048, n. 4.

وَٱلْمَسْجِدِ ٱلْحَرَامِ	and the Sacred Mosque[1]
ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ	which We have set for men,
سَوَآءً ٱلْعَٰكِفُ فِيهِ	equally for the adherent[2] in it
وَٱلْبَادِ	and the visitor,[3]
وَمَن يُرِدْ فِيهِ	and whoever intends[4] in it
بِإِلْحَادٍۭ بِظُلْمٍ	any heresy[5]—a wrong[6]—
نُّذِقْهُ مِنْ	we shall make him taste[7] of
عَذَابٍ أَلِيمٍ ﴿٢٥﴾	a punishment very painful.

Section (*Rukû'*) 4

وَإِذْ	26. And when
بَوَّأْنَا لِإِبْرَٰهِيمَ	We provided[8] for Ibrâhîm
مَكَانَ ٱلْبَيْتِ	the site of the House
أَن لَّا تُشْرِكْ	that you do not associate
بِى شَيْـًٔا	with me anything
وَطَهِّرْ بَيْتِىَ	and purify[9] My House
لِلطَّآئِفِينَ	for the circumambulators[10]
وَٱلْقَآئِمِينَ	and those standing[11]
وَٱلرُّكَّعِ	and those bowing[12] and
ٱلسُّجُودِ ﴿٢٦﴾	those prostrating themselves.
وَأَذِّن	28. And proclaim[13]
فِى ٱلنَّاسِ	among mankind
بِٱلْحَجِّ	for pilgrimage.

---

[1] i. e., the Ka'ba.

[2] i. e., the one remaining in constant prayer. عاكف *'âkif* (s.; pl. *'âkifûn*) = one who sticks to, clings to, adheres to, remains attached to (active participle from *'akafa* (*'ukûf*), to cling to, stick to. See at 20:97, p. 1000, n. 5).

[3] باد ***bâdin*** = visitor, desert dweller.

[4] يرد ***yurîd*** (*yurîdu)*= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless {and so the medial *yâ'* is dropped} because the verb is in a conditional clause preceded by *man*. See at 10:107, p. 675, n. 6).

[5] الحاد ***'ilḥâd*** = to digress, to deviate, heterodoxy, heresy (verbal noun in form IV of *laḥada* [*laḥd*], to dig a grave, to digress. See *yulḥidûna* at 16:103, p. 862, n. 8.

[6] Note that the word *zulm* (injustice,wrong) is in apposition to *ilhâd*, explaining its implication.

[7] نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See *nudhîqu* at 22:9, p. 1048, n. 6).

[8] بوأنا ***bawwa'nâ*** = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See at 10:93, p. 670, n. 4).

[9] i. e., from polytheism and impurities. طهر ***ṭahhir*** = purify, render pure, cleanse (v. ii. m. s. imperative from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhirâ* at 2:125, p. 59, n. 14.

[10] طائفين ***ṭâ'ifîn*** (acc. /gen. of *ṭâ'ifûn*, sing.*ṭâ'if*)= circumambulators those making circuits, (active participle from *ṭâfa* [*ṭawâf/ṭawf*], to go about, go round. See at 2:125, p. 59, n. 15).

[11] i. e., those standing in prayer.

[12] ركع ***rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 2:125, p. 59, n. 17.

[13] أذن ***'adhdhin*** = make a call, announce, proclaim (v. ii. m. s. imperative from *'adhdhana*, form II of *'adhina* [*'idhn*], to allow, to permit).

يَأْتُوكَ رِجَالًا	They will come to you on foot[1]
وَعَلَىٰ كُلِّ ضَامِرٍ	and on every slender camel[2]
يَأْتِينَ	coming
مِن كُلِّ فَجٍّ عَمِيقٍ ٢٧	from every ravine[3] deep.[4]
لِيَشْهَدُوا	28. That they may witness[5]
مَنَافِعَ لَهُمْ	benefits[6] to them
وَيَذْكُرُوا اسْمَ اللَّهِ	and mention Allah's name[7]
فِي أَيَّامٍ مَّعْلُومَاتٍ	during days determined[8]
عَلَىٰ مَا	over what
رَزَقَهُم	He has provided for them
مِّن بَهِيمَةِ الْأَنْعَامِ	of animals[9] of livestock.[10]
فَكُلُوا مِنْهَا	Then eat thereof and
وَأَطْعِمُوا	feed[11]
الْبَائِسَ الْفَقِيرَ ٢٨	the wretched[12] poor.
ثُمَّ لْيَقْضُوا	29. Then let them conclude[13]
تَفَثَهُمْ	their rites [14]
وَلْيُوفُوا	and let them fulfil
نُذُورَهُمْ	their vows;
وَلْيَطَّوَّفُوا	and let them circumabulate
بِالْبَيْتِ الْعَتِيقِ ٢٩	the Ancient House.
ذَٰلِكَ وَمَن	30. This; and whoever

1. رجال **rijâl** (pl.; s. *râjil*) = those coming on foot.

2. ضامر **ḍâmir** (s.; pl. *dummar/dawâmir*)= lean, slender, slim, slender camel.

3. فج **fajj** (s.; pl. *fijâj*) = road between two mountains, mountain pass, ravine. See *fijâj* at 21:31, p. 1020, n. 8.

4. i. e., from all directions. عميق **'amîq** = deep, profound. *min kull fajj 'amîq* is an idiom meaning: from all directions.

5. يشهدوا **yash-hadû**(*na*) = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yashhadûna* at 21:61, p. 1029, n. 2).

6. i. e., benefits in the form of Allah's forgiveness and pleasure and also worldly benefits through trade transactions. منافع **manâfi'** (sing. *manfa'ah*) = uses, benefits. See at 16:5, p. 828, n. 13.

7. i. e., in the act of sacrificing animals, as mentioned in the next clause of the *'âyah*.

8. i. e., the 10th, 11th, 12th and 13th day of the month of Dhû al-Hijjah. معلومات **ma'lûmât** (f. sing. *ma'lûmah*) = known, fixed, detrmined; also, as noun, known facts, data, information. See at 2:197, p. 95, n. 7).

9. بهيمة **bahîmah** (s.; pl. *bahâ'im*) = beasts, animals, cattle, livestock.

10. أنعام **'an'âm** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:54, p. 987, n. 7.

11. أطعموا **'aṭ'imûu** = you (all) feed, give food (v. ii. m. pl. imperative from *'aṭ'ama* , form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 6:14, p. 396, n. 9).

12. بائس **bâ'is** = miserable, wretched.

13. ليقضوا **li yaqḍû** = let them decree, conclude, finish, complete (v. ii. m. pl. imperative from *qaḍâ* [*qaḍâ'*], to conclude, to judge. See *qaḍâ* at 19:35, p. 959, n. 5).

14. i. e., by shaving, taking bath and changing dresses. تفث **tafath** = rites, the obligations of refraining from shaving and wearing stitched dresses, etc. in the state of *'iḥrâm* during *ḥajj* and *'umrah*.

venerates[1]	يُعَظِّمْ
the sacred things[2] of Allah	حُرُمَٰتِ ٱللَّهِ
that is better for him	فَهُوَ خَيْرٌ لَّهُۥ
with his Lord.	عِندَ رَبِّهِۦ
And lawful[3] is made for you	وَأُحِلَّتْ لَكُمُ
the livestock except what is	ٱلْأَنْعَٰمُ إِلَّا مَا
recited[4] unto you.	يُتْلَىٰ عَلَيْكُمْ
So avoid[5] the filth[6]	فَٱجْتَنِبُوا۟ ٱلرِّجْسَ
of the idols[7]	مِنَ ٱلْأَوْثَٰنِ
and shun	وَٱجْتَنِبُوا۟
the telling of lies.[8]	قَوْلَ ٱلزُّورِ ٣٠
31. Being true monotheists[9]	حُنَفَآءَ
for the sake of Allah,	لِلَّهِ
not setting partners with Him.	غَيْرَ مُشْرِكِينَ بِهِۦ
And whoever sets partners[10]	وَمَن يُشْرِكْ
with Allah, then as if	بِٱللَّهِ فَكَأَنَّمَا
he falls[11] from the sky	خَرَّ مِنَ ٱلسَّمَآءِ
and there snatch[12] him away	فَتَخْطَفُهُ
the birds	ٱلطَّيْرُ
or there blows him off[13]	أَوْ تَهْوِى بِهِ
the wind	ٱلرِّيحُ
into a place far away.[14]	فِى مَكَانٍ سَحِيقٍ ٣١

1. يعظم ***yu'aẓẓim*** (*u*) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from *'aẓẓama*, form II of *'aẓuma* [*'iẓam/'aẓâmah*], to be big, large. See *'aẓîm* at 22:1, p. 1044, n. 4.

2. حرمات ***ḥurumât*** (pl.; s. *ḥurmah*) = sacredness, sacred things.

3. أحلت ***'uḥillat*** = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See at 5:1, p. 325, n. 3).

4. i. e., in the Qur'ân. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 17:107, p. 3908, n. 6).

5. اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 16:36, p. 839, n. 7).

6. i. e., filth of polytheism and idol worship. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

7. أوثان ***'awthân*** (pl.; s. *wathn*) = idols, images.

8. i. e., particularly lies about Allah. زور ***zûr*** = lie, falsehood, untruth.

9. حنفاء ***ḥunafâ'a*** (pl.; s. *ḥanîf*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *ḥanîf* at 16:120, , p. 869, n. 3).

10. يشرك ***yushrik***(*u*) = he associates, sets partners, gives share to (v. iii. m. . impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter is vowelless because the verb is in a conditional clause preceded by man. See *yushriku* at 18:26, p. 920, n. 8).

11. خر ***kharra*** = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See *kharrû* at 16:26, p. 835, n. 1).

12. تخطف ***takhṭafu*** = she snatches, grabs, seizes, wrests away (v. iii. f. s. impfct. from *khaṭafa* [*khaṭf*], to snatch. See *yatakhaṭṭafu* at 8:25, p. 555, n. 9).

13. تهوى ***tahwî*** = she or it blows off, topples (v. iii. f. s. impfct. from *hawâ* [*huwîy*], to fall down, to blow).

14. سحيق ***saḥîq*** = far awar, distant, remmote.

ذَٰلِكَ	32. This,
وَمَن يُعَظِّمْ	and whoever venerates[1]
شَعَٰٓئِرَ ٱللَّهِ	the rites[2] of Allah,
فَإِنَّهَا	that indeed is
مِن تَقْوَى ٱلْقُلُوبِ	of the piety[3] of the hearts.
٣٢	
لَكُمْ فِيهَا	33. You have therein
مَنَٰفِعُ	benefits[4]
إِلَىٰٓ أَجَلٍ مُّسَمًّى	till a term[5] specified.[6]
ثُمَّ مَحِلُّهَآ	Then their sacrificing site[7]
إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ	is by the Ancient[8] House.
٣٣	

Section (*Rukû'*) 5

وَلِكُلِّ أُمَّةٍ	34. And for every people
جَعَلْنَا مَنسَكًا	We have set a ceremony[9]
لِّيَذْكُرُوا۟	that they may mention
ٱسْمَ ٱللَّهِ	Allah's name over what
عَلَىٰ مَا رَزَقَهُم	He has provided for them
مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ	of the animals[10] of livestock.[11]
فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ	So your god is the One God.
فَلَهُۥٓ أَسْلِمُوا۟	Then to Him you submit.[12]
وَبَشِّرِ	And give good tidings[13]
ٱلْمُخْبِتِينَ ٣٤	to the submissive ones.[14]

---

1. يعظم ***yu'aẓẓim*** (*u*) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from *'aẓẓama*, form II of *'aẓuma* [*'iẓam/'aẓâmah*], to be big, large. See at 22:30, p. 1056, n. 1).

2. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, religious rites. See at 5:2, p. 326, n. 1.

3. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.

4. i. e., in the sacrifices. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 22:28, p. 1055, n. 6.

5. أجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 22:5, p. 1046, n. 7.

6. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 22:5, p. 1046, n. 8).

7. محل ***maḥill*** = the place of sacrifice. See at 2:196, p. 94, n. 8.

8. i. e., the Ka'ba. عتيق ***'atîq*** = old, ancient.

9. منسك ***mansak*** (s.; pl. *manâsik*) = religious ceremony, ritual. See *manâsik* at 2:200, p. 97, n. 4.

10. بهيمة ***bahîmah*** (s.; pl. *bahâ'im*) = animals, cattle, livestock. See at 22:28, p. 1055, n. 9.

11. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:28, p. 1055, n. 10.

12. أسلموا ***'aslimû*** = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *tuslimûna* at 16:81, p. 854, n.14).

13. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 10:87, p. 668, n. 5).

14. مخبتين ***mukhbitîn*** (pl.; acc./gen. of *mukhbitûn*; s. *mukhbit*) = submissive ones, humble (act. participle from *'akhbata*, form IV of *khabata* [*khabt*], to be calm. See *'akhbatû* at 11:23, p. 686, n. 1).

ٱلَّذِينَ إِذَا	35. Who, when
ذُكِرَ ٱللَّهُ	mention is made of Allah,
وَجِلَتْ قُلُوبُهُمْ	scared[1] are their hearts
وَٱلصَّٰبِرِينَ	and they are patient[2]
عَلَىٰ مَآ أَصَابَهُمْ	over what afflicts[3] them[4]
وَٱلْمُقِيمِى	and are steady performers[5]
ٱلصَّلَوٰةِ وَمِمَّا	of prayers; and out what
رَزَقْنَٰهُمْ	We provide for them
يُنفِقُونَ ٣٥	they spend.[6]
وَٱلْبُدْنَ	36.And the sacrificial camels,[7]
جَعَلْنَٰهَا لَكُم	We have made them for you
مِّن شَعَٰٓئِرِ ٱللَّهِ	among the symbols[8]of Allah.
لَكُمْ فِيهَا خَيْرٌ	Therein is good for you.
فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ	So mention Allah's name
عَلَيْهَا صَوَآفَّ	over them[9] as lined up.[10]
فَإِذَا وَجَبَتْ	Then when their sides fall on
جُنُوبُهَا فَكُلُوا۟ مِنْهَا	the ground,[11] eat of them
وَأَطْعِمُوا۟ ٱلْقَانِعَ	and feed[12] the non-begging
وَٱلْمُعْتَرَّ	poor[13] and the begger.[14]
كَذَٰلِكَ سَخَّرْنَٰهَا	Thus have We subjected[15]
لَكُمْ لَعَلَّكُمْ	them for you so that you
تَشْكُرُونَ ٣٦	may express gratitude.

1. وجلت ***wajilat*** = she was afraid, scared, she feared (v. iii. f. s. past from *wajila* [*wajal/mawjal*], to be afraid. See *wajilûn* at 15;52, p. 818, n. 3).

2. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 21:85, p. 1035, n. 11).

3. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See at 22:11, p. 1048, n. 12).

4. i. e., of trials and tribulations.

5. مقيمى ***muqîmî*** (*n*) {pl.; acc./gen. of *muqîmûn*) = those who set up, set upright, perform steadily, resident (act. participle from *'aqâma* , from IV of *qâma*, to get up, stand up. See *'aqâma* at 18:77, p. 939, n. 7).

6. i. e., in *zakâh* and *ṣadaqah*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:121, p. 631, n. 9).

7. بدن ***budn*** (pl.; s. *badanah*) = sacrificial camels, cows, sacrificial flock.

8. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, symbols, religious rites. See at 22:32, p. 1057, n. 2.

9. i. e., sacrifice them.

10. صواف ***ṣawâff*** = standing in rows.

11. وجبت ***wajabat*** = she became necessary, incumbent, obligatory, fell to the ground (v. iii. f. s. past from *wajaba* [*wujûb/ wajb/ wajbah/ wajibah*], to be necessary).

12. أطعموا ***'aṭ'imû*** = you (all) feed, give food (v. ii. m. pl. imperative from *'aṭ'ama* , form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 22:28, p. 1055, n. 11).

13. قانع ***qâni'*** = satisfied, content, non-begging poor (act. participle from *qani'a* [*qana'/ qanâ'ah/ qun'ân*], to be content, satisfied).

14. معتر ***mu'tarr*** = beggar, miserable, rogue.

15. سخرنا ***sakhkharnâ*** = we brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhkhara,* form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 21:79, p. 1053, n.10).

لَن يَنَالَ ٱللَّهَ	37.There will not reach[1] Allah
لُحُومُهَا وَلَا دِمَآؤُهَا	their flesh[2] nor their blood;[3]
وَلَٰكِن يَنَالُهُ	but there will reach Him
ٱلتَّقْوَىٰ مِنكُمْ	the piety[4] of you.
كَذَٰلِكَ سَخَّرَهَا	Suchwise He has subjected[5]
لَكُمْ	them for you
لِتُكَبِّرُوا۟ ٱللَّهَ	that you may glorify[6] Allah
عَلَىٰ مَا هَدَىٰكُمْ	for that He has guided you.
وَبَشِّرِ	And give good tidings[7]
ٱلْمُحْسِنِينَ ٣٧	to the generous.[8]
۞ إِنَّ ٱللَّهَ يُدَٰفِعُ	38. Verily Allah defends[9]
عَنِ ٱلَّذِينَ ءَامَنُوٓا۟	those who believe.
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
كُلَّ خَوَّانٍ كَفُورٍ ٣٨	any traitor,[10] stark infidel.[11]

Section (*Rukû'*) 6

أُذِنَ	39. Permission is given to
لِلَّذِينَ يُقَٰتَلُونَ	those who are fought against,[12]
بِأَنَّهُمْ ظُلِمُوا۟	because they are wronged.
وَإِنَّ ٱللَّهَ	And verily Allah is
عَلَىٰ نَصْرِهِمْ	over helping them
لَقَدِيرٌ ٣٩	All-Capable.

[1] ينال ***yanâla(u)*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanâlu* at 7:152, p. 522, n. 5).

[2] لحوم ***luḥûm*** (pl.; s. *laḥm*) = flesh, meat.

[3] دماء ***dimâ'*** (pl.; s. *dam*) = blood. See *dam* at 16:115, p. 867, n. 7.

[4] تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:32, p. 1057, n. 3.

[5] سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *sakhkharnâ* at 22:36, p. 1058, n.15).

[6] تكبروا ***tukabbirû(na)*** = you make great, declare the greatness, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabura* [*kubr/ kibbar/ kabârah*], to be big).

[7] بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 22:34, p. 1057, n. 13).

[8] محسنين ***muhsinîn*** = (pl.; acc. /gen. of *muhsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

[9] يدافع ***yudâfi'u*** = he defends, withstands (v. iii. m. s. impfct. from *dâfa'a* , form III of *dafa'a* [*daf'*], to push. See *dafa'tum* at 4:6, p. 239, n. 8.

[10] خوان ***khawwân*** = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa''âl* from *khâna* [*khawn/khiyânah*], to be treacherous. See at 4:107, p. 292, n. 4.

[11] كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 17:67, p. 895, n. 5).

[12] يقاتلون ***yuqâtalûna*** = they are fought against (v. iii. m. pl. impfct. passive from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtilûna* at 9:11, p. 626, n. 1).

ٱلَّذِينَ	40. To those who
أُخۡرِجُواْ	have been driven out[1]
مِن دِيَٰرِهِم	of their homes[2]
بِغَيۡرِ حَقٍّ	without any right
إِلَّآ أَن يَقُولُواْ	but for that they say:
رَبُّنَا ٱللَّهُۗ	"Our Lord is Allah".
وَلَوۡلَا	And were not for
دَفۡعُ ٱللَّهِ ٱلنَّاسَ	Allah's holding back[3] men –
بَعۡضَهُم بِبَعۡضٖ	some of them by the others –
لَّهُدِّمَتۡ	demolished[4] would surely be
صَوَٰمِعُ وَبِيَعٞ	monasteries[5] and churches[6]
وَصَلَوَٰتٞ وَمَسَٰجِدُ	and synagogues[7] and mosques
يُذۡكَرُ فِيهَا	wherein is mentioned
ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ	Allah's name in profusion.
وَلَيَنصُرَنَّ ٱللَّهُ	And surely Allah will help[8]
مَن يَنصُرُهُۥٓۚ	those who help Him.[9]
إِنَّ ٱللَّهَ لَقَوِيٌّ	Verily Allah is All-Strong,
عَزِيزٌ ﴿٤٠﴾	All-Mighty.
ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ	41. Who, if We establish[10]
فِي ٱلۡأَرۡضِ	them in the land,
أَقَامُواْ ٱلصَّلَوٰةَ	will perform[11] prayers
وَءَاتَوُاْ ٱلزَّكَوٰةَ	and pay *zakâh*,

[1] i. e., permission is given to those who have been driven out. This and the previous *'âyah* give permission to the Prophet, peace and blessings of Allah be on him, to fight back those who wage war against them aggressively and wrongly. At first the Prophet, peace and blessings of Allah be on him, was not allowed to wage war against the unbelievers; but when they reached the climax of their opposition and oppression, and drove out the Muslims from their homes and declared awr against them even when they migrated to Madina, permission was given them to fight back and defend themselves. The *'âyah* also contains sure indications of Allah's help for the Muslims. أخرجوا ***'ukhrijû*** = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 3:195, p. 233, n. 2).

[2] ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 17:5, p. 874, n. 3).

[3] دفع ***daf'*** = to push, to hold back, to repel, to remove. See *yudâfi'* at 22:38, p. 1059, n. 9.

[4] هدمت ***huddimat*** = she or it was deolished, razed, wrecked, destroyed (v. iii. f. s. past passive from *haddama*, form II of *hadama* [*hadm*], to raze, to pull down).

[5] صوامع ***ṣawâmi'*** (pl.; s. *ṣawma'ah*) = cloisters, hermitages, monasteries.

[6] بيع ***biya'*** (pl.; s. *bî'ah*) = churches, synagogues.

[7] صلوات ***ṣalawât*** (pl.; s. *salâh*) = prayers, synagogues.

[8] لينصرن ***la-yanṣuranna*** = he will surely help, he must help, assist (v. iii. m. s. impfct. emphatic from *naṣara* [*naṣr* /*nuṣûr*], to help. See *yanṣurûna* at 21:39, p. 1013, n. 3).

[9] i. e., His *dîn*, Islam — the believers.

[10] مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 18:84, p. 941, n. 10).

[11] أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at = 7:140, p. 532, n. 5).

وَأَمَرُوا۟ بِٱلْمَعْرُوفِ	and enjoin[1] the approved[2]
وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ	and prohibit[3] the disapproved.[4]
وَلِلَّهِ	And to Allah belongs
عَٰقِبَةُ ٱلْأُمُورِ ٤١	the end result[5] of all affairs.
وَإِن يُكَذِّبُوكَ	42. And if they disbelieve[6] you,
فَقَدْ كَذَّبَتْ	then there indeed disbelieved
قَبْلَهُمْ قَوْمُ نُوحٍ	before them the people of Nûh
وَعَادٌ وَثَمُودُ ٤٢	and the 'Âd and the Thamûd.
وَقَوْمُ إِبْرَٰهِيمَ	43. And the people of Ibrâhîm
وَقَوْمُ لُوطٍ ٤٣	and people of Lût.
وَأَصْحَٰبُ	44. And the inhabitants[7]
مَدْيَنَ ۖ	of Madyan;[8]
وَكُذِّبَ مُوسَىٰ	and disbelieved[9] was Mûsâ;
فَأَمْلَيْتُ	but I gave respite[10]
لِلْكَٰفِرِينَ	to the unbelievers,
ثُمَّ أَخَذْتُهُمْ ۖ	then I seized[11] them.
فَكَيْفَ كَانَ نَكِيرِ ٤٤	So how was My disapproval![12]
فَكَأَيِّن مِّن قَرْيَةٍ	45. So how many a habitat[13]
أَهْلَكْنَٰهَا	We destroyed[13]

[1] أمروا ***'amarû*** = they ordered, commanded, enjoined (v. iii. m. pl. past from *'amara* [*'amr*], to order. See *ya'murûna* at 16: 50, p. 843, n. 11).

[2] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 9:71, p. 608, n. 3).

[3] نهوا ***nahaw*** = they forbade, prohibited, proscribed, prevented (v. iii. m. pl. past from *nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 11:116, p. 719, n. 4).

[4] منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 16:90, p. 857, n. 13).

[5] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 20:132, p. 1010, n. 7.

[6] يكذبوا ***yukadhdhibû***(*na*) = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

[7] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 15:78, p. 823, n. 3).

[8] Their Prophet was Shu'ayb, peace be on him.

[9] كذب ***kudhdhiba*** = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhdhaba*. See n. 6 above).

[10] أمليت ***'amlaytu*** = I gave respite/ rein to/ indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 13:32, p. 778, n. 7).

[11] أخذت ***'akhadhtu*** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 15:83, p. 824, n. 5).

[12] نكير ***nakîr*** = denial, disapproval, disavowal rejection.

[13] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 20:133, p. 1010, n. 12).

وَهِيَ ظَالِمَةٌ	while it was transgressing.[1]
فَهِيَ خَاوِيَةٌ	So it is empty[2]
عَلَىٰ عُرُوشِهَا	on its turrets[3]
وَبِئْرٍ مُّعَطَّلَةٍ	and many a well[4] deserted[5]
وَقَصْرٍ مَّشِيدٍ ٤٥	and palace erected high.[6]
أَفَلَمْ	46. Have they not then
يَسِيرُوا۟ فِى ٱلْأَرْضِ	travelled[7] in the land
فَتَكُونَ لَهُمْ قُلُوبٌ	so that they have hearts
يَعْقِلُونَ بِهَآ	they understand[8] therewith
أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا	or ears they hear[9] therewith;
فَإِنَّهَا لَا تَعْمَى	for it is not that there go blind[10]
ٱلْأَبْصَٰرُ	the eyes
وَلَٰكِن تَعْمَى ٱلْقُلُوبُ	but blind become the hearts[11]
ٱلَّتِى فِى ٱلصُّدُورِ ٤٦	that are within the breasts.
وَيَسْتَعْجِلُونَكَ	47. And they ask you to hasten[12]
بِٱلْعَذَابِ	the punishment;
وَلَن يُخْلِفَ ٱللَّهُ	but Allah does not break
وَعْدَهُۥ	His promise.
وَإِنَّ يَوْمًا	And verily a day[13]
عِندَ رَبِّكَ	with your Lord is
كَأَلْفِ سَنَةٍ	like a thousand years
مِّمَّا تَعُدُّونَ ٤٧	of what you count.[14]

---

[1] ظالمة ***ẓâlimah*** (f. s.; pl. *ẓâlimât*) = transgressor, in the process of transgressing (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 19:38, p. 960, n. 4.

[2] خاوية ***khâwiyah*** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate. See at 18:42, p. 926, n. 12).

[3] عروش ***'urûsh*** (pl.; s. *'arsh/'arîsh*) = thrones, trellises, turrets. See at 18:42, p. 926, n. 13.

[4] بئر ***bi'r*** (s.; pl. *'âbâr/bi'âr*) = well, spring.

[5] معطلة ***mu'aṭṭalah*** (f. s.; pl. *mu'aṭṭalât*; m. *mu'aṭṭal*) = inactive, idle, deserted, inoperative (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle).

[6] مشيد ***mashîd*** = lofty, erected high (pass. participle from *shâda* [*shayd*], to erect, construct).

[7] يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *sîrû* at 16: 36, p. 839, n. 11).

[8] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 16:67, p. 848, n. 9).

[9] يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 21:100, p. 1040, n. 4).

[10] تعمى ***ta'mâ*** = she or it goes blind, loses sight (v. iii. f. s. impfct. from *'amiya* [عمى *'aman*], to be blind. See *'amû* 5:71, p. 365 ,n. 7).

[11] i. e., they do not have the minds to see.

[12] The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. يستعجلون ***yasta'jilûna*** = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 13:6, p. 766, n. 3).

[13] i. e., the Day of Judgement.

[14] تعدون ***ta'uddûna*** = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See *ta'uddû* at 16:18, p. 832, n. 8.

وَكَأَيِّن مِّن قَرْيَةٍ	48. And how many a habitat[1]
أَمْلَيْتُ لَهَا	I granted respite[2] for it
وَهِيَ ظَالِمَةٌ	whlie it was transgressing
ثُمَّ أَخَذْتُهَا	then I seized it;
وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾	and to Me is the destination.[3]

Section (*Rukû'*) 7

قُلْ يَا أَيُّهَا النَّاسُ	49. Say: "O mankind,
إِنَّمَا أَنَا لَكُمْ	I am but unto you
نَذِيرٌ مُّبِينٌ ﴿٤٩﴾	a warner[4] open and clear."[5]
فَالَّذِينَ آمَنُوا	50. So those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds[6]
لَهُم مَّغْفِرَةٌ	they will have forgiveness
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾	and a generous[7] provision .
وَالَّذِينَ سَعَوْا	51. And those who strive[8]
فِي آيَاتِنَا	about Our signs
مُعَاجِزِينَ	to render ineffective,[9]
أُولَٰئِكَ أَصْحَابُ	they shall be the inmates[10]
الْجَحِيمِ ﴿٥١﴾	of the hell.[11]
وَمَا أَرْسَلْنَا	52. And We sent not

---

1. i. e., the inhabitants of the habitation. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 21:74, p. 1032, n. 4.

2. Allah's not punishing a sinful people for the time being is indicative only of His having given a respite to them. أمليت *'amlaytu* = I gave respite, rein to, indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).

3. i. e., in the hereafter. This is a threat and a warning. مصير *maṣîr* = destination, place at which one arrives, destiny, end. See at 14:30, p. 798, n. 8).

4. i. .e., against Allah's punishment for sins. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 17:105, p. 908, n. 2.

5. مبين *mubîn* = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 22:11, p. 1049, n. 6.

6. صالحات *ṣâliḥât* (sing. *sâlihah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:23, p. 1053, n. 3.

7. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).

8. سعوا *sa'aw* = they tstrove,moved quickly, endeavoured (v. iii. m. pl. past from *sa'â* [*sa'y*], to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

9. معاجزين *mu'âjizîn* (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who frustrate, render ineffective, paralyze, set an naught (act. participle from *'âjaza* , form III of *'ajaza*[*ajz*], to be unable, weak. See *mu'jizîn* at 16:46, p. 842, n. 14).

10. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:44, p. 1061, n. 7).

11. جحيم *jaḥîm* = hellfire, hell. See at 5:86, p. 372, n. 8.

مِن قَبْلِكَ مِن رَّسُولٍ	before you any Messenger
وَلَا نَبِيٍّ	nor any Prophet
إِلَّآ إِذَا تَمَنَّىٰٓ	but that when he purposed[1]
أَلْقَى ٱلشَّيْطَٰنُ	Satan flung[2]
فِىٓ أُمْنِيَّتِهِۦ	in his purpose;[3]
فَيَنسَخُ ٱللَّهُ	but Allah invalidates[4]
مَا يُلْقِى ٱلشَّيْطَٰنُ	What Satan casts,
ثُمَّ يُحْكِمُ ٱللَّهُ	then Allah makes firm[5]
ءَايَٰتِهِۦ	His signs.
وَٱللَّهُ عَلِيمٌ	And Allah is All-Knowing,
حَكِيمٌ ٥٢	All-Wise.
لِّيَجْعَلَ	53. That He may make[6]
مَا يُلْقِى ٱلشَّيْطَٰنُ	what Satan casts
فِتْنَةً لِّلَّذِينَ	a test[7] for those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease,[8]
وَٱلْقَاسِيَةِ قُلُوبُهُمْ	and hard[9] are whose hearts.
وَإِنَّ ٱلظَّٰلِمِينَ	And verily the transgressors[10]
لَفِى شِقَاقٍۭ بَعِيدٍ ٥٣	are in a discord[11] far away.[12]
وَلِيَعْلَمَ	54. And that there may know
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ	those who are given knowledge
أَنَّهُ ٱلْحَقُّ	that it is the truth
مِن رَّبِّكَ	from your Lord,

---

[1] i. e., desired to propagate and recite what was communicated to him تمنى ***tamannâ*** = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [*manw/ many*], to put to test, tempt. See *tamannawna* at 3:143,p. 210, n. 10).

[2] i. e., his plans to interfere in and divert. ألقى ***'alqâ*** = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:150, p. 521, n. 8).

[3] أمنية ***'umniyyah*** (s.; p. *'amânîy*) = desire, wish, fond hope, purpose, intention. See *'amânîy* at 4:123, p. 298, n. 6.

[4] ينسخ ***yansakhu*** = he abrogates, repeals, revokes cancels, invalidates (v. i. pl. impfct. from *nasakha* [*naskh*], to abrogate, delete, repeal. See *nansakh* at 2:106, p. 50, n. 5).

[5] يحكم ***yuḥkimu*** = he makes firm, strengthens, consolidates (v. iii. m. s. impfct. from *'aḥkama*, from IV of *ḥakama* [*ḥukm*], to judge, to decide. See *yahkumu* at 16:124, 870, n. 8).

[6] يجعل ***yaj'ala***(*u*) = he sets, makes, places, puts (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaj'alu* at 19:96, p. 975, n. 2).

[7] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:11, p. 1049, n. 1.

[8] i. e., disease of unbelief or hesitation and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 9:125, p. 633, n. 2.

[9] i. e., the die-hard unbelievers. قاسية ***qâsiyah*** (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [*qaswah/qasâwah*], to be harsh, stern).

[10] i. e., the polytheists (note that at 31:13 ***shirk*** or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers(active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:97, p. 1039, n. 11).

[11] شقاق ***shiqâq*** = discord, dissension, schism, rift, breach, split. See at 2:176, p. 83, n. 2).

[12] i. e, far away from the truth.

فَيُؤْمِنُوا۟ بِهِۦ	so they believe in it
فَتُخْبِتَ	and there humbly submit[1]
لَهُۥ قُلُوبُهُمْ	to it[2] their hearts.
وَإِنَّ ٱللَّهَ لَهَادِ	And verily Allah guides[3]
ٱلَّذِينَ ءَامَنُوٓا۟	those who believe
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٤	to a way[4] straignt and right.[5]
وَلَا يَزَالُ	55. And there will cease not[6]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
فِى مِرْيَةٍ مِّنْهُ	to be in doubt[7] of it
حَتَّىٰ تَأْتِيَهُمُ	until there comes to them
ٱلسَّاعَةُ بَغْتَةً	the Hour[8] all of a sudden[9]
أَوْ يَأْتِيَهُمْ	or there comes to them
عَذَابُ يَوْمٍ	the punishment of a day
عَقِيمٍ ٥٥	unavailing.[10]
ٱلْمُلْكُ يَوْمَئِذٍ	56. The kingdom that day
لِّلَّهِ	will be for Allah.[11]
يَحْكُمُ بَيْنَهُمْ	He will judge[12] between them.
فَٱلَّذِينَ ءَامَنُوا۟	So those who believe
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ	and do the good deeds[13]
فِى جَنَّـٰتِ ٱلنَّعِيمِ ٥٦	will be in gardens of bliss.[14]

1. تخبت ***tukhbita*** (*u*) = she submits humbly, becomes lowly (v. iii. f. s. impfct. from *'akhbata*, form IV of *khabata* [*khabt*], to be calm. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *mukhbitîn* at 22:34, p. 1057, n. 14).

2. i. e. , what has been sent down, the Qur'ân.

3. هاد ***hâdin*** (هادى *hâdî*) = guide, one who guides/shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

4. صراط ***ṣirâṭ*** = way, path, road. See at 22: 24, p. 1053, n. 11.

5. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 19:36, p. 959, n. 8).

6. لا يزال ***lâ yazâlu***= he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zâla* [*zawâl*], to go away, disappear. See at 13:31, p. 777, n.9.

7. مرية ***miryah*** = doubt, misgivings. See at 11:109, p. 716, n. 6.

8. i. e., the hour of Resurrection.

9. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 21:40, p. 1013, n. 4.

10. i. e., no attempt at escape or getting help will avail, nor will there be any good for the sinful. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile).

11. Allah's is the Kingdom and Sovereignty always; but on the Day of Judgement that will be absolutely manifest in that man and other created beings will not have the limited will and freedom given them during their life-times.

12. يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 16:124, p. 870, n. 8).

13. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:50, p. 1063, n. 6.

14. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 9:21, p. 585, n. 4.

وَالَّذِينَ كَفَرُوا	57. And those who disbelieve
وَكَذَّبُوا بِآيَاتِنَا	and cry lies[1] to Our signs[2]
فَأُولَٰئِكَ لَهُمْ	they will be the ones to have
عَذَابٌ مُهِينٌ (٥٧)	a punishment very disgraceful.[3]

Section (*Rukû'*) 8

وَالَّذِينَ هَاجَرُوا	58. And those who emigrate[4]
فِي سَبِيلِ اللَّهِ	in the way[5] of Allah
ثُمَّ قُتِلُوا	and are then killed[6]
أَوْ مَاتُوا	or die
لَيَرْزُقَنَّهُمُ اللَّهُ	Allah will surely provide[7] for
رِزْقًا حَسَنًا	them a good provision;[8]
وَإِنَّ اللَّهَ لَهُوَ	and verily Allah, He is
خَيْرُ الرَّازِقِينَ (٥٨)	the best of providers.
لَيُدْخِلَنَّهُمْ	59. He will surely admit[9] them
مُدْخَلًا	into an entrance[10]
يَرْضَوْنَهُ	they will be pleased[11] with.
وَإِنَّ اللَّهَ	And verily Allah is
لَعَلِيمٌ	All-Knowing,
حَلِيمٌ (٥٩)	Most Forbearing.[12]
۞ ذَٰلِكَ وَمَنْ	60. That is so. And whoever

---

[1] كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 16:113, p. 866, n. 9).

[2] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 21:32, p. 1021, n.

[3] مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:152, p. 312, n. 2).

[4] هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See at 16:110, p.865, n.2).

[5] سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:110, p. 909, n. 8.

[6] i. e., are killed in their fight against the enemies of Islam. قتلوا ***qutilû*** = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:195, p. 233, n. 5).

[7] لبرزقن ***la yarzuqanna*** = he will surely provide, give means of subsistence (v. iii. m. s. impfct. emphatic from *razaqa* [*razq*], to provide, bestow. See ***narzuqu***at 20:132, p. 1010, n. 6.

[8] i. e., *jannah* (paradise) wherein bliss , blessings and provisions will abide for ever.

[9] ليدخلن ***la yudkhilanna*** = he will surely admit, put in, make enter, enter (v. iii. m. s. mpfct. emphatic from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See ***yudkhilu*** at 22:23, p. 1053, n. 1).

[10] مدخل ***mudkhal*** = entrance, place wherein entry is given (pass. participle from *'adkhala*, form IV of *dakhala*. See n. 9 above).

[11] يرضون ***yarḍawna*** = they become pleased/ happy/ satisfied, agree, approve (v. iii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarḍawna* at 9:24, p. 586, n. 6).

[12] حليم ***halîm*** = forbearing, most forbearing, most clement. See at 11:87, p. 709, n. 6.

عَاقَبَ	retaliates[1]
بِمِثْلِ مَا	the like of what
عُوقِبَ بِهِۦ	he was inflicted[2] with
ثُمَّ بُغِيَ عَلَيْهِ	and thereafter is outraged,[3]
لَيَنصُرَنَّهُ ٱللَّهُ	Allah will surely help[4] him.
إِنَّ ٱللَّهَ	Verily Allah is Most Excu-
لَعَفُوٌّ غَفُورٌ ٦٠	sing,[5] Most Forgiving.
ذَٰلِكَ بِأَنَّ ٱللَّهَ	61. That is because Allah
يُولِجُ ٱلَّيْلَ	makes the night enter[6]
فِي ٱلنَّهَارِ	into the day
وَيُولِجُ ٱلنَّهَارَ	and makes the day enter
فِي ٱلَّيْلِ وَأَنَّ ٱللَّهَ	into the night and that Allah
سَمِيعٌ بَصِيرٌ ٦١	is All-Hearing, All-Seeing.
ذَٰلِكَ بِأَنَّ ٱللَّهَ	62. That is so because Allah,
هُوَ ٱلْحَقُّ	He is the Truth
وَأَنَّ مَا يَدْعُونَ	and that what they invoke[7]
مِن دُونِهِۦ	in lieu of Him,
هُوَ ٱلْبَٰطِلُ	that is the falsehood,[8]
وَأَنَّ ٱللَّهَ	and that Allah,
هُوَ ٱلْعَلِيُّ	He is the All-Exalted,[9]
ٱلْكَبِيرُ ٦٢	the All-Great.[10]

1 . عاقب *'âqaba* = he retaliated, punished, took turn, alternated (v. iii. m. s. past in form III of *'aqaba* [*'aqb*], to follow, to come after. See *'âqabtum* at 16:126, p. 871, n. 3).

2. عوقب *'ûqiba* = he was retaliated upon, punished, inflicted (v. iii. m. s. past passive from *'âqaba*. See n. 1 above).

3. بغي *bughiya* = he was outraged, wronged, oppressed (v. iii. m. s. past passive from *baghâ* [*baghy*], to do wrong , commit an outrage. See *baghîy* at 19:28, p. 955, n. 10.

4. لينصرن *la-yanṣuranna* = he will surely help, he must help, assist (v. iii. m. s. impfct. emphatic from *naṣara* [*naṣr /nuṣûr*], to help. See at 22:40, p. 1060, n. 8).

5. عفو *'afûw* = Most Excusing. See *'âfin* at 4:43, p. 260, n. 8.

6. This *'âyah* indicates the rotation of the earth and its spherical nature; for it speaks of the gradual entry of the day and the night into each other. يولج *yûliju* = he makes (something) enter, inserts, interpolates, introduces (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*), to enter, to penetrate).

7. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 16:20, p. 833, n. 2).

8. i. e., *shirk* (polytheism) and the worship of imaginary gods and goddesses are vain, false and futile. باطل *bâṭil* = vain, futile, false, baseless (act. participle from *baṭala* [*buṭl/baṭlân*], to be invalid, void, null, false).

9. علي *'aliy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 19:50, p. 963, n. 9.

10. كبير *kabîr* = big, great, enormous, grave thing, All-Great. See at 12:78, p. 751, n.3.

أَلَمْ تَرَ أَنَّ ٱللَّهَ	63. Do you not see that Allah
أَنزَلَ مِنَ ٱلسَّمَآءِ	sends down[1] from the sky
مَآءً	water
فَتُصْبِحُ ٱلْأَرْضُ	so the earth becomes[2]
مُخْضَرَّةً	green.[3]
إِنَّ ٱللَّهَ لَطِيفٌ	Verily Allah is Kind,[4]
خَبِيرٌ ﴿٦٣﴾	All-Aware.[5]
لَّهُۥ	64. To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth.
وَإِنَّ ٱللَّهَ	And verily Allah is
لَهُوَ ٱلْغَنِىُّ	the One Above Want,[6]
ٱلْحَمِيدُ ﴿٦٤﴾	the All-Laudable.[7]

Section (*Rukû'*) 9

أَلَمْ تَرَ أَنَّ ٱللَّهَ	65.Do you not see that Allah
سَخَّرَ لَكُم	made serviceable[8] for you
مَّا فِى ٱلْأَرْضِ	all that is in the earth
وَٱلْفُلْكَ تَجْرِى	and the ships[9] moving
فِى ٱلْبَحْرِ بِأَمْرِهِۦ	in the sea by His command.
وَيُمْسِكُ ٱلسَّمَآءَ	And He holds[10] the sky lest
أَن تَقَعَ عَلَى ٱلْأَرْضِ	it should fall[11] on the earth

---

1. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 18:1, p. 910, n. 2).

2. تصبح ***tuṣbiḥu*** = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥa* at 18:40, p. 926, n. 2.

3. مخضرة ***mukhḍarrah*** (f. s.; m. *mukhḍarr*) = green, that which is made green (pass. participle from *'akhḍarra*, form IV of *khaḍira* [*khaḍr*], to be green. See *khaḍir* at 6:99, p. 432, n. 12.

3. لطيف ***laṭîf*** = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 6:103, p. 435, n. 1).

5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 17:96, p. 904, n. 5.

6. Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 14:8, p. 788, n. 8.

7. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:24, p. 1053, n. 12.

8. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:37, p. 1059, n.5).

9. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 17:66, p. 894, n. 12.

10. يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 16:79, p. 853, n. 10).

11. تقع ***taqa'a(u)*** = she falls, falls down, happens, occurs, comes to pass (v. iii. f. s. past from *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

except by His leave.[1]	إِلَّا بِإِذْنِهِۦٓ
Verily Allah is to man	إِنَّ ٱللَّهَ بِٱلنَّاسِ
Most Kind,[2]	لَرَءُوفٌ
Most Merciful.	رَّحِيمٌ ٦٥
66. And He it is Who	وَهُوَ ٱلَّذِىٓ
gives you life[3]	أَحْيَاكُمْ
then He causes you to die,[4]	ثُمَّ يُمِيتُكُمْ
then He will give you life.[5]	ثُمَّ يُحْيِيكُمْ
Man is	إِنَّ ٱلْإِنسَـٰنَ
indeed extremely ungrateful.[6]	لَكَفُورٌ ٦٦
67. For every people[7]	لِّكُلِّ أُمَّةٍ
We appoint a ritual[8]	جَعَلْنَا مَنسَكًا
they observe.[9]	هُمْ نَاسِكُوهُ
So let them not wrangle[10]	فَلَا يُنَـٰزِعُنَّكَ
with you about the matter.	فِى ٱلْأَمْرِ
And pray to your Lord;	وَٱدْعُ إِلَىٰ رَبِّكَ
you indeed are on a guidance	إِنَّكَ لَعَلَىٰ هُدًى
straight and proper.[11]	مُّسْتَقِيمٍ ٦٧
68. And if they quarrel[12] with	وَإِن جَـٰدَلُوكَ
you then say: "Allah knows	فَقُلِ ٱللَّهُ أَعْلَمُ

---

1. اذن **'idhn** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission. See at 14:23, p. 795, n.4).

2. رءوف **ra'ûf** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* /*ra'ufa* [*ra'fah*/ *ra'âfah*], to show mercy. See at 9:128, p. 634, n. 8).

3. أحيا **'aḥyâ** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 16:65, p. 847, n. 10).

4. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed next in the *'âyah*. يميت **yumîtu** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 10:56, p. 657, n. 7).

5. i. e., He will resurrect you.

6. كفور **kafûr** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).

7. أمة **'ummah** (pl. أمم *'umam*)= community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 21:92, p. 1038, n. 1.

8. منسك **mansak** (s.; pl. *manâsik*) = religious ceremony, ritual. See *manâsik* at 22:34, p. 1057, n. 9.

10. ناسكوا **nâsikû**(*n*) (pl.; s. *nâsik*) = observers, devout ones, ascetics (act. participle from *nasaka/nasuka* [*nasâkah*], to be devout. See n. 8 above.

10. ينازعن **yunâzi'unna** = they dispute, wrangle, quarrel, argue, fight (v. iii. m. pl. impfct. emphatic from *nâza'a*, form III of *naza'a* form VI of *naza'a* [*naz'*], to remove. See *tanâza'û* at 20:62, p. 989, n. 5).

11. مستقيم **mustaqîm** = straight, upright, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 22:55, p. 1065, n. 5).

12. جادلوا **jâdalû** = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilu* at 22:8, p. 1047, n. 11).

بِمَا تَعْمَلُونَ ٦٨	best of what you do."
ٱللَّهُ يَحْكُمُ	69. Allah will judge[1]
بَيْنَكُمْ	between you
يَوْمَ ٱلْقِيَـٰمَةِ	on the Day of Judgement
فِيمَا كُنتُمْ فِيهِ	about that wherein you use to
تَخْتَلِفُونَ ٦٩	disagree.[2]
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ	70. Do you not know that Allah
يَعْلَمُ مَا فِى ٱلسَّمَآءِ	knows all that is in the heaven
وَٱلْأَرْضِ	and the earth.
إِنَّ ذَٰلِكَ فِى كِتَـٰبٍ	This is in a Book.[3]
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ	Verily this is on Allah's part
يَسِيرٌ ٧٠	quite easy.[4]
وَيَعْبُدُونَ	71. And they worship[5]
مِن دُونِ ٱللَّهِ	in lieu of Allah that
مَا لَمْ يُنَزِّلْ بِهِۦ	of which He did not send
سُلْطَـٰنًا	down[6] any authority[7]
وَمَا لَيْسَ لَهُم بِهِۦ	nor do they have of that
عِلْمٌ	any knowledge.[8]
وَمَا لِلظَّـٰلِمِينَ	And the transgressors[9] shall
مِن نَّصِيرٍ ٧١	not have any helper.[10]

[1] يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:56, p. 1065, n. 12).

[2] تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 16:92, p. 859, n. 1).

[3] i. e., all that happens in the heaven and the earth is recorded in *al-Lawḥ al-Maḥfûẓ* (The Preserved Tablet).

[4] يسير ***yasîr*** = easy, simple, insignificant. See at 12:65, p. 746, n. 5.

[5] يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 21:98, p. 1039, n. 12).

[6] ينزل ***yunazzil(u)*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 7:33, p. 476, n. 12).

[7] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 18:15, p. 914, n. 8.

[8] i. e., they do not have any sure knowledge about what they fabricate against Allah and they set up imaginary gods and goddesses whom they worship in lieu of Allah.

[9] i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

[10] i. e., on the Day of Judgement against Allah's retribution. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 17:80, p. 899, n. 9).

وَإِذَا تُتْلَىٰ	72. And when recited are[1]
عَلَيْهِمْ ءَايَٰتُنَا	unto them are Our signs[2]
بَيِّنَٰتٍ	quite clear[3]
تَعْرِفُ فِى	you can recognize[4] in
وُجُوهِ ٱلَّذِينَ	the faces of those who
كَفَرُوا۟	disbelieve
ٱلْمُنكَرَ	the disavowal.[5]
يَكَادُونَ	They are about to[6]
يَسْطُونَ بِٱلَّذِينَ	pounch upon[7] those who
يَتْلُونَ عَلَيْهِمْ	recite unto them
ءَايَٰتِنَا	Our signs.
قُلْ أَفَأُنَبِّئُكُم	Say: "Shall I inform[8] you
بِشَرٍّ مِّن ذَٰلِكُمُ	of the worse[9] than that —
ٱلنَّارُ	the fire
وَعَدَهَا ٱللَّهُ	which Allah has promised[10]
ٱلَّذِينَ كَفَرُوا۟	for those who disbelieve?
وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾	And bad is the destination."[11]

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلنَّاسُ	73. O mankind,
ضُرِبَ مَثَلٌ	an instance has been struck,[12]
فَٱسْتَمِعُوا۟ لَهُۥٓ	so listen[13] to it.
إِنَّ ٱلَّذِينَ	Verily those whom
تَدْعُونَ	you invoke

1. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 19:58, p. 965, n. 8).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 21:77, p. 1033, n. 2.

3. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 20:72, p. 992, n. 7).

4. تعرف ***ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See at 2:273, p. 143, n. 7).

5. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

6. يكادون ***yakâdûna*** = they are about to, on the point of, almost (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to. See *takâdu* at 19:90, p. 973, n. 9).

7. يسطون ***yastûna*** = they pounce, assail, attack, assault, jump (v. iii. m. pl. past from *saṭâ* [*saṭw/saṭwah*], to rush, to pounce).

8. أنبىء ***'unabbi'u*** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 18:78, p. 939, n. 10).

9. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 19:75, p. 970, n. 10.

10. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 7:44, p. 482, n. 3).

11. i. e., in the hereafter. This is a threat and a warning. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 22:48, p. 1063, n. 3).

12. ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḍaraba* [*ḍarb*], to beat. See *ḍaraba* at 16:112, p. 865, n. 11.

13. استمعوا ***istami'û*** = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 7:203, p. 54., n. 3).

مِن دُونِ ٱللَّهِ	in lieu of Allah
لَن يَخْلُقُوا۟ ذُبَابًا	cannot create[1] a fly[2]
وَلَوِ ٱجْتَمَعُوا۟	even if they all get together[3]
لَهُۥ	for it;
وَإِن يَسْلُبْهُمُ	and if there robs[4] them the
ٱلذُّبَابُ شَيْـًٔا	the fly of anything
لَّا يَسْتَنقِذُوهُ	they cannot recover[5] it
مِنْهُ	from it.
ضَعُفَ ٱلطَّالِبُ	Weak[6] is the seeker[7]
وَٱلْمَطْلُوبُ ٧٣	and the sought.[8]
مَا قَدَرُوا۟	74. They did not appraise[9]
ٱللَّهَ حَقَّ قَدْرِهِۦٓ	Allah His due appraisement.
إِنَّ ٱللَّهَ لَقَوِىٌّ	Verily Allah is All-Strong,
عَزِيزٌ ٧٤	All-Mighty.
ٱللَّهُ يَصْطَفِى	75. Allah selects[10]
مِنَ ٱلْمَلَٰٓئِكَةِ	of the angels
رُسُلًا	messengers,
وَمِنَ ٱلنَّاسِ	and of men.
إِنَّ ٱللَّهَ	Verily Allah is
سَمِيعٌۢ بَصِيرٌ ٧٥	All-Hearing,[11] All-Seeing.[12]

[1] يخلقون ***yakhluqû****(na)* = they create, make (v. iii. m. pl. impfct. from *khalaqa* [*khalq*], to create. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yukhlaqûna* at 7:191, p. 540, n. 6).

[2] ذباب ***dhubâb*** (*s.*; pl. *'adhibbah/dhibbân*) = fly.

[3] اجتمعوا ***ijtama'û*** = they got together, assembled, met, joined, combined (v. iii. m. pl. past from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *ijtama't* at 17:88, p. 901. n. 8).

[4] يسلب ***yaslub****(u)* = he robs, snatches, steals, plunders, takes away (v. iii. m. s. impfct. from *salaba* [*salb*]. to steal, take away. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*).

[5] يستنقذوا ***yastanqidhû****(na)* = they recover, rescue, salvage, save, deliver (v. iii. m. pl. impfct. from *istanqadha*, form X of *naqadha* [*naqdh*], to rescue, to save. The terminal *nûn* is dropped for the verb is conclusion of a conditional clause . See *'anqadha* at 3:103, p. 196, n. 12).

[6] ضعف ***ḍa'ufa*** = he became weak, feeble, frail, impotent (v. iii. m. s. past from *ḍu'f/ḍa'f*, to be weak. See *ḍa'îf* at 11:91, p. 711, n. 2).

[7] i. e., the worshipper. طالب ***ṭâlib*** (s., pl. *ṭullâb/ṭalabah*) = seeker, pursuer, candidate, student (act. participle from *ṭalaba* [*ṭalab/maṭlab*], to seek, to search, to want. See *yaṭlubu* at 7:74, 486, n. 10).

[8] i. e., the gods and goddesses. مطلوب ***maṭlûb*** = that which is sought, wanted, pursued (pass. participle from *ṭalaba*. See n. 7 above).

[9] قدروا ***qadarû*** = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate. See at 6:91, p. 427, n. 9).

[10] يصطفى ***yaṣṭafî*** = he selects, chooses, elects (v. iii. m. s. impfct. *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See *istafâ* at 3:33, p. 168, n.4).

[11] سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 14:39, p. 802, n. 2).

[12] بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).

يَعۡلَمُ	76. He knows
مَا بَيۡنَ أَيۡدِيهِمۡ	what is before them[1]
وَمَا خَلۡفَهُمۡۗ	and what is behind them;[2]
وَإِلَى ٱللَّهِ	and to Allah
تُرۡجَعُ ٱلۡأُمُورُ ﴿٧٦﴾	shall be returned[3] all matters.[4]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	77. O you who believe,
ٱرۡكَعُواْ	bow down[5]
وَٱسۡجُدُواْ	and prostrate yourselves
وَٱعۡبُدُواْ رَبَّكُمۡ	and worship[6] your Lord;[7]
وَٱفۡعَلُواْ ٱلۡخَيۡرَ	and do good[8]
لَعَلَّكُمۡ تُفۡلِحُونَ۩ ﴿٧٧﴾	so that you may succeed.[9]*
وَجَٰهِدُواْ	78. And fight[10]
فِي ٱللَّهِ	in the cause of Allah
حَقَّ جِهَادِهِۦۚ	the due fighting[11] for Him.
هُوَ ٱجۡتَبَىٰكُمۡ	He has selected[12] you
وَمَا جَعَلَ عَلَيۡكُمۡ	and has not set on you
فِي ٱلدِّينِ	in the matter of the *dîn*
مِنۡ حَرَجٖۚ	any difficulty[13] –
مِّلَّةَ أَبِيكُمۡ	the religion[14] of your father
إِبۡرَٰهِيمَۚ	Ibrâhîm.
هُوَ سَمَّىٰكُمُ	He[15] designated you

1. بين أيديهم ***bayna 'aydîhim*** [lit. between their hands] is an idiom meaning "before or in front of them". See at 7:17, p. 470, n. 10.
2. i. e., what will happen to them in future. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 19:64, p. 967, n. 6.
3. ترجع ***turja'u*** = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See at 8:44, p. 563, n. 9).
4. i. e., for final judgement and award of rewards or punishment. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 9:48, p. 598, n. 6.
5. اركعوا ***irka'û*** = you (all) bow , bend the body in prayer, kneel down (v. ii. m. pl. imperative from *raka'* [*rukû'*], to bow. See at 2:43, p. 22, n. 3).
6. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 21:92, p. 1038, n. 2).
7. i. e., your Lord Allah Alone.
8. i. e., deeds approved by the Qur'ân and *sunnah*.
9. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 8:45, p. 563, n. 13).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

10. i. e., against enemies of Islam, against evil propensities and against devil (*SatanI*)). جاهدوا ***jâhidû*** = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 9:86, p. 614, n. 9).
11. i. e., with sincere intentions to further the cause of Allah and to the best of abilities.
12. i. e., He has selected you the Muslims to carry the message and establish this *dîn* of *Islâm*. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 20:122, p. 1006, n. 13).
13. i. e., in abiding by its injunctions. حرج ***ḥaraj*** = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 9:91, p. 616, n. 10.
14. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).
15. i. e. , Allah designated.

ٱلْمُسْلِمِينَ مِن قَبْلُ	"Muslims" before;
وَفِي هَٰذَا	and in this,[1]
لِيَكُونَ ٱلرَّسُولُ	that the Messenger might be
شَهِيدًا عَلَيْكُمْ	a witness[2] over you
وَتَكُونُوا۟	and that you might be
شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ	witnesses over mankind.
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ	So duly perform[3] the prayer
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay *zakâh*
وَٱعْتَصِمُوا۟ بِٱللَّهِ	and hold fast[4] to Allah.
هُوَ مَوْلَىٰكُمْ ۖ	He is your Friend-Protector;
فَنِعْمَ	and Excellent is
ٱلْمَوْلَىٰ	the Friend-Protector
وَنِعْمَ ٱلنَّصِيرُ ٧٨	and Excellent is the Helper.[5]

---

[1] i. e., in this Qur'ân.

[2] i. e., on the Day of Judgement, to the effect that he has duly delivered the message he was entrusted with. شهيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:78, p 1074, n. 2).

[3] أقيموا *'aqîmû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 10:87, p. 668, n. 4).

[4] اعتصموا *i'taṣimû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 3:103, p. 196, n. 4).

[5] نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr* /*nuṣûr*], to help. See at 22:71, p. 1070, n. 10).

23. *SÛRAT AL-MU'MINÛN* (The Believers)
Makkan: 118 *'âyahs*

This is a Makkan *sûrah.* Its first eleven *'âyahs* describe the characteristics of believers and the rewrad that awaits them. The *sûrah* is nameed after them — The Believers (*Al-Mu'minûn*).

Like the other Makkan *sûrahs* this *sûrah* also deals with the fundamentals of the faith, *tahwhîd* (monotheism), *risâlah* (Messengership), Resurrection and Judgement. These themes are brought home by drawing attention to Allah's creation of man through different stages in the mother's womb, His creation of the heaven and the earth, His sending down of rains and growing plants, trees and fruits and His providing of domestic animals with various benefits for man, together with an emphasis on the fact that man shall die and shall be raised up on the Day of Resurrection.

The theme of *risâlah* is emphasized with reference to the accounts of some Prophets like Nûh, Hûd, Mûsâ and 'Îsâ, peace be on them, pointing out that all these Prophets delivered the same message of monotheism, that all of them were disbelieved and opposed by their respective peoples and that all of them were helped and rescued by Allah. Reference is then made to the similar unbelief and opposition of the Makkan leaders to the message delivered to them. The *sûrah* ends by referring once again to the inevitability of the Resurrection and to the fact that man will not have a second chance to return to the worldy life and make amends for his lapses and mistakes.

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ أَفْلَحَ 1. Successful shall indeed
ٱلْمُؤْمِنُونَ ① be[1] the believers[2] —

ٱلَّذِينَ هُمْ 2. Who are
فِي صَلَاتِهِمْ in their prayers
خَٰشِعُونَ ② submissive;[3]

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ 3. And who from vanity[4]
مُعْرِضُونَ ③ turn away;[5]

وَٱلَّذِينَ هُمْ 4. And who

---

1. i. e., in the hereafter. أفلح *'aflaḥa* = he succeeded, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*), to split. See at 20:64, p. 990, n. 1).

2. The characteristics of the believers who will be successful are described in the following *'âyah.*

3. i. e., with their mind and body. خاشعون ***khâshi'ûn*** (pl.; s. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See *khâshi'în* at 21:90, p. 1037, n. 12).

4. i. e., vain and useless talks and deeds, including falsehood, *shirk* and sins (Ibn Kathîr, V, 457). لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

5. معرضون ***mu'riḍûn*** (pl.; sing. *mu'riḍ*) = those who turn away/ avert/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:42, p. 1024, n. 2).

لِلزَّكَوٰةِ in respect of *zakâh*[1]
فَٰعِلُونَ ﴿٤﴾ are doers;[2]

وَٱلَّذِينَ هُمْ 5. And who,
لِفُرُوجِهِمْ of their praivate parts,[3]
حَٰفِظُونَ ﴿٥﴾ are protectors;[4]

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ 6. Except unto their spouses[5]
أَوْ مَا مَلَكَتْ or whom their right hands
أَيْمَٰنُهُمْ فَإِنَّهُمْ own;[6] for they are then
غَيْرُ مَلُومِينَ ﴿٦﴾ not blameworthy;[7]

فَمَنِ ٱبْتَغَىٰ 7. But whoever seeks[8]
وَرَآءَ ذَٰلِكَ beyond that,
فَأُو۟لَٰٓئِكَ such ones are
هُمُ ٱلْعَادُونَ ﴿٧﴾ the transgressors[9]—

وَٱلَّذِينَ هُمْ 8. And those who,
لِأَمَٰنَٰتِهِمْ in respect of their trusts[10]
وَعَهْدِهِمْ and their covenant.[11]
رَٰعُونَ ﴿٨﴾ are keepers;[12]

وَٱلَّذِينَ هُمْ 9. And who are

---

[1] زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 19:55, p. 964, n. 9.

[2] i. e., regular payers.

[3] فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures.

[4] i. e., by abstaining from unlawful sexual enjoyment. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, protectors, wardens (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

[5] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. See at 20:53, p. 987, n. 4.

[6] i. e., slave maids. This provision has to be understood in conjunction with 4:24-25. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 16:71, p. 850, n. 3).

[7] ملومين ***malûmîn*** (pl.; acc./gen. of *malûmûn*; s. *malûm*) = those blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See *malûm* at 17:39, p. 885, n. 5).

[8] أبتغى ***ibtaghâ*** = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ'*], to seek. See *yabtaghûna* at 17:57, p. 891, n. 1).

[9] عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, those who are disobedient, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See *'âdin* at 16:115, p. 867, n. 12).

[10] This is in continuation of the description of the believers who will succeed. أمانات ***'amânât*** (pl.; s. أمانة *'amânah*) = trusts, things deposited in trust. See at 8:26, p. 556, n. 2.

[11] عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, commitment. See at 9:4, p.578, n. 2.

[12] i.e., they properly keep and discharge. راعون ***râ'ûn*** (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard).

عَلَىٰ صَلَوٰتِهِمْ	on their prayers
يُحَافِظُونَ ⑨	constant.[1]
أُولَٰٓئِكَ هُمُ	10. Such ones are
ٱلْوَٰرِثُونَ ⑩	the inheritors[2] —
ٱلَّذِينَ	11. Who
يَرِثُونَ ٱلْفِرْدَوْسَ	will inherit[3] the *Firdaws*.[4]
هُمْ فِيهَا	They in there
خَٰلِدُونَ ⑪	shall abide for ever.[5]
وَلَقَدْ خَلَقْنَا	12. Indeed We created
ٱلْإِنسَٰنَ مِن	man out of
سُلَٰلَةٍ مِّن طِينٍ ⑫	a breed[6] of clay.[7]
ثُمَّ جَعَلْنَٰهُ	13. Then We set[8] him
نُطْفَةً	as a drop[9]
فِى قَرَارٍ مَّكِينٍ ⑬	in a resting place[10] secure.[11]
ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ	14. Then We made the drop
عَلَقَةً	a sticking clot;[12]
فَخَلَقْنَا ٱلْعَلَقَةَ	then We made the clot
مُضْغَةً	a fleshy lump;[13]

---

[1] يحافظون ***yuḥâfiẓûna*** = they keep up, maintain, sustain, preserve, observe, uphold, are watchful, constant (v. iii. m. pl. impfct. from *ḥâfiẓa*, to keep up, maintain, form III of *ḥafiẓa* [*ḥifẓ*], to preserve. at 6:92, p. 429, n. 2).

[2] i. e., of *jannah*, as mentioned in the next *'âyah*. وارثون ***wârithûn*** (pl.; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 15:23, p. 812, n. 7).

[3] يرثون ***yarithûna*** = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 7:100, p. 504, n. 7. See also n. 2 above).

[4] i. e., the best of paradise.

[5] خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 21:99, p. 1040, n. 2).

[6] سلالة ***sulâlah*** (s.; pl. *sulâlât*) = progeny, offspring, family, race, strain, breed, stock.

[7] i. e., in the first instance. طين ***ṭîn*** = clay, soil. See at 17:61, p. 893, n. 2.

[8] This and the next *'âyah* describe the different stages through which Allah creates man in the mother's womb. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 21:70, p. 1031, n. 2).

[9] i. e., of the parents. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 22:5, p. 1046, n. 1.

[10] i. e., in the mother's womb. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 14:26, p. 798, n. 4.

[11] مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure. distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

[12] علقة ***'alaqah*** = sticking clot. See at 22:5, p. 1046, n. 2.

[13] مضغة ***muḍghah*** = fleshy lump. See at 22:5, p. 1046, n. 3.

فَخَلَقْنَا ٱلْمُضْغَةَ	then We made the lump
عِظَٰمًا	bones;[1]
فَكَسَوْنَا ٱلْعِظَٰمَ	then We clothed[2] the bones
لَحْمًا	with flesh;[3]
ثُمَّ أَنشَأْنَٰهُ	then We produced[4] him
خَلْقًا ءَاخَرَ	as another creature[5].
فَتَبَارَكَ ٱللَّهُ	So Blessed is Allah,
أَحْسَنُ ٱلْخَٰلِقِينَ	the Best Creator.
(١٤)	
ثُمَّ إِنَّكُم	15. Then verily you
بَعْدَ ذَٰلِكَ	shall after that
لَمَيِّتُونَ (١٥)	be dead.[7]
ثُمَّ إِنَّكُمْ	16. Then surely you shall
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection[8]
تُبْعَثُونَ (١٦)	be raised.[9]
وَلَقَدْ خَلَقْنَا	17. And We indeed created
فَوْقَكُمْ	above[10] you
سَبْعَ طَرَآئِقَ	seven ways;[11]
وَمَا كُنَّا	and We have not been
عَنِ ٱلْخَلْقِ	about the creation
غَٰفِلِينَ (١٧)	unmindful.[12]

1. عظام ***'izâm*** (sing. *'azm*) = bones. See at 17:98, p. 905, n. 8.

2. كسونا ***kasawnâ*** = we clothed, dressed, covered, clothe). See *naksû* at 2:259, p. 135, n. 7. draped (v. i. pl. impfct. from *kasâ* [*kasw/kasy*], to clothe). See *naksû* at 2:259, p. 135, n. 7.

3. لحم ***laḥm*** (pl. *luḥûm*) = meat, flesh. See at 16:14, p. 831, n. 6.

4. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a,* form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 21:11, p. 1015, n. 7).

5. i. e., as an individual being separate from the mother. خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.

6. The emphasis is on the fact that Allah Who creates man and makes him pass through different stages in life and then causes him to die is quite Capable of reviving and resurrecting him. ميتون ***mayyitûn*** (pl.; s. *mayyit*) = dead, lifeless, inanimate.

8. قيامة ***qiyâmah*** = resurrection, upheaval.

9. تبعثون ***tub'athûna*** = you are resurrected, raised, raised up, revived, sent out (v. ii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 16:21, p. 833, n. 6).

10. فوق ***fawq*** = above, over, on top. See at 2:212, p. 102, n. 2.

11. i. e., seven heavens. They are routes for the heavenly bodies as well as for the created beings. طرائق ***ṭarâ'iq*** (pl.; s. *ṭarîqah*) = ways, means, methods, systems, procedures.

12. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 12:3, p. 723, n.1.

وَأَنزَلْنَا	18. And We send down[1]
مِنَ السَّمَاءِ	from the sky
مَاءً بِقَدَرٍ	water in meausre;[2]
فَأَسْكَنَّاهُ فِي الْأَرْضِ	then We lodge[3]it in the earth.
وَإِنَّا	And We indeed are
عَلَىٰ ذَهَابٍ بِهِ	in taking it away
لَقَادِرُونَ ﴿١٨﴾	All-Capable.

فَأَنشَأْنَا	19. Thus We produce[4]
لَكُم بِهِ جَنَّاتٍ	for you therewith orchards[5]
مِّن نَّخِيلٍ وَأَعْنَابٍ	of date palm[6] and grapes.[7]
لَّكُمْ فِيهَا فَوَاكِهُ	For you therein are fruits[8]
كَثِيرَةٌ	in abundance,
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾	and of these you eat.

وَشَجَرَةً تَخْرُجُ مِن	20. And a tree coming out[9]
طُورِ سَيْنَاءَ	of the Mount Sinai,
تَنبُتُ بِالدُّهْنِ	growing[10] with oil[11]
وَصِبْغٍ	and a condiment[12]
لِّلْآكِلِينَ ﴿٢٠﴾	for the consumers.[13]

وَإِنَّ لَكُمْ	21. And indeed you have
فِي الْأَنْعَامِ لَعِبْرَةً	in the livestock[14] a lesson.[15]

1. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 22:5, p. 1047, n. 1).

2. i. e., according to the needs of the creation. قدر ***qadar***(s.; pl. *'aqdâr*) = measure, degree, worth, divine decree. See *qadr* at 20:40, p. 984, n. 7.

3. أسكنا ***'askannâ*** = we lodged, settled, made (someone) inhabit (v. i. pl. past from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *'askantu* at 14:137, p. 800, n. 13).

4. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:14, p. 1078, n. 4).

5. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 22:14, p. 1050, n. 2.

6. نخيل ***nakhîl*** = palm, date palm. See at 18:32, p. 923, n. 13.

7. أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 16:11, p. 830, n. 10.

8. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits.

9. i. e., We produce a tree sprouting from the Mount Sinai. The allusion is to the olive tree. تخرج ***takhruju*** = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 20:22, p. 980, n. 11).

10. تنبت ***tanbutu*** = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [*nabt*], to grow, to sprout. See *'anbatat* at 22:5, p. 1047, n. 4).

11. دهن ***duhn*** (s.; pl. *'ad-hân*) = oil (edible), fat, grease.

12. صبغ ***ṣibgh***(s.; pl. *'aṣbâgh*) = colour, pigment, dye, condiment. See *ṣibghah* at 2:138, p. 65, n. 7.

13. آكلين ***'âkilîn*** (pl.; acc./gen. of *'âkilûn*; s. *'âkil*) = consumers, eaters, devourers (act. participle from *'akl* [*'akl/ma'kal*], to eat. See *'akalâ* at 20:121, p. 1006, n. 5).

14. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 22:34, p. 1057, n. 11.

15. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 16:66, p. 847, n. 16.

نُّسۡقِيكُم We give you a drink[1]
مِّمَّا فِي بُطُونِهَا of what is in their bellies;[2]
وَلَكُمۡ فِيهَا and you have in them
مَنَٰفِعُ كَثِيرَةٞ benefits[3] many;
وَمِنۡهَا تَأۡكُلُونَ ٢١ and of them you eat.[4]

وَعَلَيۡهَا 22. And on them
وَعَلَى ٱلۡفُلۡكِ and on the ships[5]
تُحۡمَلُونَ ٢٢ you are carried.[6]

Section (*Rukû'*) 2

وَلَقَدۡ أَرۡسَلۡنَا 23. And indeed We sent out[7]
نُوحًا إِلَىٰ قَوۡمِهِۦ Nûh to his people;
فَقَالَ يَٰقَوۡمِ and he said: "O my people,
ٱعۡبُدُواْ ٱللَّهَ worship[8] Allah.
مَا لَكُم مِّنۡ إِلَٰهٍ You do not have any god
غَيۡرُهُۥٓۚ other than He.[9]
أَفَلَا Will you not then
تَتَّقُونَ ٢٣ be on your guard.[10]

فَقَالَ ٱلۡمَلَؤُاْ 24. But there said the chiefs[11]
ٱلَّذِينَ كَفَرُواْ who disbelieved

---

[1] نسقي ***nusqî*** = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 16:66, p. 848, n. 1).

[2] i. e., milk, which is a wonderful gift of Allah through some domestic animals, deserving reflection and getting lesson from. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

[3] منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 22:33, p. 1057, n. 4.

[4] i. e., their meat.

[5] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 22:65, p. 1068, n. 9.

[6] تحملون ***tuḥmalûna*** = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *ḥamala* [*ḥaml*], to carry. See *yaḥmilu* at 20:111, p. 1003, n. 11).

[7] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:107, p. 1042, n. 3).

[8] أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 22:77, p. 1073, n. 6).

[9] Nûh, peace be on him, called his people to monotheism (*tawhîd*), shunning *shirk* and imaginary gods.

[10] i. e., against Allha's displeasure and punishment. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 16:52, p. 844, n. 6).

[11] It is the leading men of society having vested interests who always oppose the call to reform and the truth. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notables. See at 12:43, p. 718, n. 11).

مِن قَوْمِهِۦ	of his people:
مَا هَٰذَآ	"This one is naught
إِلَّا بَشَرٌ مِّثْلُكُمْ	but a human being[1] like you
يُرِيدُ أَن يَتَفَضَّلَ	intending[2] to get precedence[3]
عَلَيْكُمْ	over you;
وَلَوْ شَآءَ ٱللَّهُ	and were Allah to will,
لَأَنزَلَ	He would have sent down[4]
مَلَٰٓئِكَةً	angels.
مَّا سَمِعْنَا بِهَٰذَا	We have not heard[5] of this
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ٢٤	among our fathers of old."
إِنْ هُوَ إِلَّا رَجُلٌۢ	25. "He is not but a man
بِهِۦ جِنَّةٌ	having in him madness.[6]
فَتَرَبَّصُوا۟ بِهِۦ	So wait and watch[7] him
حَتَّىٰ حِينٍ ٢٥	till a time."
قَالَ رَبِّ	26. He said: "My Lord,
ٱنصُرْنِى	help[8] me;
بِمَا كَذَّبُونِ ٢٦	for that they disbelieve[9] me."
فَأَوْحَيْنَآ	27. So We communicated[10]
إِلَيْهِ أَنِ ٱصْنَعِ	to him that you build[11]
ٱلْفُلْكَ بِأَعْيُنِنَا	the ark[12] under Our Eyes

[1] بشر ***bashar*** = man, human being, mankind. See at 19:26, p. 957, n. 3.

[2] يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 7:110, p. 507, n. 9).

[3] يتفضل ***yatafaḍḍala(u)*** = he pleases, gets precedence /superiority/excellence (v. iii. m. s. impfct. from *tafaḍḍala*, form V of *faḍala/ faḍila*[*faḍl*], to be surplus, to excel. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *faḍḍalnâ* at 17:70, p. 896, n. 4).

[4] أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 22:63, p. 1068, n. 1).

[5] سمعنا ***sami'nâ*** = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 8:31, p. 557, n. 6).

[6] جنة ***jinnah***= insanity, madness, possession. See at 7:185, p. 537, n. 6.

[7] تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 20:135, p. 1011, n. 6).

[8] انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 3:147, p. 212, n. 13).

[9] كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 21:77, p. 1033, n. 1).

[10] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 21:73, p. 1031, n. 11. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

[11] اصنع ***iṣna'*** = manufacture, construct, build, make (v. ii. m. s. imperative from *sana'a* [*ṣun'/ṣun'/ṣanî'*], to do, make, manufacture. See at 11:37, p. 691, n. 2).

[12] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:21, p. 1080, n. 5.

وَوَحۡيِنَا	and Our instruction.
فَإِذَا جَآءَ	Then when there comes
أَمۡرُنَا	Our Command[1]
وَفَارَ ٱلتَّنُّورُ	and gushes forth[2] the oven,[3]
فَٱسۡلُكۡ فِيهَا	enter[4] into it
مِن كُلٍّ	of every being
زَوۡجَيۡنِ ٱثۡنَيۡنِ	pairs[5] in twos,
وَأَهۡلَكَ إِلَّا مَن	and your family,except those
سَبَقَ عَلَيۡهِ	on whom has preceded[6]
ٱلۡقَوۡلُ مِنۡهُمۡ	the word[7] from among them;
وَلَا تُخَٰطِبۡنِي	and address[8] Me not
فِي ٱلَّذِينَ ظَلَمُوٓاْ	about those who trangressed.
إِنَّهُم مُّغۡرَقُونَ	Verily they will be drowned.[9]
(٢٧)	
فَإِذَا ٱسۡتَوَيۡتَ	28.Then when you get settled,[10]
أَنتَ وَمَن مَّعَكَ	you and those with you,
عَلَى ٱلۡفُلۡكِ فَقُلِ	on the ark, say:
ٱلۡحَمۡدُ لِلَّهِ	"All the parise is for Allah
ٱلَّذِي نَجَّىٰنَا مِنَ	Who has rescued[11] us from
ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ (٢٨)	the trangressing people."
وَقُل رَّبِّ	29. And say; "My Lord,
أَنزِلۡنِي	get me down

---

1. i. e., command for the punishment of the sinful people. أمر **'amr** (s.; pl. أوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 20:90, p. 998, n. 4.

2. فار *fâra* = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from *fawr/fawrân*, to gush forth. See at 11:40, p. 692, n. 2).

3. i. e., the deluge and inundation will start, water gushing forth even through the pit for baking bread. تنور **tannûr** (s.; pl. *tanânîr*) = baking oven, pit for baking bread. See at 11:40, p. 692, n. 3.

4. اسلك **usluk** = you insert, enter {in the transitive sense}; also follow, behave, travel (v. ii. m. s. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See *uslukî* at 16:69, p. 848, n. 12).

5. i. e., male and female. زوجين **zawjayn** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 11:40, p. 692, n. 5.

6. سبق **sabaqa** = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 20:99, p. 1000, n.13).

7. i. e., the decree of punishment for their unbelief and disobedience, like the wife and son of Nûh, peace be on him.

8. لا تخاطب **lâ tukhâṭib** = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuṭbah/ khaṭâbah*], to make a speech. See at 11:37, p. 691, n. 6).

9. مغرقون **mughraqûn** (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 11:37, p. 691, n.7).

10. استويت **istawayta** = you became even (i. e., took position, got settled), straight, equal, regular, upright (v. ii. m. s. past in form *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 13:2, p. 763, n. 7).

11. نجى **najjâ** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 17:67, p. 895, n. 2).

مُنزَلًا	to a place of landing[1]
مُّبَارَكًا	full of blessings;[2]
وَأَنتَ خَيْرُ	for You are the Best
ٱلْمُنزِلِينَ ٢٩	of those who bring down.[3]
إِنَّ فِى ذَٰلِكَ لَأَيَٰتٍ	30. Verily therein are signs;[4]
وَإِن كُنَّا	and indeed We are wont to
لَمُبْتَلِينَ ٣٠	put to test.[5]
ثُمَّ أَنشَأْنَا	31. Then We raised[6]
مِنۢ بَعْدِهِمْ	after them
قَرْنًا ءَاخَرِينَ ٣١	a generation[7] of others.
فَأَرْسَلْنَا فِيهِمْ	32. And We sent in their midst
رَسُولًا مِّنْهُمْ	a Messenger out of them,
أَنِ ٱعْبُدُوا۟ ٱللَّهَ	that you worship[8] Allah;
مَا لَكُم مِّنْ إِلَٰهٍ	you do not have any god
غَيْرُهُۥٓ	other than He.[9]
أَفَلَا	Will you not then
تَتَّقُونَ ٣٢	be on your guard?[10]

Section (*Tukû'*) 3

وَقَالَ ٱلْمَلَأُ	33. And there said the chiefs[11]
مِن قَوْمِهِ ٱلَّذِينَ	of his people who

---

[1] منزل ***munjal*** = place of landing, place where something is sent down, that which is sent down (pass. participle from *anjala*, form IV of *najala* [*nujûl*], to come down, to get down. See *'anjala* at 23:24, p. 1081, n. 4.

[2] مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 21:50, p. 1026, n. 9).

[3] منزلين ***munjilîn*** (pl.; acc./gen. of *munjilûn*; s. *munjil)* = those who send down, bring down (act. participle from *'anjala*. See n. 1 above).

[4] i. e., the punishment inflicted on the sinful and the rescuing of His Messenger and the believers by Allah are pointers to the truth delivered by the Prophet, peace and blessings of Allah be on him.

[5] i. e. by sending Messengers with clear messages. مبتلين ***mubtalîn*** (pl.; acc./gen. of *maubtalûn*; s. *mubtalin*) = testers, those who put to test/trial (act. participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ'*], to test, to try). See *mubtalin* at 2:249, p. 126, n. 6).

[6] أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'*/ *nushû'*/ *nash'ah*], to rise, to emerge. See at 23:18, p. 1079, n. 4).

[7] قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 19:74, p. 970, n. 2.

[8] أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 23:23, p. 1080, n. 8).

[9] The same message of monotheism (*tawhîd*) was delivered by every Messenger of Allah.

[10] i. e., against Allah's displeasure and punishment, by worshipping Him Alone to the exclusion of all others. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:23, p. 1080, n. 10).

[11] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notable. See at 23:24, p. 1080 n. 11).

كَفَرُوا وَكَذَّبُوا	disbelieved and cried lies[1] to
بِلِقَآءِ ٱلْأَخِرَةِ	the meeting[2] in the hereafter,
وَأَتْرَفْنَٰهُمْ	and whom We had put in
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا	luxury[3] in this wordly life:
مَا هَٰذَآ إِلَّا	"This one is naught but
بَشَرٌ مِّثْلُكُمْ	a human being[4] like you,
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ	eating[5] of what you eat
وَيَشْرَبُ مِمَّا	and drinking of what
تَشْرَبُونَ ﴿٣٣﴾	you drink."[6]
وَلَئِنْ أَطَعْتُم	34. "And if you obey[7]
بَشَرًا مِّثْلَكُمْ	a human being like you,
إِنَّكُمْ إِذًا	you shall then indeed be
لَّخَٰسِرُونَ ﴿٣٤﴾	loosers."[8]
أَيَعِدُكُمْ	35. "Does he promise[9] you
أَنَّكُمْ إِذَا مِتُّمْ	that when you died and
وَكُنتُمْ تُرَابًا وَعِظَٰمًا	became dust[10] and bones,[11]
أَنَّكُم	that you would be
مُّخْرَجُونَ ﴿٣٥﴾	brought out?"[12]
۞ هَيْهَاتَ هَيْهَاتَ	36. "How preposterous[13]
لِمَا تُوعَدُونَ ﴿٣٦﴾	is what you are promised!"[14]

1. كذبوا **kadhdhabû** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:26, p. 1081, n. 9).

2. لقاء **liqâ'** = meeting, encounter. See at 18:110, p. 949, n. 7.

3. أترفنا **'atrafnâ** = we put in affluence, made rich, gave opulence, provided with luxury (v. i. pl. past from *'atrafa*, from IV of *tarifa*, to live in luxury. See *'utriftum* at 21:13, p. 1015, n. 12).

4. بشر **bashar** = man, human being, mankind. See at 23:24, p. 1081, n. 1.

5. يأكل **ya'kulu** = he eats, consumes, devours (v. iii. m. s. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulâ* at 20:121, p. 591, n. 5).

6. تشربون **tashrabûna** = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *shariba* at 2:249, p. 126, n. 8).

7. أطعتم **'aṭa'tum** = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 6:121, p. 442, n. 7).

8. خاسرون **khâsirûn** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 16:09, p. 865, n. 1).

9. يعد **ya'idu** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 8:548, n. 10).

10. تراب **turâb** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 22:5, p. 1045, n. 13.

11. عظام **'iẓâm** (pl.; sing. *'aẓm*) = bones. See at 22:14, p. 1078, n. 1.

12. i. e., brought out alive. مخرجون **mukhrajûn** (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *mukhrajîn* at 15:48, p. 817, n. 9).

13. هيهات **hayhât** = how preposterous/wrong, far from the mark.

14. توعدون **tû'adûna** = you are promised (v. ii. m. pl. impfct. passive form *wa'ada* [*wa'd*], to promise. See *wa'ada* at 22:72, p. 1071, n. 10).

إِنۡ هِيَ إِلَّا 37. "There is naught but
حَيَاتُنَا ٱلدُّنۡيَا this our wordly life.
نَمُوتُ وَنَحۡيَا We die[1] and we live[2] and we
وَمَا نَحۡنُ بِمَبۡعُوثِينَ are not to be resurrected."[3]
٣٧

إِنۡ هُوَ إِلَّا رَجُلٌ 38. "He is none but a man
ٱفۡتَرَىٰ who has fabricated[4]
عَلَى ٱللَّهِ كَذِبًا against Allah a lie;[5]
وَمَا نَحۡنُ and we are not
لَهُۥ بِمُؤۡمِنِينَ ٣٨ going to believe him."

قَالَ رَبِّ 39. He said: "My Lord,
ٱنصُرۡنِي help[6] me
بِمَا كَذَّبُونِ ٣٩ for that they disbelieve[7] me."

قَالَ 40. He said:
عَمَّا قَلِيلٍ "After a little while they
لَّيُصۡبِحُنَّ نَٰدِمِينَ shall become[8] repentant."[9]
٤٠

فَأَخَذَتۡهُمُ 41. So there seized[10] them
ٱلصَّيۡحَةُ بِٱلۡحَقِّ the blast[11] rightly
فَجَعَلۡنَٰهُمۡ غُثَآءً and We made them a scum.[12]
فَبُعۡدًا لِّلۡقَوۡمِ So away with the people
ٱلظَّٰلِمِينَ ٤١ committing transgression.

---

[1] Death is mentioned first to mean that the parents die and their children live. نموت ***namûtu***= we die, expire (v. i. pl. impfct. from *mâta* [*mâta* [*mawt*], to die. See *yamûtûna* at 4:18, p. 246, n. 8).

[2] نحيا ***naḥyâ*** = we live (v. i. pl. impfct. from *ḥayiya* [*ḥayah*], to live. See *yaḥyâ* at 20:74, p. 993, n. 2).

[3] مبعوثين ***mab'ûthîn*** (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up, sent out, delegated (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ûthûn* at 17:98, p. 905, n. 10).

[4] افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 21:5, p. 1013, n. 9).

[5] كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 18:5, p. 911, n. 11.

[6] انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 23:26, p. 1081, n. 8).

[7] كذبوا ***kadhdhabû*** (*+nî/ni*) = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:33, p. 1084, n. 1).

[8] ليصبحن ***la yuṣbiḥunna*** = they shall be, will surely become (v. iii. m. pl. impfct. emphatic from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥu* at 22:63, p. 1068, n. 2).

[9] نادمين ***nâdimîn*** (acc./gen. of *nâdimûn;* s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:52, p. 356, n. 9).

[10] أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:83, p. 824, n. 5).

[11] The allusion is either to the Thamûd people (see 11:67) or to the people of Lût, peace be on him (see 15:73) or to both. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 15:73, p. 822, n. 7).

[12] i. e., completely ruined and worthless. غثاء ***ghuthâ'*** = scum, froth.

ثُمَّ أَنشَأْنَا	42. Then We raised[1]
مِنۢ بَعْدِهِمْ	after them
قُرُونًا ءَاخَرِينَ ٤٢	generations[2] of others.
مَا تَسْبِقُ	43. There cannot advance[3]
مِنْ أُمَّةٍ أَجَلَهَا	any people its appointed time[4]
وَمَا يَسْتَـْٔخِرُونَ ٤٣	nor can they make a delay.[5]
ثُمَّ أَرْسَلْنَا	44. Then We sent out
رُسُلَنَا تَتْرَا	Our Messengers in succession.[6]
كُلَّ مَا جَآءَ	Each time there came
أُمَّةً رَّسُولُهَا	to a people[7] their Messenger
كَذَّبُوهُ	they cried lies[8] to him.
فَأَتْبَعْنَا	So We caused to follow[9]
بَعْضَهُم بَعْضًا	some of them the others
وَجَعَلْنَٰهُمْ أَحَادِيثَ	and made them tales.[10]
فَبُعْدًا لِّقَوْمٍ	So away[11] with the people
لَّا يُؤْمِنُونَ ٤٤	that do not believe.
ثُمَّ أَرْسَلْنَا مُوسَىٰ	45. Then We sent out Mûsâ
وَأَخَاهُ هَٰرُونَ	and his brother Hârûn
بِـَٔايَٰتِنَا	with Our signs[12] and an
وَسُلْطَٰنٍ مُّبِينٍ ٤٥	authority[13] quite clear.

[1] أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:30, p. 1084, n. 6).

[2] قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 20:128, p. 1008, n. 9.

[3] تسبق ***tasbiqu***= she or it forestalls, precedes, advances, anticipates, happens or acts before (v. iii. f. s. impfct. from *sabaqa* [*sabq*], to be or act before. See at 15:5, p. 808, n. 5).

[4] i. e., the time for its punishment and destruction. اجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 22:33, p. 1057, n. 5.

[5] يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from *'akhr*. See at 16:60, p. 846, n. 11)

[6] تترى ***tatrâ*** = in succession, one after another, successively.

[7] أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 22:67, p. 1069, n. 7.

[8] كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:39, p. 1085, n. 7).

[9] i. e., in punishment and destruction. أتبعنا ***'atba'nâ*** = we caused to follow, followed, pursued, subordinated (v. i. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See *'atba'a* at 20:78, p. 994, n. 6).

[10] i. e., there remained nothing of them except talks about them. أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:101, p. 759, n. 4.

[11] بعد ***bu'd*** (s.; pl. *'ab'âd*) = distance, remoteness. *bu'dan li* is an idiom meaning : away with.

[12] i. e., with a number of miracles. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 22:57, p. 1066, n. 2.

[13] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 22:71, p. 1070, n. 7.

إِلَىٰ فِرْعَوْنَ	46. To the Pharaoh
وَمَلَإِيْهِۦ	and his chiefs;[1]
فَٱسْتَكْبَرُوا۟	but they turned arrogant[2]
وَكَانُوا۟ قَوْمًا	and were a people
عَالِينَ ﴿٤٦﴾	self-exulting.[3]
فَقَالُوٓا۟	47. So they said:
أَنُؤْمِنُ	"Shall we believe
لِبَشَرَيْنِ مِثْلِنَا	in two human beings[4] like us
وَقَوْمُهُمَا لَنَا	while their people are to us
عَٰبِدُونَ ﴿٤٧﴾	subservient?[5]
فَكَذَّبُوهُمَا	48. Hence they cried lies[6] to
فَكَانُوا۟	them so they were
مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾	of those destroyed."[7]
وَلَقَدْ ءَاتَيْنَا	49. And We indeed gave
مُوسَى ٱلْكِتَٰبَ	Mûsa the Book[8] that they
لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾	might receive guidance.[9]
وَجَعَلْنَا ٱبْنَ	50. And We made the son of
مَرْيَمَ وَأُمَّهُۥٓ	Maryam[10] and his mother a
ءَايَةً وَءَاوَيْنَٰهُمَآ	sign and gave them shelter[11]

---

1. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notable. See at 23:32, p. 1083, n. 11).

2. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara [kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 14:21, p. 794, n. 4).

3. i. e., tyrannical and oppressive عالين ***'âlîn*** (pl.; acc./gen. of *'âliyûn* , s. *'âlin*) = those who are self-exulting, supercilious, with an air of superiority. See *'âlîn* at 10:83, p. 667, n. 4.

4. بشرين ***basharayn*** (dual; acc./gen. of *basharân*; s. *bashar*) = two human beings, two men . See *bashar* at 23:33, p. 1084, n. 4.

5. The reference is to the Children of Isrâ'îl who were then subjects of the Pharaoh. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful, subservient (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

6. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:44, p. 1086, n. 8).

7. They were drowned as they pursued Mûsâ, peace be on him, while he was taking the Children of Isrâ'îl out of Egypt. مهلكين ***muhlakîn*** (pl.; acc./gen. of *muhlakûn*; s. *muhlak*) = those destroyed, annihilated, ruined (pass. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 22:45, p. 1061, n. 13).

8. i. e., the *Tawrâh*.

9. يهتدون ***yahtadûna*** = they receive guidance, find way (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 21:32, p. 1020, n. 10).

10. i. e., 'Îsâ, peace be on him.

11. آوينا ***'âwaynâ*** = we gave shelter, lodged, accommodated(v. i. pl. past from *'âwâ*, form IV *of 'awâ* [*awy*], to seek shelter. See *'awâ* at 18:63, p. 935, n. 4).

إِلَىٰ رَبْوَةٍ at a high ground[1]
ذَاتِ قَرَارٍ possessing stability[2]
وَمَعِينٍ (٥٠) and a water spring.[3]

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلرُّسُلُ 51. O the Mesengers,
كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ eat[4] of the good things[5]
وَٱعْمَلُوا۟ صَٰلِحًا and act rightly.[6]
إِنِّى بِمَا تَعْمَلُونَ Verily I am of what you do
عَلِيمٌ (٥١) All-Knowing.

وَإِنَّ هَٰذِهِۦٓ 52. And verily this
أُمَّتُكُمْ the religion[7] of yours
أُمَّةً وَٰحِدَةً is the one religion[8]
وَأَنَا۠ رَبُّكُمْ and I am your Lord.
فَٱتَّقُونِ (٥٢) So be afraid[9] of Me.

فَتَقَطَّعُوٓا۟ 53. But they split up[10]
أَمْرَهُم بَيْنَهُمْ their affair amongst them
زُبُرًا into pieces,[11]
كُلُّ حِزْبٍۭ every sect[12]
بِمَا لَدَيْهِمْ for what is with them
فَرِحُونَ (٥٣) being delighted.[13]

---

[1] i. e., in Bayt al-Maqdis. ربوة ***rabwah*** = high ground, elevated land. See at 2:265, p. 139, n. 1.

[2] قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:13, p. 1077, n. 10.

[3] معين ***ma'în*** = spring, source of water. See *'ayn* at 18:86, p. 942, n. 4.

[4] The address, though directed to the Messengers, is general and is meant for their followers and believers. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 7:161, p. 528, n. 1).

[5] طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 20:81, p. 995, n. 1.

[6] i. e. , do the good deeds, as enunciated by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maslahah*], to be good, right, proper. See at 11:46, p. 694, n. 4).

[7] i. e., the religion conveyed by all the Messengers. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:43, p. 1086, n. 7.

[8] i. e., one and the same religion, Islam.

[9] اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 11:78, p. 705, n. 12).

[10] i. e., the followers of the Prophets disagreed about them and were divided into sects and groups. تقطعوا ***taqaṭṭa'û*** = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from *taqaṭṭa'a*, form V of *qaṭa'a* [*qaṭ'*], to cut. See at 21:93, p. 1038, n. 4).

[11] زبر ***zubur*** (pl.; s, *zubrah*) = pieces, parts, sections.

[12] حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group, sect. See at 5:56, p. 358, n. 4.

[13] فرحون ***fariḥûn*** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See at 9:50, p. 599, n. 6).

فَذَرْهُمْ	54. So leave[1] them
فِي غَمْرَتِهِمْ	in their perplexity[2]
حَتَّىٰ حِينٍ (٥٤)	till a time.
أَيَحْسَبُونَ أَنَّمَا	55. Do they think[3] that in
نُمِدُّهُم بِهِۦ	what We assist[4] them with
مِن مَّالٍ وَبَنِينَ (٥٥)	of wealth and children[5]
نُسَارِعُ لَهُمْ	56. We rush[6] for them
فِي ٱلْخَيْرَٰتِ	in the good things.[7]
بَل لَّا يَشْعُرُونَ (٥٦)	Nay, they do not realize.[8]
إِنَّ ٱلَّذِينَ هُم	57. Verily those who are
مِّنْ خَشْيَةِ رَبِّهِم	due to the fear[9] of their Lord
مُّشْفِقُونَ (٥٧)	worried;[10]
وَٱلَّذِينَ هُم	58. And who
بِـَٔايَٰتِ رَبِّهِمْ	in the signs[11] of their Lord
يُؤْمِنُونَ (٥٨)	do believe;
وَٱلَّذِينَ هُم	59. And who
بِرَبِّهِمْ	with their Lord
لَا يُشْرِكُونَ (٥٩)	do not set partners.[12]

---

[1] ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 15:3, p. 807, n. 7).

[2] غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship.

[3] يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

[4] نمد ***numiddu*** = we help, assist, aid, support, reinforce, provide, delay, postpone (v. i. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See at 17:20, p. 879, n. 7).

[5] بنين ***banîn*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children. See at 16:72, p. 850, n. 7.

[6] نسارع ***nusâri'u*** = we hasten, rush, expedite, make haste, dash, hurry (v. i. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *yusâri'ûna* at 21:90, p. 1037, n. 9).

[7] i. e., particularly in the hereafter. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good things / deeds. See at 9:88, p. 615, n. 5.

[8] يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:45, p. 842, n.12).

[9] خشية ***khashyah*** = fear, dread. See at 21:28, p. 1019, n. 9.

[10] مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 21:49, p. 1026, n. 7).

[11] أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:45, p. 1086, n. 12.

[12] يشركون ***yushrikûna*** = they set partners, associate, give share (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:54, p. 845, n. 1).

وَٱلَّذِينَ يُؤْتُونَ	60. And who give [1]
مَآ ءَاتَوا۟	what they give
وَّقُلُوبُهُمْ وَجِلَةٌ	and their hearts are scared[2]
أَنَّهُمْ إِلَىٰ رَبِّهِمْ	that they to their Lord
رَٰجِعُونَ ٦٠	are going to return.[3]
أُو۟لَٰٓئِكَ	61. They are the ones who
يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ	hasten[4] into the good things
وَهُمْ لَهَا	and they for these
سَٰبِقُونَ ٦١	are the forerunners.[5]
وَلَا نُكَلِّفُ	62. And We do not burden[6]
نَفْسًا إِلَّا وُسْعَهَا	anyone but to one's capacity;[7]
وَلَدَيْنَا كِتَٰبٌ	and with Us is a book[8]
يَنطِقُ بِٱلْحَقِّ	that speaks[9] of the truth; and
وَهُمْ لَا يُظْلَمُونَ ٦٢	they shall not be wronged.[10]
بَلْ قُلُوبُهُمْ	63. Nay, their hearts
فِى غَمْرَةٍ مِّنْ هَٰذَا	are in perplexity[11] of this
وَلَهُمْ أَعْمَٰلٌ	and they have deeds[12]
مِّن دُونِ ذَٰلِكَ	besides that
هُمْ لَهَا عَٰمِلُونَ ٦٣	of which they are the doers.

[1] i. e., in charity. يؤتون ***yu'tûna*** = they give, bestow, grant (v. iii. m. pl. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *'âtaynâ* at 13:35, p. 780, n. 7).

[2] i. e., for fear whether their act of charity will be accepted by Allah and taken into account when they return to Him for judgement. وجلة ***wajilah*** (f.; m. *wajil*) = fearful, scared, apprehensive, timorous. See *wajilûn* at 15:52, p. 818, n. 3.

[3] i. e., to render an account of their respective deeds. راجعون ***râji'ûn*** (sing. *râji'*) = returning ones, those in the process of returning (active participle from *raja'a* [*rujû'*], to return, to come back. See at 21:93, p. 1038, n.5).

[4] يسارعون ***yusâri'ûna*** = they rush, make haste, hasten, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 21:90, p. 1037, n. 9).

[5] سابقون ***sâbiqûn*** (pl.; s. *sâbiq*) = th0se preceding, the previous ones, those getting ahead, outstrippers, forerunners (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

[6] نكلف ***nukallifu*** = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See at 7:41, p. 480, n. 14).

[7] وسع ***wus'*** = capacity, ability, capability, power. See at 7:41, p. 480, n. 15.

[8] i. e., a record of deeds.

[9] ينطق ***yanṭiqu*** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See *yanṭiqûna* at 21:63, p. 1029, n. 8).

[10] يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 17:71, p. 896, n. 8).

[11] غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship. See at 23:54, p. 1089, n. 2.

[12] أعمال ***'a'mâl*** (pl.; s. *'amal*) = deeds, acts, activities, doings, practices, performances. See *'amilû* at 22:23, p. 1053, n. 2.

حَتَّىٰٓ إِذَآ أَخَذْنَا	64. Till when We seize[1]
مُتْرَفِيهِم	their affluent ones[2]
بِٱلْعَذَابِ	with punishment,
إِذَا هُمْ يَجْـَٔرُونَ ٦٤	lo, they supplicate.[3]
لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ	65. Supplicate not today,
إِنَّكُم مِّنَّا	verily you against Us
لَا تُنصَرُونَ ٦٥	will not be given help.[4]
قَدْ كَانَتْ ءَايَٰتِى	66. Indeed My signs used
تُتْلَىٰ عَلَيْكُمْ	to be recited[5] to you
فَكُنتُمْ عَلَىٰٓ	but you used to be on your
أَعْقَٰبِكُمْ تَنكِصُونَ ٦٦	heels[6] turning away.[7]
مُسْتَكْبِرِينَ بِهِۦ	67. Being arrogant[8] at that,
سَٰمِرًا	etertaining by night[9]
تَهْجُرُونَ ٦٧	speaking ill.[10]
أَفَلَمْ يَدَّبَّرُوا۟	68. Do they not then reflect[11]
ٱلْقَوْلَ	over the saying
أَمْ جَآءَهُم	or has there come to them
مَّا لَمْ يَأْتِ	what had not come
ءَابَآءَهُمُ ٱلْأَوَّلِينَ ٦٨	to their fathers of old?

---

1. أخذنا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 7:165, p. 530, n. 2).

2. مترفي ***mutrafî(n)*** (pl.; acc./gen. of *mutrafûn* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See at 17:16, p. 877, n. 3.

3. i. e., for relief يجأرون ***yaj'arûna*** = they supplicate, pray fervently, moo (v. iii. m. pl. impfct. from *ja'ara* [*ja'r/ ju'âr*], to supplicate, to moo. See *taj'arûna* at 16:53, p. 844, n. 9).

4. تنصرون ***tunṣarûna*** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 11:113, p. 718, n. 6).

5. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:72, p. 1071, n. 1).

6. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends. See at 6:71, p. 420, n. 2).

7. تنكصون ***tankiṣûna*** = you turn away, withdraw, recoil, shrink (v. ii. m. pl. impfct. from *nakaṣa* [*nakṣ/ nukûṣ/ mankaṣ*], to turn away, to shrink. See *nakaṣa* at 8:48, p. 565, n. 3).

8. مستكبرين ***mustakbirîn*** (pl.; acc./gen. of *mustakbirûn*; s. *mustakbir*) = arrogant, haughty, proud (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See *yastakbirûna* at 21:9, p. 1017, n. 9).

9. سامر ***sâmir*** (s. ; pl. *summâr*) = entertainer, companion in nightly entertainment (act. participle from *samara* [*samr/sumûr*], to chat in the evening or at night).

10. i. e., about the Qur'ân. تهجرون ***tahjurûna*** = you drepart, leave, speak ill/nonsense (v. ii. m. pl. impfct. from *hajara* [*hajr/hijrân*], to emigrate, to speak ill. See at 16:110, p.865, n.2).

11. يدبرون ***yaddabbarû(na)*** {originally *yatadabbarûna*, *tâ'* and *dâl* having been amalgamated} = the reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. The terminal *nûn* is dropped because of the participle *lam* coming before the verb. See *yatadabbarûna* at 4:82, p. 277, n. 8).

أَمْ لَمْ يَعْرِفُوا۟	69. Or do they not know[1]
رَسُولَهُمْ	their Messenger
فَهُمْ لَهُۥ	so that they are of him
مُنكِرُونَ ٦٩	non-cognizant?[2]
أَمْ يَقُولُونَ	70. Or do they say:
بِهِۦ جِنَّةٌۢ	"He has in him insanity"?[3]
بَلْ جَآءَهُم	Nay, he has come to them
بِٱلْحَقِّ	with the truth;
وَأَكْثَرُهُمْ	but most of them are
لِلْحَقِّ كَـٰرِهُونَ ٧٠	of the truth disdainful.[4]
وَلَوِ ٱتَّبَعَ ٱلْحَقُّ	71.And if the truth follows[5]
أَهْوَآءَهُمْ	their whims,
لَفَسَدَتِ	spolit[6] will surely be
ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ	the heavens and the earth
وَمَن فِيهِنَّ	and all those in them.
بَلْ أَتَيْنَـٰهُم	Nay We have brought them
بِذِكْرِهِمْ	their scripture;[7]
فَهُمْ	but they
عَن ذِكْرِهِم	from their scripture
مُّعْرِضُونَ ٧١	are turning away.[8]

---

1. The Prophet, peace and blessings of Allah be on him, had since his childhood been known to the Makkans as a person of the highest integrity and honesty so that it was quite unreasonable on their part not to accept his word that he was Allah's Messenger. يعرفوا ***ya'rifû (na)*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. The terminal ***nûn*** is dropped because of the particle *lam* coming before the verb. See *ya'rifûna* at 16:83, p. 855, n. 3).

2. منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 21:50, p. 1092, n. 2).

3. جنة ***jinnah***= insanity, madness, possession. See at 23:25, p. 1081, n. 6.

4. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse, disdainful (act. participle from *kariha* [*karh /kurh /karâhah/karâhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.

5. i. e., conforms to their likes and dislikes. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 8:64, p. 570, n. 10).

6. فسدت ***fasadat*** = she became bad/ rotten/ spoiled/ corrupt/ unsound/ perverted/ vitiated/ depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See ***mufsid*** at 2:251, p. 128, n. 9).

7. i. e., this Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:124, p. 1007, n. 4.

8. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 23:3, p. 1075, n. 5).

أَمْ تَسْـَٔلُهُمْ	72. Or do you ask[1] of them
خَرْجًا	a tax?[2]
فَخَرَاجُ رَبِّكَ	Then the payment[3] by your Lord
خَيْرٌ وَهُوَ	is the best, and He is
خَيْرُ الرَّٰزِقِينَ ٧٢	the Best of providers.
وَإِنَّكَ	73. And indeed you
لَتَدْعُوهُمْ إِلَىٰ	are inviting[4] them to
صِرَٰطٍ مُّسْتَقِيمٍ ٧٣	a way[5] straight and right.[6]
وَإِنَّ الَّذِينَ	74. And verily those who
لَا يُؤْمِنُونَ	do not believe
بِالْـَٔاخِرَةِ	in the hereafter
عَنِ الصِّرَٰطِ	are from the way
لَنَٰكِبُونَ ٧٤	straying away.[7]
۞ وَلَوْ	75. And even if
رَحِمْنَٰهُمْ	We had mercy on them
وَكَشَفْنَا	and removed[8]
مَا بِهِم مِّن ضُرٍّ	what is with them of distress[9]
لَّلَجُّوا	they would have persisted[10]
فِي طُغْيَٰنِهِمْ	in their transgression[11]
يَعْمَهُونَ ٧٥	roaming blindly.[12]

1. This *'âyah* is a refutation of any misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل ***tas'alu*** = you ask, demand, enquire (v. ii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 12:104, p. 760, n. 2).

2. خرج ***kharj*** = outlay, land tax, expenditure, that which is someone's due.

3. i. e., reward or recompense. خراج ***kharâj*** = land tax, payment out of something.

4. i. e. , inviting purely for their guidance not out of any motive for personal gain. تدعو ***tad'û*** = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 14:9, p. 789, n. 7).

5. صراط ***ṣirâṭ*** = way, path, road. See at 22:55, p. 1065, n. 4.

6. i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 22:67, p. 1069, n. 11).

7. ناكبون ***nâkibûn*** (pl.; s. *nâkib*) = those who deviate, wander away, swerve, deflect, veer away, stray away (act. participle from *nakaba* [*nukûb*], to deviate, to swerve).

8. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 21:84, p. 1035, n. 7).

9. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 21:66, p. 1030, n. 4.

10. لجوا ***lajjû*** = they persisted, became obstinate/ stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/ljâj/lajâjah*], to persist, to be stubborn).

11. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 18:80, p.940, n. 8.

12. يعمهون ***ya'mahûna*** = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 15:72, p. 822, n. 5).

وَلَقَدْ أَخَذْنَٰهُم 76. And indeed We seized
بِٱلْعَذَابِ them with the punishment
فَمَا ٱسْتَكَانُوا۟ but they surrendered[1] not
لِرَبِّهِمْ to their Lord
وَمَا يَتَضَرَّعُونَ ٧٦ nor did they implore.[2]

حَتَّىٰٓ إِذَا فَتَحْنَا 77. Till when We open[3]
عَلَيْهِم بَابًا on them a gate[4]
ذَا عَذَابٍ شَدِيدٍ of a punishment very severe,[5]
إِذَا هُمْ فِيهِ lo, they will in it
مُبْلِسُونَ ٧٧ be plunged in despair.[6]

Section (*Rukû'*) 5

وَهُوَ ٱلَّذِىٓ 78. And He it is Who
أَنشَأَ لَكُمُ creates[7] for you
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ the ears[8] and the eyes[9]
وَٱلْأَفْـِٔدَةَ and the hearts.[10]
قَلِيلًا Little is that
مَّا تَشْكُرُونَ ٧٨ you express gratitude.[11]

وَهُوَ ٱلَّذِى 79. And He it is Who
ذَرَأَكُمْ فِى ٱلْأَرْضِ scatters[12] you in the earth.
وَإِلَيْهِ And to Him
تُحْشَرُونَ ٧٩ you shall be rallied.[13]

---

[1] استكانوا ***istakânû*** = they yielded, surrendered (v. iii. m. pl. past from *istakâna*, form X of *kâna* [*kawn*], to be. See at 3:146, p. 212, n. 6).

[2] يتضرعون ***yatadarra'ûna*** = they humble themselves, implore, beseech humbly (v. iii. m. pl. impfct. from *tadarra'a*, from V of *dara'a/dari'a* [*darâ'ah/ dara'*], to be humble., See at 6:42, p. 407, n.9).

[3] فتحنا ***fataḥnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 15:14, p. 810, n. 1).

[4] باب ***bâb*** (s.; pl. *'abwâb*) = gate, door, opening, entrance, section, chapter. See *'abwâb* at 2:189, p. 91, n. 8.

[5] شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 22:2, p. 1045, n. 1).

[6] مبلسون ***mublisûn*** (pl.; s. *mublis*) = those plunged in despair, despondent ones, speechless in grief or confusion (act. participle from *'ablasa*,to be in despair, hopeless, form IV from the root *bals*.).

[7] أنشأنا ***'ansha'nâ*** = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:42, p. 1086, n. 7).

[8] سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

[9] أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 21:97, p.1039, n. 8).

[10] أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 16:78, p. 853, n. 5.

[11] i. e., by obeying and worshipping Him Alone. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 16: 78, p. 853, n. 6).

[12] ذرأ ***dhara'a*** = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 16:13, p. 831, n. 3).

[13] تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 8:24, p. 555, n. 2).

وَهُوَ ٱلَّذِى	80. And He it is Who
يُحْىِۦ وَيُمِيتُ	gives life[1] and causes to die;[2]
وَلَهُ ٱخْتِلَٰفُ	and His is the alternation[3]
ٱلَّيْلِ وَٱلنَّهَارِ	of the night and the day.
أَفَلَا تَعْقِلُونَ ﴿٨٠﴾	Will you not then understand?[4]
بَلْ قَالُوا۟ مِثْلَ	81. Nay, they say the like of
مَا قَالَ ٱلْأَوَّلُونَ ﴿٨١﴾	what there said those of old.[5]
قَالُوٓا۟	82. They said:
أَءِذَا مِتْنَا	"Is it when we are dead[6]
وَكُنَّا تُرَابًا وَعِظَٰمًا	and become dust[7] and bones[8]
أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾	shall we indeed be raised?"[9]
لَقَدْ وُعِدْنَا	83. "Indeed we were promised,[10]
نَحْنُ وَءَابَآؤُنَا	we and our fathers,
هَٰذَا مِن قَبْلُ	this before.
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ	This is naught but legends[11]
ٱلْأَوَّلِينَ ﴿٨٣﴾	of the ancients."
قُل لِّمَنِ	84. Say: "To whom belong
ٱلْأَرْضُ وَمَن فِيهَآ	the earth and those therein,
إِن كُنتُمْ	if you do know?"[12]
تَعْلَمُونَ ﴿٨٤﴾	

---

1. يحي ***yuḥyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 22:6, p. 1047, n. 8).

2. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 22:66, p. 1069, n. 4).

3. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 10:6, p. 638, n. 1).

4. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 21:66, p. 1030, n. 5).

5. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 9:100, p. 620, n. 8.

6. متنا ***mitnâ*** = we died, were dead (v. i. pl. past from *mâta* [*mawt*], to die. See n. 2 above).

7. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:35, p. 1084, n. 10.

8. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 23:35, p. 1084, n. 11.

9. مبعوثون ***mab'ûthûna*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 17:98, p. 905, n. 10).

10. وعدنا ***wu'idnâ*** = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [*wa'd*], to make a promise. See *tû'adûna* at 21:109, p. 1042, n. 10).

11. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 16:24, p. 834, n. 5.

12. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 9:41, p. 595, n. 8).

سَيَقُولُونَ لِلَّهِ ۚ	85. They will say:"To Allah."
قُلْ أَفَلَا	Say: "Will you not then
تَذَكَّرُونَ ﴿٨٥﴾	take heed?"[1]
قُلْ مَن رَّبُّ	86. Say: "Who is the Lord of
ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ	the seven heavens
وَرَبُّ	and Lord of
ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾	the Sublime Throne?"[2]
سَيَقُولُونَ لِلَّهِ ۚ	87. The will say: "For Allah."
قُلْ أَفَلَا	say: "Will you not then
تَتَّقُونَ ﴿٨٧﴾	be on guard."[3]
قُلْ مَنۢ بِيَدِهِۦ	88. Say: "In Whose Hand is
مَلَكُوتُ	the dominion[4]
كُلِّ شَىْءٍ	of everything,
وَهُوَ يُجِيرُ	and He gives protection[5]
وَلَا يُجَارُ	but no protection can be
عَلَيْهِ	given[6] against Him,
إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾	if you are aware of?"
سَيَقُولُونَ لِلَّهِ ۚ	89.They will say:"To Allah."
قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾	Say: How then are you beguiled? [7]

1. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 16:90, p. 858, n. 7).

2. عرش ***'arsh*** = throne. See at 21:22, p. 1018, n. 2.

3. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:32, p. 1083, n. 10).

4. ملكوت ***malakût*** = empire, realm, kingdom, dominion. See at 7:185, p. 537, n. 8.

5. يجير ***yujîru*** = he gives protection, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*], to deviate, to oppress).

6. يجار ***yujâru*** = he or it is given protection, sheltered, granted asylum (v. iii. m. s. impfct. passive from *jâra*. See n. 5 above).

7. i. e, from the right course of worshipping Allah Alone (*tawhîd*) and believing in His power of resurrecting after death and taking an account of the deeds of each individual. تسحرون ***tus-harûna*** = you are beguiled, enchanted, turned away, deceived (v. ii. m. pl. impfct. passive from *sahara* [*sihr*], to bewitch, enchant. See *mashûr* at 17:101, p. 906, n. 10).

بَلْ أَتَيْنَٰهُم	90. Nay, We have brought
بِٱلْحَقِّ	them the truth;
وَإِنَّهُمْ لَكَٰذِبُونَ ٩٠	but they are indeed liars.[1]
مَا ٱتَّخَذَ ٱللَّهُ	91. Allah has not taken[2]
مِن وَلَدٍ	any son
وَمَا كَانَ مَعَهُۥ	nor is there along with Him
مِنْ إِلَٰهٍ إِذًا	any god. In that case there
لَّذَهَبَ	would have taken away[3]
كُلُّ إِلَٰهٍۭ	every god
بِمَا خَلَقَ	what he had created[4]
وَلَعَلَا	and there would have excelled[5]
بَعْضُهُمْ عَلَىٰ بَعْضٍ	some of them over the others.
سُبْحَٰنَ ٱللَّهِ	Sacrosanct[6] is Allah
عَمَّا يَصِفُونَ ٩١	from what they ascribe.[7]
عَٰلِمِ	92. The All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ	of the unseen[8] and the seen.[9]
فَتَعَٰلَىٰ	And Exalted[10] is He
عَمَّا يُشْرِكُونَ ٩٢	over what they associate.[11]

Section (*Rukû'*) 6

قُل رَّبِّ	93. Say: "My Lord,

---

[1] i. e., in what they ascribe to Allah and in their denial of the Resurrection. كاذبون **kâdhibûn** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 16:105, p. 863, n. 7).

[2] اتخذ **ittakhadha** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 21:26, p. 1019, n. 1).

[3] ذهب **dhahaba** = he went, left, departed, (followed by *bi*) taken away, carried away, destroyed (v. iii. m. s. past from *dhihâb/madhhab*, to go)

[4] i. e., everyone would have claimed authority over what one had created and there would have ensued rivalry and competition between them. خلق **khalaqa** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

[5] علا **'alâ** = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from *'ulûw*, to go up, rise. See *'alaw* at 17:7, p. 875, n. 2).

[6] سبحان **Subḥân** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 21:87, p. 1036, n. 9.

[7] يصفون **yaṣifûna** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 21:22, p. 1018, n. 3.).

[8] غيب **ghayb** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 19:78, p. 971, n. 4.

[9] شهادة **shahâdah** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 13:9, p. 967, n. 7.

[10] تعالى **ta'âlâ** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 16:2, p. 828, n. 7).

[11] يشركون **yushrikûna** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:59, p. 1089, n. 12).

if You do show[1] me	إِمَّا تُرِيَنِّي
what they are promised,"[2]	مَا يُوعَدُونَ ﴿٩٣﴾
94. "My Lord,	رَبِّ
then do not put[3] me among	فَلَا تَجْعَلْنِي فِي
the people transgressing."[4]	ٱلْقَوْمِ ٱلظَّٰلِمِينَ
	﴿٩٤﴾
95. And verily We are	وَإِنَّا
over showing[5] you	عَلَىٰٓ أَن نُّرِيَكَ
what we promise[6] them	مَا نَعِدُهُمْ
All-Capable.[7]	لَقَٰدِرُونَ ﴿٩٥﴾
96. Ward off[8]	ٱدْفَعْ
with that which is the better	بِٱلَّتِي هِيَ أَحْسَنُ
the evil.[9]	ٱلسَّيِّئَةَ
We are Best Aware	نَحْنُ أَعْلَمُ
of what they ascribe.	بِمَا يَصِفُونَ ﴿٩٦﴾
97. And say: "My Lord,	وَقُل رَّبِّ
I seek refuge[10] with You	أَعُوذُ بِكَ
from the instigations[11]	مِنْ هَمَزَٰتِ
of the devils."	ٱلشَّيَٰطِينِ ﴿٩٧﴾

[1] ترين ***turiyanna*** = you show, give a view (v. ii. m. s. impfct. emphatic from *'arâ*, form IV of *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *nuriyanna* at 13:40, p. 782, n. 1).

[2] i. e., of punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 19:75, p. 970, n. 6).

[3] لا تجعل ***lâ taj'al*** = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set. See *ij'al* at 20:58, p. 988, n. 4).

[4] i. e., setting partners with Allah (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:97, p. 1039, n. 11).

[5] نري ***nuriya*** (*nurî*) = we show, give a view (v. i. pl. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ ru'yah*], to see. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *nurî* at 6:75, p. 421, n. 10).

[6] i. e., of retributions. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 13:40, p. 782, n. 2).

[7] قادرين ***qâdirîn*** (pl.; acc./gen. of *qâdirûn*; s. *qâdir*) = capable, those who have power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *qâdir* at 17:99, p. 905, n. 12.

[8] ادفع ***idfa'*** = ward off, repel, defend, push back, drive away, repel; also (when followed by the particle *'ilâ*)) you pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [*daf'*], to push, push away. See *idfa'û* at 4:6, p. 239, n. 2).

[9] i. e., meet the evil words and deeds of the unbelievers with tolerance and good behaviour. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 13:6, p. 766, n. 4.

[10] أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 19:18, p. 954, n. 12).

[11] همزات ***hamazât*** (pl.; s. *hamzah*) = instigations, spurring.

وَأَعُوذُ بِكَ	98. "And I seek refuge with
رَبِّ	You, My Lord,
أَن يَحْضُرُونِ ٩٨	lest they should visit[1] me."
حَتَّىٰٓ إِذَا جَآءَ	99. Till[2] when there comes
أَحَدَهُمُ ٱلْمَوْتُ	to one of them the death
قَالَ رَبِّ	he says: "My Lord,
ٱرْجِعُونِ ٩٩	send me back."[3]
لَعَلِّىٓ أَعْمَلُ صَٰلِحًا	100." That I may do rightly[4]
فِيمَا تَرَكْتُ	in what I have omitted."[5]
كَلَّآ إِنَّهَا كَلِمَةٌ	Never, surely it is a word
هُوَ قَآئِلُهَا	which he says.[6]
وَمِن وَرَآئِهِم بَرْزَخٌ	And behind[7] them is a barrier[8]
إِلَىٰ يَوْمِ	till the day
يُبْعَثُونَ ١٠٠	they will be resurrected.[9]
فَإِذَا نُفِخَ	101. So when blown[10] will
فِى ٱلصُّورِ	be the trumpet,[11]
فَلَآ أَنسَابَ	no ties of kinship[12] will be
بَيْنَهُمْ يَوْمَئِذٍ	between them that day,
وَلَا	nor will
يَتَسَآءَلُونَ ١٠١	they ask about one another.[13]

[1] i. e, to appear and interfere in any of my work. يحضروا *yahḍurû* (*n*) [*yahḍurûnî* lightened into *yahḍurûni*] = they attend, visit, be present (v. iii. m. pl. impfct. from *ḥaḍara* [*ḥuḍûr*], to be present. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *la+nuhdiranna* at 19:68, p. 968, n. 9).

[2] The *'âyah* refers to the condition of the obstinate unbelievers and polytheists.

[3] i. e., to the worldly life. ارجعوا *irji'û* [*irji'ûnî* lightened into *irj'ûni*) = you (all) come back, return, send back (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 21:13, p. 1015, n. 11).

[4] i. e., right and good deeds. صالح *ṣâliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 16:97, p. 860, n. 8).

[5] i. e., omitted to do in respect of belief and deeds. تركت *taraktu* = I forsook, abandoned, gave up, left, omitted (v. i. s. past from *taraka* [*tark*], to leave. See at 12:37, p. 735, n. 11).

[6] قائل *qâ'il* (s.; pl. *qâ'ilûn*) = one who says, speaker (act. participle from *qâla* [*qawl*], to say, to speak).

[7] وراء *warâ'* = in the rear of, after, at the back of, behind, beyond. See at 19:5, p. 951, n. 5.

[8] i. e., against their coming back. برزخ *barzakh* (s.; pl. *barâzikh*) = barrier, bar, gap, partition.

[9] يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 16:21, p. 833, n. 6).

[10] نفخ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 18:99, p. 946, n. 3).

[11] i. e., for the Resurrection. صور *ṣûr* = horn, bugle, trumpet. See at 20:102, p. 1001, n. 8.

[12] i. e., people will forget and ignore ties of relationship (see 80:33-37). أنساب *'ansâb* (pl.; s. *nasab*) = ties of kinship, relationship, affinity, lineage, descent.

[13] يتسآءلون *yatasâ'alûna* = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See *tasâ'alûna* at 4:1, p. 236, n. 7).

فَمَن	102. Then those of whom
ثَقُلَتْ مَوَٰزِينُهُۥ	heavy become[1] the scales,[2]
فَأُو۟لَـٰٓئِكَ هُمُ	they will be the ones
ٱلْمُفْلِحُونَ ١٠٢	succesful.[3]
وَمَنْ	103. And those of whom
خَفَّتْ مَوَٰزِينُهُۥ	light become[4] the scales,
فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ	they will be those
خَسِرُوٓا۟ أَنفُسَهُمْ	who will lose[5] themselves;
فِى جَهَنَّمَ	in hell
خَـٰلِدُونَ ١٠٣	they will abide for ever.[6]
تَلْفَحُ	104. There will scorch[7]
وُجُوهَهُمُ ٱلنَّارُ	their faces[8] the fire;
وَهُمْ فِيهَا	and they in there
كَـٰلِحُونَ ١٠٤	will frown in dispair.[9]
أَلَمْ تَكُنْ ءَايَـٰتِى	105. Were not My signs[10]
تُتْلَىٰ عَلَيْكُمْ	recited[11] to you
فَكُنتُم بِهَا	but you were to them
تُكَذِّبُونَ ١٠٥	crying lies?[12]
قَالُوا۟ رَبَّنَا	106.They will say:"Our Lord,

[1] ثقلت ***thaqulat*** = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 7:187, p. 538, n. 5).

[2] i. e., the scales of good deeds outweigh that of bad deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 21:47, p. 1025, n. 9.

[3] مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 9:88, p. 615, n. 6).

[4] خفت ***khaffat*** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhaffafu* at 16:85, p. 855, n. 11).

[5] خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 7:53, p. 486, n. 4).

[6] خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 23:11, p. 1077, n. 6).

[7] تلفح ***talfaḥu*** = she or it burns, scorches (v. iii. f. s. impfct. from *lafaḥa* [*lafḥ/lafḥân*, to burn, to scorch).

[8] وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

[9] كالحون ***kâliḥûn*** (pl.; s. *kâliḥ*) = those who frown in despair, agony (act. participle from *kalaḥa* [*kulâḥ/kulûḥ*], to frown, to be gloomy).

[10] It will be said to them. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 22:72, p. 1071, n. 2.

[11] تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:66, p. 1091, n. 5).

[12] تكذبون ***tukadhdhibûna*** = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 23:48, p. 1087, n. 6).

غَلَبَتْ عَلَيْنَا	there overcame [1] us
شِقْوَتُنَا	our wretchedness[2]
وَكُنَّا قَوْمًا	and we were a people
ضَالِّينَ ١٠٦	gone astray."[3]
رَبَّنَآ	107. "Our Lord,
أَخْرِجْنَا مِنْهَا	take us out[4] of it.
فَإِنْ عُدْنَا	Then if we relapsed,[5]
فَإِنَّا ظَٰلِمُونَ ١٠٧	we should be transgressors."
قَالَ	108. He will say:
ٱخْسَـُٔوا۟ فِيهَا	"Begone[6] therein
وَلَا تُكَلِّمُونِ ١٠٨	and speak not[7] to Me."
إِنَّهُۥ كَانَ	109. "There indeed were
فَرِيقٌ مِّنْ عِبَادِى	a section[8] of My servants[9]
يَقُولُونَ رَبَّنَآ	saying: "Our Lord,
ءَامَنَّا فَٱغْفِرْ لَنَا	we do believe. So forgive[10]
وَٱرْحَمْنَا	us and have mercy[11] on us;
وَأَنتَ خَيْرُ	for You are the Best of
ٱلرَّٰحِمِينَ ١٠٩	those who have mercy."
فَٱتَّخَذْتُمُوهُمْ	110. "But you took[12] them

1. غلبت ***ghalabat*** = she or it overcame, became victorious/dominant, she triumphed, overpowered, defeated, vanquished, won (v. iii. f. s. past from *ghalaba* [*ghalb /ghalabah*], to defeat. See at 2:249, p. 127, n. 6).

2. شقوة ***shiqwah*** = wretchedness, misery, distress, misfortune.

3. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*;sing.ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 6:77, p. 412, n. 8.

4. أخرج ***'akhrij*** = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *'akhrijû* at 7:82, p. 497, n.8).

5. عدنا ***'udnâ*** = we returned, relapsed, came back (v. i. pl. past from *'âda* [*'awd/'awdah*], to return. See at 7:89, p. 500, n. 8).

6. اخسئوا ***ikhsa'û*** = you (all) be driven away, begone (v. ii. m. pl. imperatyive from *khasi'a* [*khas'*], to be driven away, make off).

7. لا تكلموا ***lâ tukallimû*** { *tukallimûnî* lightened into *tukallimûni*) = you (all) do not speak/ talk/address (v. ii. m. pl. imperative {prohibition} from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallimu* at 19:10, p. 952, n. 10.

8. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

9. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 21:26, p. 1019, n. 2).

10. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 14:41, p. 802, n. 5).

11. ارحم ***irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah/marhamah*], to have mercy. See at 2:286, p. 153, n. 8).

12. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 13:15, p. 770, n. 8).

سِخۡرِيًّا	as an object of ridicule[1]
حَتَّىٰٓ أَنسَوۡكُمۡ	till they made you forget[2]
ذِكۡرِي	My recital;[3]
وَكُنتُم مِّنۡهُمۡ	and you had been at them
تَضۡحَكُونَ ﴿١١٠﴾	laughing."[4]
إِنِّي جَزَيۡتُهُمُ	111."I have indeed rewarded[5]
ٱلۡيَوۡمَ	them today
بِمَا صَبَرُوٓاْ	for they bore with patience,[6]
أَنَّهُمۡ هُمُ	that they are the ones
ٱلۡفَآئِزُونَ ﴿١١١﴾	successful."[7]
قَٰلَ كَمۡ	112.He will say:"How many
لَبِثۡتُمۡ فِي ٱلۡأَرۡضِ	did you stay[8] in the earth
عَدَدَ سِنِينَ ﴿١١٢﴾	of the number[9] of years?"[10]
قَالُواْ	113. They will say:
لَبِثۡنَا يَوۡمًا	"We stayed[11] a day
أَوۡ بَعۡضَ يَوۡمٖ	or part of a day.
فَسۡـَٔلِ ٱلۡعَآدِّينَ ﴿١١٣﴾	So ask the enumerators."[12]
قَٰلَ	114. He will say:
إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗاۖ	"You stayed not but a little;[13]

---

[1] سخرى **sikhrîy** = object of ridicule, laughingstock.

[2] أنسوا **'ansaw** = they made (someone) forget, (v. iii. m. p. past from *'ansâ*, form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 12:42, p. 738, n. 3).

[3] i. e., this Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:48, p. 1026, n. 3.

[4] i. e., in sarcasm and derision. تضحكون **taḍ-ḥakûna** = you laugh, smile (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *yadhakû* at 9:82, p. 613, n. 2).

[5] جزيت **jazaytu** = i rewarded, recompensed, requited, repaid, punished (v. i. s. past from *jazâ* [*jazâ'*], to recompense. See *najzî* at 21:29, p. 1020, n. 1).

[6] i. e., all the ridicule and hardships. صبروا **ṣabarû** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).

[7] فائزون **fâ'izûn** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See *fawz* at 9:20, p. 585, n. 1).

[8] لبثتم **labithtum** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past from *labitha* [*labth/lubth/lubâth*], to remain. See at 20:103, p. 1001, n. 1).

[9] عدد **'adad** (s.; pl. *'a'dâd*) = number.

[10] سنين **sinîn** (pl.; acc./gen. of *sinûn;* s. *sanah*) = years.

[11] لبثنا **labithnâ** = we lived, stayed, tarried, remained, lingered, persisted (v. i. pl. past. from *labitha.* See at n. 8 above).

[12] عادين **'âddîn** (pl.; acc./gen. of *'âddûn*; s. *'âdd*) = enumerators, counters (act. participle from *'adda* [*'add*], to count, to enumerate. See *na'uddu* at 19:84, p. 972, n. 9.

[13] i. e., of time. قليل **qalîl** (s.; pl. *'aqillâ'/ qalâ'il/ qilâl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

لَوْ أَنَّكُمْ كُنتُمْ	if you do use
تَعْلَمُونَ ١١٤	to know."
أَفَحَسِبْتُمْ	115. "Do you think[1]
أَنَّمَا خَلَقْنَٰكُمْ	that We had but created[2] you
عَبَثًا	in vain[3]
وَأَنَّكُمْ إِلَيْنَا	and that you will to Us
لَا تُرْجَعُونَ ١١٥	not be brought back."[4]
فَتَعَٰلَى ٱللَّهُ	116. So Exalted[5] is Allah,
ٱلْمَلِكُ ٱلْحَقُّ	the King in Truth.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no god but He,
رَبُّ ٱلْعَرْشِ	Lord of the Throne[6]
ٱلْكَرِيمِ ١١٦	Most Noble.[7]
وَمَن يَدْعُ	117. And whoever invokes[8]
مَعَ ٱللَّهِ	along with Allah
إِلَٰهًا ءَاخَرَ	another god
لَا بُرْهَٰنَ لَهُۥ بِهِۦ	having no evidence[9] thereof,
فَإِنَّمَا حِسَابُهُۥ	his reckoning[10] will be but
عِندَ رَبِّهِۦٓ	with his Lord.
إِنَّهُۥ لَا يُفْلِحُ	Verily there will not succeed[11]
ٱلْكَٰفِرُونَ ١١٧	the unbelievers.[12]

1. حسبتم **ḥasibtum** = you thought, deemed, regarded, supposed (v. ii. m. pl. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *ḥasibta* at 18:9, p. 912, n. 9).

2. خلقنا **khalaqnâ** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 19:67, p. 968, n. 5).

3. عبث **'abath** = joke, jest, mockery, play, pastime. عبثا **'abthan** = in vain, in jest, futilely, uselessly.

4. i. e., for judgement, reward and punishment. ترجعون **turja'ûna** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 21:35, p. 1021, n. 11).

5. تعالى **ta'âlâ** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 23:92, p. 1097, n. 10).

6. عرش **'arsh** = throne. See at 23:86, p. 1096, n. 2.

7. كريم **karîm** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).

8. يدع **yad'u** (*û*) = he calls, prays, invokes, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:11, p. 876, n. 3).

9. برهان **burhân** (s.; pl. *barâhîn*) = proof, evidence. See at 21:24, p. 1018, n. 8.

10. i. e., on the Day of Judgement. حساب **hisâb** (pl. حسابات *hisâbât*)= calculation, reckoning, accounting, taking of account. See at 21:1, p. 1012, n. 2.

11. يفلح **yufliḥu** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 20:69, p. 991, n. 6).

12. كافرون **kâfirûn** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 12:87, p. 754, n. 8).

وَقُل رَّبِّ 118. And say: "My Lord,
ٱغْفِرْ وَٱرْحَمْ forgive[1] and have mercy,[2]
وَأَنتَ خَيْرُ for You are the Best[3] of
ٱلرَّٰحِمِينَ ﴿١١٨﴾ those having mercy."[4]

---

1. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

2. ارحم ***irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *raḥima* [*raḥmah/marḥamah*], to have mercy. See at 23:109, p. 1101, n. 11).

3. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 20:131, p. 1010, n. 2.

4. راحمين ***râḥimîn*** (pl.; acc./gen. of *râḥimûn*; s. *râḥim*) = those having mercy/compassion (act. participle from *raḥima* [*raḥmah/marḥamah*], to have mercy/compassion. See *turḥamûna* at 6:16, p. 397, n. 5.

24. *SÛRAT Al-NÛR* (The Light)

Madinan: 64 *'âyahs*

This is a Madinan *sûrah*. It is named "The Light" mainly after its *'ayah* 35 which says that "Allah is the Light of the heavens and the earth" and also because it contains the light of guidance in building and preserving the character and integrity of the individual, the family and the society. It lays emphasis on healthy and unblemished relationship between man and woman, enjoins them to protect their respective private parts and not to indulge in unlawful sexual enjoyment and, by way of precaution against such pitfalls, to lower their eyes if they come across each other and specially asks women not to expose their beauty to those who are not their husbands and close relations within the prohibited degree. It also asks the believers to respect the privacy of one another and not to enter the house of anyone unless specifically permitted to do so. For the same purpose of building and preserving the character and integrity of the individual, the family and the society it prescribes specific penalties and corrective measures for the offences of *zinâ* (adultery and fornication), of calumny and accusation of lack of chastity against a chaste woman and of unfounded accusation of faithlessness by the husband against the wife and *vice-versa*. It also teaches etiquette and manners at home and in society.

As the *sûrah* contains an allusion to the false calumny hurled against *'Umm al-Mu'minîn* 'Â'ishah (Allah be pleased with her) by some hypocrites in the year 5-6 H., it was revealed about that time.

سُورَةُ النُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةٌ	1. A *sûrah*[1]
أَنزَلْنَٰهَا	which We have sent down[2]
وَفَرَضْنَٰهَا	and have made it incumbent;[3]
وَأَنزَلْنَا فِيهَآ	and have sent down therein
ءَايَٰتٍۭ بَيِّنَٰتٍ	signs quite clear[4]
لَّعَلَّكُمْ تَذَكَّرُونَ ①	so that you may take heed.[5]
ٱلزَّانِيَةُ	2. The fornicatress
وَٱلزَّانِى	and the fornicator;
فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا	flog[6] each of the two
مِا۟ئَةَ جَلْدَةٍ	one hundred lashes.

---

[1] i. e., this *sûrah*.

[2] This is said for special emphasis; for all the *surahs* were sent down by Allah. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 22:5, p. 1047, n. 1).

[3] i. e., have made its injunctions and prohibitions incumbent. Once again this is for special emphasis; for otherwise all the injunctions of the Qur'ân are incumbent. فرضنا *faraḍnâ* = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from *faraḍa* [*farḍ*], to decree, to appoint. See *faraḍa* at 2:197, p. 95, n. 8.

[4] i. e., directives and instructions quite clear. بينات *bayyinât* (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 22:72, p. 1071, n. 3).

[5] تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 23:85, p. 1096, n. 1).

[6] اجلدوا *ijlidû* = you (all) flog, whip, lash (v. ii. m. pl. imperative from *jalada* [*jald*], to flog, whip).

وَلَا تَأْخُذْكُم	And let there not seize[1] you
بِهِمَا رَأْفَةٌ	for them any compassion[2]
فِي	in the matter of
دِينِ ٱللَّهِ	Allah's award[3]
إِن كُنتُمْ تُؤْمِنُونَ	if you use to believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ	in Allah and the Last Day.
وَلْيَشْهَدْ	And let there witness[4]
عَذَابَهُمَا	the punishment of the two
طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ٢	a number[5] of the believers.
ٱلزَّانِى	3. The fornicator
لَا يَنكِحُ	shall not marry[6]
إِلَّا زَانِيَةً	except a fornicatress
أَوْ مُشْرِكَةً	or a woman polytheist;[7]
وَٱلزَّانِيَةُ	and the fornicatress,
لَا يَنكِحُهَآ	there shall not marry her
إِلَّا زَانٍ	anyone except a fornicator
أَوْ مُشْرِكٌ	or a polytheist;
وَحُرِّمَ ذَٰلِكَ	and unlawful[8] is made that[9]
عَلَى ٱلْمُؤْمِنِينَ ٣	on the believers.
وَٱلَّذِينَ يَرْمُونَ	4. And those who accuse[10]
ٱلْمُحْصَنَٰتِ	the chaste women[11]

1. لا تأخذ ***lâ ta'khudh*** = let her not take/seize, she must not take (v. iii. f. s. imperative {prohibition} from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 23:64, p. 1091, n. 1).

2. رأفة ***ra'fah*** = compassion, mercy, pity, kindliness.

3. i. e., be not lenient out of pity for the culprits in lessening or avoiding the punishment awarded by Allah. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

4. This is for the exposure of the culprits and for prevention of the crime. ليشهد ***li yash-had*** = let him witness, bear witness (v. iii. m. s. imperative from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *yash-hadû* at 22:28, p. 1055, n. 5).

5. طائفة ***tâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number.

6. ينكح ***yankiḥu*** = he marries, gets married (v. iii. m. s. impfct. from *nakaha* [*nikâh*], to marry, to get married. See *tankiha* at 2:230, p. 113, n. 11.

7. مشركة ***mushrikah*** (f. s.; pl. *mushrikât;* m. *mushrik*) = she who sets partners with Allah, a woman polytheist, she who associates, gives share (act. participle from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 23:92, p. 1097, n. 11).

8. حرم ***hurrima*** = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *ḥaruma/ harima*, to be prohibited. See at 3:50, p. 175, n. 12).

9. i. e., the marrying of a fornicator or a fornicatress by a Muslim woman or man; also the commission of fornication and adultery.

10. i. e., hurl the blame of lack of chastity or of the commission of adultery. يرمون ***yarmûna*** = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See *ramayta* at 8:17, p. 552, n. 10).

11. محصنات ***muḥaṣanât*** (f. pl.; s. *muḥṣanah;* m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 5:5, p. 329, n.7).

ثُمَّ لَمْ يَأْتُوا	and then do not come up
بِأَرْبَعَةِ شُهَدَاءَ	with four witnesses,[1]
فَاجْلِدُوهُمْ	flog[2] them
ثَمَانِينَ جَلْدَةً	eighty lashes
وَلَا تَقْبَلُوا لَهُمْ	and never accept[3] of them
شَهَادَةً أَبَدًا	any testimony[4] ever.
وَأُولَٰئِكَ هُمُ	And such persons, they are
الْفَاسِقُونَ ﴿٤﴾	the defiantly sinful.[5]
إِلَّا الَّذِينَ	5. Except those who
تَابُوا مِنْ بَعْدِ ذَٰلِكَ	repent[6] after that
وَأَصْلَحُوا	and make amends,[7]
فَإِنَّ اللَّهَ غَفُورٌ	then Allah indeed is Oft-
رَحِيمٌ ﴿٥﴾	Forgiving, Most Merciful.
وَالَّذِينَ يَرْمُونَ	6. And those who accuse[8]
أَزْوَاجَهُمْ	their wives[9]
وَلَمْ يَكُنْ لَهُمْ	and do not have for them
شُهَدَاءُ إِلَّا أَنْفُسُهُمْ	witnesses except themselves,
فَشَهَادَةُ	then the testimony of
أَحَدِهِمْ	the one of them[10] shall be to
أَرْبَعُ شَهَادَاتٍ بِاللَّهِ	testify four times by Allah
إِنَّهُ لَمِنَ	that he indeed is of
الصَّادِقِينَ ﴿٦﴾	the truthful.[11]

[1] شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 6:150, p. 456, n. 4.

[2] اجلدوا ***ijlidû*** = you (all) flog, whip, lash (v. ii. m. pl. imperative from *jalada* [*jald*], to flog, whip. See at 24:2, p. 1105, n. 6).

[3] لا تقبلوا ***lâ taqbalû*** = you (all) do not accept, receive, approve (v. ii. m. pl. imperative from *qabila* [*qabûl/qubûl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).

[4] i. e., that person is to be ragarded as untrustworthy and without any credibility. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 23:92, p. 1097, n. 9.

[5] فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:84, p. 614, n. 3).

[6] تابوا ***tâbû*** = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/ tawbah / matâb*]. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 16:119, p. 868, n. 11).

[7] i. e., by strictly carrying out the injunctions of *shar'î'ah* and by doing good deeds. أصلحوا ***'aslaḥû*** = rectified, made good, made amends, reformed (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 16:119, p. 868, n. 12).

[8] i. e., hurl the blame of lack of chastity or of the commission of adultery. يرمون ***yarmûna*** = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See at 24:4, p. 1106, n. 10).

[9] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. Here the sense of wives is indicated by the context. See at 23:6, p. 1076, n. 5.

[10] i. e., the sole one of such husbands.

[11] صادقين ***sâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 21:38, p. 1022, n. 8).

وَٱلۡخَٰمِسَةُ أَنَّ	7. And the fifth,[1] that
لَعۡنَتَ ٱللَّهِ عَلَيۡهِ	the curse[2] of Allah be on him
إِن كَانَ مِنَ ٱلۡكَٰذِبِينَ	if he is of the liars.[3]
٧	
وَيَدۡرَؤُاْ عَنۡهَا	8. And it shall ward[4] off her
ٱلۡعَذَابَ	the punishment[5]
أَن تَشۡهَدَ	that she testify[6]
أَرۡبَعَ شَهَٰدَٰتِۭ بِٱللَّهِ	four times by Allah
إِنَّهُۥ لَمِنَ ٱلۡكَٰذِبِينَ	that he indeed is of the liars.
٨	
وَٱلۡخَٰمِسَةَ أَنَّ	9. And the fifth,[7] that
غَضَبَ ٱللَّهِ عَلَيۡهَآ	the wrath[8] of Allah be on her
إِن كَانَ مِنَ ٱلصَّٰدِقِينَ	if he is of the truthful.
٩	
وَلَوۡلَا	10. And were not
فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ	the grace of Allah on you
وَرَحۡمَتُهُۥ	and His mercy[9] —
وَأَنَّ ٱللَّهَ	and that Allah is
تَوَّابٌ حَكِيمٌ	Most Forgiving, All-Wise.
١٠	

Section (*Rukû'*) 2

إِنَّ ٱلَّذِينَ	11. Verily those who
جَآءُو بِٱلۡإِفۡكِ	came up with the calumny[10]

---

[1] i. e., the fifth time. The accusing husband without witnesses in support of his accusation is to swear five times in all.

[2] i. e., exclusion from Allah's mercy and paradise. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 15:35, p. 814, n. 8.

[3] كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 16:39, p. 840, n. 9).

[4] يدرأ ***yadra'u*** = he or it averts, wards off, repulses, repels (v. iii. m. s. impfct. from *dara'a* [*dar'*], to reject, to ward off.

[5] i. e., the punishment for the offence proved by the husband's swearing five times as mentioned above.

[6] تشهد ***tash-hada*** (*u*) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *li yash-had* at 24:2, p. 1106, n. 4).

[7] i. e., the fifth time. Like the husband, the accused wife also is to swear five times in her defence.

[8] غضب ***ghadab*** = wrath, fury, anger, indignation. See at 20:81, p. 995, n. 5.

[9] The conclusion of the conditional clause is kept silent for greater effectiveness, which is that: were not Allah's grace and mercy on you would have been destroyed.

[10] This and the succeeding eight *'âyahs* up to *'âyah* 20 relate to the calumny and libel against *'Umm al-Mu'minîn* 'Â'ishah (Allah be please with her) spread by some hypocrites after the conclusion of the campaign against Banû al-Mustaliq in 6. H. The leading part in the affair was played by 'Abd Allah ibn Ubayy ibn Salûl (see *Bukhârî*, no. 4749). See for the story of the calumny as narrated by *'Umm al-Mu'minîn* 'Â'ishah herself in *Bukhârî*, no. 4750. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See *yu'fakûna* at 10:34, p. 650, n. 5.

عُصْبَةٌ مِّنكُمْ	are a group[1] of you.
لَا تَحْسَبُوهُ شَرًّا لَّكُم	Think it not[2] bad[3] for you.
بَلْ هُوَ خَيْرٌ لَّكُمْ	Nay, it is good for you.
لِكُلِّ امْرِئٍ مِّنْهُم	Each person of them shall have
مَّا اكْتَسَبَ مِنَ الْإِثْمِ	what he acquired[4] of the sin;[5]
وَالَّذِي تَوَلَّىٰ	and the one who assumed[6] the
كِبْرَهُ مِنْهُمْ	major role[7] in it among them,
لَهُ عَذَابٌ	his shall be a punishment
عَظِيمٌ ﴿١١﴾	very grave.

لَّوْلَا	12. Why did there not,
إِذْ سَمِعْتُمُوهُ	when you heard[8] it,
ظَنَّ الْمُؤْمِنُونَ	think[9] the believing men and
وَالْمُؤْمِنَاتُ	the believing women
بِأَنفُسِهِمْ خَيْرًا	by themselves[10] beneficially[11]
وَقَالُوا هَٰذَا	and say: "This is a
إِفْكٌ مُّبِينٌ ﴿١٢﴾	calumny[10] quite obvious."[11]

لَّوْلَا جَاءُوا	13. Why did they not bring
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ	on it four witnesses?[12]
فَإِذْ لَمْ يَأْتُوا	So when they did not bring
بِالشُّهَدَاءِ	the witnesses,
فَأُولَٰئِكَ عِندَ اللَّهِ	they are in Allah's sight

1. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band. See at 12:14, p. 726, n. 6.

2. لا تحسبوا ***lâ taḥsabû*** = do not think, consider, deem, regard, suppose (v. ii. m. pl. imperative {prohibition} from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *hasibtum* at 23:115,, p. 1103, n. 1).

3. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 22:72, p. 1071, n. 9.

4. اكتسب ***iktasaba*** = he acquired, earned (v. iii. m. s. past in from VIII of *kasaba* [*kasb*], to gain. See *iktasabû* 4:32, p. 354, n. 9).

5. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 7:33, p. 476, n. 9.

6. تولى ***tawallâ*** = he took over,took charge, undertook, assumed; also, turned away, desisted (v. iii. m. s. past in form V of *waliya,* to be near. See at 7:93, p. 502, n. 4).

7. كبر ***kibr*** = bigness, magnitude, pride, arrogance, leading part, major role.

8. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:140, p. 306, n. 8).

9. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 21:87, p. 1036, n. 6).

10. i. e., on the basis of their estimation of themselves, considering that if they themselves were not likely to commit the offence alleged, it was all the more unlikely for the *'Umm al-Mu'minîn* to do so (Ibn Kathîr, VI, 26)

11. i. e., favourably. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 3:118, p. 1104, n. 3.

12. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 24:11, p. 1108, n. 10.

13. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

14. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾	the ones telling lies.[1]
وَلَوْلَا	14. And were not
فَضْلُ ٱللَّهِ عَلَيْكُمْ	the grace[2] of Allah on you
وَرَحْمَتُهُۥ	and His mercy
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ	in this world and the hereafter
لَمَسَّكُمْ	there would have afflicted[3] you
فِى مَآ أَفَضْتُمْ فِيهِ	for what you have detailed[4]
عَذَابٌ عَظِيمٌ ﴿١٤﴾	a punishment very grave.
إِذْ تَلَقَّوْنَهُۥ	15. As you received[5] it
بِأَلْسِنَتِكُمْ	with your tongues[6]
وَتَقُولُونَ بِأَفْوَاهِكُم	and said with your mouths[7]
مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ	what you had no knowledge of;
وَتَحْسَبُونَهُۥ هَيِّنًا	and you deemed[8] it trifling[9]
وَهُوَ عِندَ ٱللَّهِ	while it is with Allah
عَظِيمٌ ﴿١٥﴾	very grave.[10]
وَلَوْلَآ	16. Why did you not,
إِذْ سَمِعْتُمُوهُ قُلْتُم	when you heard[11] it, say:
مَّا يَكُونُ لَنَآ	"It behoves us not
أَن نَّتَكَلَّمَ بِهَٰذَا	that we talk[12] about it.

1. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 23:90, p. 1093, n. 1).

2. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 17:87, p. 901, n. 7.

3. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 21:83, p. 1035, n. 4).

4. أفضتم ***'afaḍtum*** = you (all) emerged, moved out with force, streamed, overflowed, became prolix, spoke in detail (v. ii. m. pl. past in form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate. See at 2:198, p. 96, n. 9).

5. تلقون ***talaqqawna*** = you received, accepted (v. ii. m. pl. past from *talaqqâ*, form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with, to come across. See *talaqqâ* at 2:37, p. 19, n. 12).

6. i. e., you uttered it. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 3:78, p. 186, n. 3.

7. i. e., you spread it from mouth to mouth. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 18:5, p. 911, n. 10.

8. تحسبون ***taḥsabûna*** = you think, consider, deem, regard, suppose (v. ii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *lâ taḥsabû* at 24:11,, p. 1109, n. 2).

9. هين ***hayyin*** = easy, simply, insignificant, of little difficulty or import, trifling. See at 19:21, p. 955, n. 8.

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

11. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 24:12, p. 1109, n. 8).

12. نتكلم ***natakallama(u)*** = we speak, converse, talk (v. i. pl. impfct. from *takallama*, form V of *kalama* (*kalm*), to wound. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *lâ tukallimû* at 23:108, p. 1101, n. 7).

سُبْحَٰنَكَ Sacrosanct[1] are You;
هَٰذَا بُهْتَٰنٌ عَظِيمٌ this is a slander[2] most grave."
﴿١٦﴾

يَعِظُكُمُ ٱللَّهُ 17. Allah exhorts[3] you
أَن تَعُودُوا۟ lest you should relapse[4]
لِمِثْلِهِۦٓ أَبَدًا into the like of it ever;
إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ if you are believers.

وَيُبَيِّنُ ٱللَّهُ 18. And Allah makes clear[5]
لَكُمُ ٱلْءَايَٰتِ to you the signs.
وَٱللَّهُ عَلِيمٌ And Allah is All-Knowing,
حَكِيمٌ ﴿١٨﴾ All-Wise.

إِنَّ ٱلَّذِينَ يُحِبُّونَ 19. Verily those who love[6]
أَن تَشِيعَ that there should spread[7]
ٱلْفَٰحِشَةُ the scandal[8]
فِى ٱلَّذِينَ ءَامَنُوا۟ about those who believe,
لَهُمْ عَذَابٌ theirs shall be a punishment
أَلِيمٌ most painful[9]
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ in this world and the hereafter;
وَٱللَّهُ يَعْلَمُ and Allah knows[10]
وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ while you do not know.
وَلَوْلَا 20. And were not

---

1. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 23:91, p. 1097, n. 6.

2. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 4:156, p. 314, n. 7.

3. يعظ ***ya'iẓu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See at 16:90, p. 858, n. 1).

4. تعودوا ***ta'ûdû***(*na*) = you (all) come back, return, repeat, relapse (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 8:19, p. 553, n. 6).

5. يبين ***yubayyinu*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 16:39, p. 840, n. 7).

6. يحبون ***yuḥibbûna*** = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 9:108, p. 624, n. 10).

7. تشيع ***tashî'a***(*u*) = she spreads, becomes known, is divulged, is circulated, is publicised (v. iii. f. s. impfct. from *shâ'a* [شيع / شيوع *shay'/shuyû'*], to spread, to be divulged. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

8. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 17:32, p. 883, n. 4.

9. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful . See at 17:10, p. 876, n. 2.

10. i. e., Allah knows what you express and what you conceal and keep in your minds.

فَضْلُ ٱللَّهِ عَلَيْكُمْ	Allah's grace on you
وَرَحْمَتُهُۥ	and His mercy[1] –
وَأَنَّ ٱللَّهَ رَءُوفٌ	and that Allah is Most Kind,[2]
رَّحِيمٌ ٢٠	Most Merciful.[3]

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ۞	21. O you who believe,
لَا تَتَّبِعُوا۟	do not follow[4]
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ	the footsteps[5] of Satan.[6]
وَمَن يَتَّبِعْ	And whoever follows[7]
خُطُوَٰتِ ٱلشَّيْطَٰنِ	the footsteps of Satan,
فَإِنَّهُۥ يَأْمُرُ	he indeed bids[8]
بِٱلْفَحْشَآءِ	to the vile deeds[9]
وَٱلْمُنكَرِ ۚ	and the disapproved.[10]
وَلَوْلَا	And were not
فَضْلُ ٱللَّهِ عَلَيْكُمْ	Allah's grace on you
وَرَحْمَتُهُۥ	and His mercy,
مَا زَكَىٰ	pure[11] would not have been
مِنكُم مِّنْ أَحَدٍ أَبَدًا	of you anyone ever;
وَلَٰكِنَّ ٱللَّهَ يُزَكِّى	but Allah purifies[12]
مَن يَشَآءُ ۗ	whoever He will;
وَٱللَّهُ سَمِيعٌ	and Allah is All-Hearing,
عَلِيمٌ ٢١	All-Knowing.

[1] The conclusion of the conditional clause is kept silent for better effectiveness, which is that if Allah's grace and mercy were not on you, you would have been duly punished or destroyed.

[2] رءوف *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* /*ra'ufa* [*ra'fah*/ *ra'âfah*], to show mercy. See at 9:128, p. 634, n. 8).

[3] So He forbears and pardons you even if you commit many wrongs.

[4] لا تتبعوا *lâ* + *tattabi'û* = you (all) do not follow, obey, pursue (v. ii. m. pl. imperative {prohibition} from *ittaba'a,* form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 6:142, p. 452, n. 4).

[5] خطوات ***khuṭuwât*** (sing. *khuṭwah*) = footsteps, steps. See at 6:142, p. 452, n. 5).

[6] i. e., do not follow Satan's dictates, suggestions, actions and examples.

[7] يتبع ***yattabi'(u)*** = he follows, obeys, pursues (v. iii. m. s. impfct. from *ittaba'a,* form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by *man.* See at 4:115, p. 295, n. 9).

[8] يأمر *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 19:55, p. 964, n. 7).

[9] فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication. See at 16:90, p. 857, n. 12).

[10] i. e., deeds disapproved by the Qur'ân and *sunnah.* منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara,* form IV of *nakira* [*nakar*/ *nukr*/ *nukûr*/ *nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

[11] زكى ***zakâ*** = he became pure/ just/ righteous/ good, grew (v. iii. m. s. past from *zakâ',* to be pure, to grow. See *tazakkâ* at 20:76, p. 993, n. 10).

[12] i. e., from sins and faults. يزكى ***yuzakkî*** = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. from *zakkâ,* from II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4. See also n. 11 above).

وَلَا يَأْتَلِ	22.And there shall not swear[1]
أُولُوا الْفَضْلِ	the possessors of surplus[2]
مِنكُمْ وَالسَّعَةِ	among you and of affluence[3]
أَن يُؤْتُوا أُولِي الْقُرْبَىٰ	against giving near relations[4]
وَالْمَسَاكِينَ	and the poor
وَالْمُهَاجِرِينَ	and the emigrants
فِي سَبِيلِ اللَّهِ	in the way of Allah.
وَلْيَعْفُوا	And let them excuse[5]
وَلْيَصْفَحُوا	and overlook.[6]
أَلَا تُحِبُّونَ أَن	Do you not like that
يَغْفِرَ اللَّهُ لَكُمْ	Allah should forgive you?
وَاللَّهُ غَفُورٌ	And Allah is Most Forgiving,
رَّحِيمٌ ﴿٢٢﴾	Most Merciful.
إِنَّ الَّذِينَ يَرْمُونَ	23.Verily those who slander[7]
الْمُحْصَنَاتِ	the chaste women[8]—
الْغَافِلَاتِ الْمُؤْمِنَاتِ	unmindful[9] and believing —
لُعِنُوا فِي الدُّنْيَا	shall be cursed[10] in this world
وَالْآخِرَةِ	and the hereafter
وَلَهُمْ	and they shall have
عَذَابٌ عَظِيمٌ ﴿٢٣﴾	a punishment very grave.
يَوْمَ	24. On the day

1. The *'âyah* has immediate reference to 'Abû Bakr (Allah be pleased with him) who used to pay *sadaqah* to one of his relatives but swore not to pay him any more because he had participated in spreading the slander (See *Bukhârî*, n. 4757); but the instruction is general and it stresses that personal consideration should never influence the distribution of benevolent gifts. لا يأتل ***lâ ya'tali*** = let him not swear, he must not swear (v. iii. m. s. imperative from *i'talâ*, form VIII of *'aliya* [*'aly*]).

2. فضل ***faḍl*** (pl. *fuḍ'ûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:14, p. 1110, n. 2.

3. سعة ***sa'ah*** = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:130, p. 302, n. 3.

4. أولى القربى ***'ûlî al-qurbâ*** (acc./gen. of *'ûlû al-qurbâ*) = near relations, those close by. See *'ûlî qurbâ* at 9:113, p. 627, n. 5.

5. ليعفوا ***li+ya'fû*** = let them waive, excuse, efface (v. iii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See *ya'fûna* at 2:237, p. 120, n. 4).

6. ليصفحوا ***li+yaṣfaḥû*** = let them forbear, leave alone, overlook, pass over (v. iii. m. pl. impfct. from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See *iṣfaḥ* at 15:85, p. 824, n. 12).

7. يرمون ***yarmûna*** = they throw, hurl, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/ rimâyah*], to throw. See at 24:6, p. 1107, n. 18).

8. محصنات ***muhasanât*** (f. pl.; s. *muhsanah*; m. *muhsan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married; also free and chaste women, maidens. See at 24:3, p. 1106, n.11).

9. i. e., those who do not have in mind anything of the sort of things alleged against them. غافلات ***ghâfilât*** (f. pl.; s. *ghâfilah*; m. *ghâfil*) = unmindful, negligent, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See *ghâfilîn* at 23:17, p. 1078, n.12.

10. لعنوا ***lu'inû*** = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [*la'n*], to curse. See at 5:78, p. 368, n. 8).

تَشۡهَدُ عَلَيۡهِمۡ	there will testify[1] against them
أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ	their tongues[2] and their hands
وَأَرۡجُلُهُم	and their legs[3]
بِمَا كَانُواْ يَعۡمَلُونَ (٢٤)	about what they use to do.
يَوۡمَئِذٖ	25. On that day
يُوَفِّيهِمُ ٱللَّهُ	Allah will give them in full[4]
دِينَهُمُ ٱلۡحَقَّ	their due award;[5]
وَيَعۡلَمُونَ	and they will know
أَنَّ ٱللَّهَ هُوَ	that Allah, He is
ٱلۡحَقُّ ٱلۡمُبِينُ (٢٥)	the Truth Most Evident.[6]
ٱلۡخَبِيثَٰتُ	26. Bad women[7]
لِلۡخَبِيثِينَ	are for bad men[8]
وَٱلۡخَبِيثُونَ	and bad men
لِلۡخَبِيثَٰتِۖ	are for bad women;
وَٱلطَّيِّبَٰتُ	and the good women[9]
لِلطَّيِّبِينَ	are for good men[10]
وَٱلطَّيِّبُونَ	and good men
لِلطَّيِّبَٰتِۚ	are for good women.
أُوْلَٰٓئِكَ مُبَرَّءُونَ	They are inocent[11]
مِمَّا يَقُولُونَۖ	of what they say.
لَهُم مَّغۡفِرَةٞ	Theirs is forgiveness and
وَرِزۡقٞ كَرِيمٞ (٢٦)	a provision most generous.[12]

1. تشهد ***tash-hada*** (*u*) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hada* at 24:8, p. 1108, n. 6).

2. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:15, p. 1110, n. 6.

3. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet. See at 7:195, p. 541, n. 5.

4. يوفي ***yuwaffî*** = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See at 4:173, p. 322, n. 6).

5. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:2, p. 1106, n. 3.

6. مبين ***mubîn*** = Most Evident, open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

7. خبيثات ***khabîthât*** (f. ; pl.; s. *khabîthah*; m. *kahbîth*) = bad, evil, vicious, noxious, malignant. See *khabîthah* at 14:26, p. 797, n. 1.

8. خبيثين ***khabîthîn*** (pl.; acc./gen. of *khabîthûn*; s. *khabîth*) = bad, evil, vicious, noxious, malignant. See *khabîth* at 5:100, p. 379, n. 8.

9. طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 23:51, p. 1088, n. 5.

10. طيبون ***ṭayyibûn*** (pl.; s. *ṭayyib*) = good men, nice men, agreeable men. See *tayyib* at 16:114, p. 867, n. 2. See also n. 9 above.

11. مبرءون ***mubarra'ûn*** = (pl.; s. *mubarra'*) = innocent ones, the ones free from blemish or guilt, absolved of blame, exculpated/ acquitted/ cleared of guilt (passive participle from *barra'a*, form II of *bari'a* [*barâ'ah*], to be free, cleared. See *'ubari'u* at 12:53, p. 742, n.3)

12. i. e., in the hereafter. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 23:116, p. 1103, n. 7).

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	27. O you who believe,
لَا تَدْخُلُوا۟ بُيُوتًا	enter not[1] the houses
غَيْرَ بُيُوتِكُمْ	other than yours
حَتَّىٰ تَسْتَأْنِسُوا۟	till you sought permission[2]
وَتُسَلِّمُوا۟	and tendered greetings[3]
عَلَىٰٓ أَهْلِهَا	on the inmates[4] thereof.
ذَٰلِكُمْ خَيْرٌ لَّكُمْ	That is the better for you
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾	so that you may take heed.[5]
فَإِن لَّمْ تَجِدُوا۟	28. Then if you do not find[6]
فِيهَآ أَحَدًا	therein anyone
فَلَا تَدْخُلُوهَا	do not enter these
حَتَّىٰ يُؤْذَنَ لَكُمْ	till leave is given[7] for you.
وَإِن قِيلَ لَكُمُ	And if it is said to you
ٱرْجِعُوا۟ فَٱرْجِعُوا۟	"Go back",[8] then return,
هُوَ أَزْكَىٰ لَكُمْ	it is the purer[9] for you.
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
عَلِيمٌ ﴿٢٨﴾	All-Knowing.
لَّيْسَ عَلَيْكُمْ	29. There is not on you
جُنَاحٌ أَن تَدْخُلُوا۟	any sin[10] that you enter
بُيُوتًا غَيْرَ مَسْكُونَةٍ	houses not inhabited[11]

[1] لاتدخلوا *lâ tadkhukû* = you (all) do not enter (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhûl*], to enter. See at 12:67, p. 747, n. 1).

[2] تستأنسوا *tasta'nisû(na)* = you (all) seek permission, ask for leave, acquaint yourselves, familiarise yourselves (v. ii. m. pl. impfct. from *ista'nasa*, form X of *'anisa/'anusa* [*'uns*], to be sociable, friendly. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'ânastu* at 20:10, p. 978, n. 2).

[3] تسلموا *tusallimû(na)* = you (all) give up, surrender, submit, pay up, deliver, greet, salute (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *hattâ* before it. See *yusallimû* at 4:65, p. 270, n. 3).

[4] أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 19:55, p. 964, n. 8.

[5] تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 24:1, p. 1105, n. 5).

[6] تجدوا *tajidû(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See at 2:283, p. 150, n. 2).

[7] يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* for the reason stated at n. 3 above. See at 9:90, p. 616, n. 3)

[8] ارجعوا *irji'û* = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 23:99, p. 1099, n. 3).

[9] i. e., in conduct. أزكى *'azkâ* = purer/purest (elative of *zakîy*). See at 18:19, p. 917, n. 4.

[10] جناح *junâh* = sin, misdemeanour, impropriety. See at 4:102, p. 290, n. 1.

[11] مسكونة *maskûnah* (f. s.) = inhabited, settled (passive participle from *sakana* [*sukûn*], to be still. See *'askannâ* at 23:1318, p. 1079, n. 3).

فِيهَا مَتَـٰعٌ لَّكُمْ	wherein you have needs;[1]
وَٱللَّهُ يَعْلَمُ	and Allah knows
مَا تُبْدُونَ	what you express[2]
وَمَا تَكْتُمُونَ ﴿٢٩﴾	and what you conceal.[3]
قُل لِّلْمُؤْمِنِينَ	30. Say to the believers that
يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ	they lower[4] their glances and
وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ	guard their private parts.[5]
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ	That is the purer[6] for them.
إِنَّ ٱللَّهَ خَبِيرٌۢ	Verily Allah is All-Aware
بِمَا يَصْنَعُونَ ﴿٣٠﴾	of what they do.[7]
وَقُل لِّلْمُؤْمِنَـٰتِ	31. And say to the believing
يَغْضُضْنَ	women that they lower[8]
مِنْ أَبْصَـٰرِهِنَّ	their glances
وَيَحْفَظْنَ فُرُوجَهُنَّ	and guard their private parts;
وَلَا يُبْدِينَ	and that they show[9] not
زِينَتَهُنَّ	their adornment[10]
إِلَّا مَا ظَهَرَ مِنْهَا ۖ	except what appears of it;[11]
وَلْيَضْرِبْنَ	and they shall cast[12]
بِخُمُرِهِنَّ	their head-coverings[13]
عَلَىٰ جُيُوبِهِنَّ ۖ	over their bosoms;[14]
وَلَا يُبْدِينَ	nor shall they show

---

1. i. e., a house not occupied by anyone but meant for general use. متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, needs, utensils, enjoyment. See at 21:111, p. 1043, n. 5.

2. تبدون ***tubdûna*** = you (all) disclose, express, declare, reveal (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 5:99, p. 379, n. 5).

3. تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 21:110, p. 1043, n. 2).

4. i. e., refrain from casting glances at women not within the "prohibited degree" for them. يغضوا ***yaghuḍḍû***(*na*) = they lower, cast down, lessen, diminish, detract (v. iii. m. pl. impfct. from *ghadda* [*ghadd/ghadâdah*], to lower, to cast down.

5. i. e., do not engage in unlawful sexual intercourse.

6. i. e., in conduct. أزكى ***'azkâ*** = purer/purest (elative of *zakiy*). See at 24:28, p. 1115, n. 9.

7. يصنعون ***yasna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [*san'/ sun'/ sanî'*], to do, to make. See at 16:112, p. 866, n. 8).

8. يغضضن ***yaghḍuḍna*** = they (fem.) lower, cast down (v. iii. f. pl. impfct. from *ghaḍḍa*. See n. 4 above).

9. يبدين ***yubdîna*** = they (fem.) show, expose, disclose, express (v. iii. f. pl. impfct. from *'abdâ*, form IV of *badâ*, See n. 2 above).

10. i. e., their beauty. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:87, p. 997, n. 3.

11. i. e., what comes to view naturally without any intention to show and attract attention.

12. ليضربن ***li yaḍribna*** = let them (fem.) cast, strike, beat, hit (v. iii. f. pl. imperative from *ḍaraba* [*ḍarb*], to beat. See *ḍuriba* at 22:73, p. 1071, n. 12).

13. خمر ***khumur*** (pl.; s. *khimâr*) = coverings for heads, scarves.

14. جيوب ***juyûb*** (pl.; s. *jayb*) = bosoms, breasts, pockets, cavities.

زِينَتَهُنَّ	their adornment
إِلَّا لِبُعُولَتِهِنَّ	except to their husbands[1]
أَوْ ءَابَآئِهِنَّ أَوْ	or their fathers[2] or
ءَابَآءِ بُعُولَتِهِنَّ	their husbands' fathers
أَوْ أَبْنَآئِهِنَّ أَوْ	or their sons[3] or
أَبْنَآءِ بُعُولَتِهِنَّ	their husbands' sons[4]
أَوْ إِخْوَٰنِهِنَّ	or their brothers[5]
أَوْ بَنِىٓ إِخْوَٰنِهِنَّ	or their brothers' sons
أَوْ بَنِىٓ أَخَوَٰتِهِنَّ	or sons[6] of their sisters'[7]
أَوْ نِسَآئِهِنَّ أَوْ مَا	or their womenfolk[8] or whom
مَلَكَتْ أَيْمَٰنُهُنَّ	their right hands[9] own[10]
أَوِ ٱلتَّٰبِعِينَ	or their attendants[11]
غَيْرِ أُو۟لِى ٱلْإِرْبَةِ	not having sexual urge,[12]
مِنَ ٱلرِّجَالِ	of men,
أَوِ ٱلطِّفْلِ ٱلَّذِينَ	or the children[13] who
لَمْ يَظْهَرُوا۟ عَلَىٰ	have not become aware[14] of
عَوْرَٰتِ ٱلنِّسَآءِ	women's private parts.[15]
وَلَا يَضْرِبْنَ	And they shall not strike
بِأَرْجُلِهِنَّ	with their feet
لِيُعْلَمَ	so that it is known
مَا يُخْفِينَ	what they hide[16]
مِن زِينَتِهِنَّ	of their adornment.
وَتُوبُوٓا۟ إِلَى ٱللَّهِ	And ask Allah's forgiveness

[1] بعولة **bu'ûlah** (pl.; sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner. See at 2:228, p. 112, n. 5.

[2] آباء **'abâ'** (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers.

[3] أبناء **'abnâ'** (pl.; s. *ibn*) = sons. "Sons" (*a'bnâ'*) include grandsons, great-grandsons howsoever downward in descent.

[4] i. e., by other wives.

[5] i. e., the women's brothers. The pronoun in the Arabic is for women. اخوان **'ikhwân** (pl.; sing. أخ *'akh*) = brothers. See at 3:156, p. 217, n. 1.

[6] بنى **bani(n)** is acc./gen. form of **banûn**, pl. of *ibn*, son, the final *nûn* being dropped for the genitive construction.

[7] أخوات **'akhawât** (pl.; s. *'ukht*) = sisters.

[8] i. e., other Muslim women, not non-Muslim women.

[9] أيمان **'aymân** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:91, p. 858, n. 6.

[10] i. e., slaves. ملكت **malakat** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 23:6, p. 1076, n. 6).

[11] تابعين **tâbi'în** (pl.; acc./gen. of *tâbi'ûn*; s. *tâbi'*) = followers, successors dependants, attendants, servants, (act. participle from *taba'a* [*taba'/tabâ'ah*], to follow, to come after.

[12] اربة **'irbah** = urge, sexual urge, desire, skill.

[13] طفل **ṭifl** (s.; pl. *'aṭfâl*) = infant, baby, child. See at 22:5, p. 1046, n. 10.

[14] يظهروا **yaẓharû**(*na*) = they become visible, overcome, (followed by *'alâ*) have knowledge of, are aware of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:97, p. 945, n. 8).

[15] عورات **'awrât** (pl.; s. *'awrah*) = private parts, genitals, sexual organs, weak spots, defects.

[16] يخفين **yukhfîna** = they (fem.) hide, conceal (v. iii. f. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khifah/khufyah*], to be hidden. See *'ukhfi* at 20:15, p. 979, n. 3).

جَمِيعًا	all of you,
أَيُّهَ ٱلْمُؤْمِنُونَ	O you the believers,
لَعَلَّكُمْ تُفْلِحُونَ (٣١)	that you may succeed.[1]
وَأَنكِحُوا	32. And marry[2]
ٱلْأَيَٰمَىٰ مِنكُمْ	the spouseless ones[3] of you
وَٱلصَّٰلِحِينَ	and the right and fit ones[4]
مِنْ عِبَادِكُمْ	of your slaves[5]
وَإِمَآئِكُمْ	and slave-maids.[6]
إِن يَكُونُوا فُقَرَآءَ	If they be poor
يُغْنِهِمُ ٱللَّهُ	Allah will make them rich[7]
مِن فَضْلِهِۦ	out of His bounty.
وَٱللَّهُ وَٰسِعٌ	And Allah isAll-Abounding,[8]
عَلِيمٌ (٣٢)	All-Knowing.
وَلْيَسْتَعْفِفِ	33.And let there remain chaste[9]
ٱلَّذِينَ لَا يَجِدُونَ	those who cannot find[10]
نِكَاحًا	a marriage
حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ	till Allah enriches them
مِن فَضْلِهِۦ	out of His bounty.
وَٱلَّذِينَ يَبْتَغُونَ	And those who seek[11]
ٱلْكِتَٰبَ مِمَّا	the writing[12] from among those
مَلَكَتْ أَيْمَٰنُكُمْ	whom your right hands own

[1] تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from*'aflaḥa*, form IV of *falaḥa(falḥ)*, to split. See at 22:77, p. 1073, n. 9).

[2] انكحوا ***'ankiḥû*** = you (all) give in marriage, marry (v. ii. m. pl. imperative from *'ankaḥa*, form IV of *nakaḥa* [*nikâḥ*], to marry, to get married. See *yankiḥu* at 24:3, p. 1106, n. 6.

[3] أيامى ***'ayâmâ*** (pl.; s. *'ayyim*) = widow/widower, spouseless ones.

[4] صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:86, p. 1036, n. 5).

[5] عباد ***'ibâd*** (sing. عبد ***'abd***) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 23:109, p. 1101, n. 7).

[6] اماء ***'imâ'*** (pl.; s. *'amah*) = slave-maids, maid servants.

[7] يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 19:42, p. 961, n. 5).

[8] i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 5:54, p. 357, n. 11).

[9] ليستعفف ***li yasta'fif*** = he should be abstemious, should refrain, let him abstain, let him keep himself chaste (v. iii. m. s. imperative from *ista'affa*, form X of *'affa* [*'iffah/'afâf*], to refrain, to abstain. See at 4:6, p. 239, n. 6).

[10] i. e., the means for marrying. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 91, p. 616, n. 8).

[11] يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 17:57, p. 891, n. 1).

[12] i. e., a deed for emancipation. كتاب ***kitâb*** = writing, writ, prescript, book, document, deed, contract. See at 15:4, p. 808, n. 4.

فَكَاتِبُوهُمْ	give them a deed[1]
إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا	if you know in them any good[2]
وَءَاتُوهُم مِّن	and give them out of
مَّالِ ٱللَّهِ ٱلَّذِىٓ	the wealth of Allah[3] which
ءَاتَىٰكُمْ	He gave you.[4]
وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ	And compel not[5] your maids
عَلَى ٱلْبِغَآءِ	into prostitution[6]
إِنْ أَرَدْنَ	if they desire
تَحَصُّنًا	to remain chaste[7]
لِّتَبْتَغُوا۟	in order that you seek[8]
عَرَضَ	the ephemeral thing[9]
ٱلْحَيَوٰةِ ٱلدُّنْيَا	of this worldly life.
وَمَن يُكْرِههُّنَّ	And whoever compels them,
فَإِنَّ ٱللَّهَ	then verily Allah is,
مِنۢ بَعْدِ إِكْرَٰهِهِنَّ	after their being compelled,[10]
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ٣٣	Most Merciful.[11]
وَلَقَدْ	34. And We have indeed
أَنزَلْنَآ إِلَيْكُمْ	sent down[12] to you
ءَايَٰتٍ مُّبَيِّنَٰتٍ	signs that make clear[13]
وَمَثَلًا مِّنَ ٱلَّذِينَ	and an instance of those who
خَلَوْا۟ مِن قَبْلِكُمْ	passed away[14] before you,

1. كاتبوا **kâtubû** = you (all) exchange a writing, mutually write down, give a deed (v. ii. m. pl. imperative from *kâtaba*, form II of *kataba* [*katb/kitbah/kitâbah*], to write, record. See *katabnâ* at 5:45, p. 351, n. 10).

2. i. e., good conduct and ability to earn.

3. All the wealth is given by Allah Alone.

4. i. e., financially help them.

5. لا تكرهوا **lâ tukrihû** = do not compel, coerce, force, constrain (v. ii. m. pl. imperative {prohibition} from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *tukrihu* at 10:99, p. 672, n. 7).

6. بغاء **bighâ'** = prostitution.

7. تحصن **taḥaṣṣun** = to safeguard/ secure/ protect/ oneself, to remain chaste (verbal noun in form V of *ḥaṣuna* [*ḥaṣânah*], to be fortified, to be chase. See **muḥṣanât** at 24:23, p. 1113, n. 8).

8. تبتغوا **tabtaghû**[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 17:66, p. 894, n. 13).

9. i. e., paltry worldly gains. عرض **'araḍ** = incidental, ephemeral, transitory, unstable. See at 4:94, p. 284, n. 11.

10. اكراه **'ikrâh** = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh /karh /karâhah / karâhiyah*], to detest. See at 2:256, p. 132, n. 1).

11. i. e., especially to those who are thus compelled to sacrifice their chastity.

12. أنزلنا **'anzalnâ** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:1, p. 1105, n. 1).

13. i. e., the *'âyahs* of the Qur'ân. مبينات **mubayyinât** (pl.; s. مبينة **mubayyinah**) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubayyinah* at 4:19, p. 247, n. 5.

14. خلوا **khalaw** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 10:102, p. 673, n. 10).

وَمَوْعِظَةً and an admonition[1]
لِّلْمُتَّقِينَ ٣٤ for the godfearing.[2]

Section (*Rukû'*) 5

ٱللَّهُ نُورُ 35. Allah is the Light
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the heavens and the earth.
مَثَلُ نُورِهِۦ The parable of His Light is
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ like a niche[3] wherein is a lamp,[4]
ٱلْمِصْبَاحُ فِى زُجَاجَةٍ and the lamp is in a glass,[5]
ٱلزُّجَاجَةُ كَأَنَّهَا and the glass is as if it is
كَوْكَبٌ دُرِّىٌّ a star[6] shining bright,[7]
يُوقَدُ مِن شَجَرَةٍ lit[8] from a tree
مُّبَٰرَكَةٍ full of blessings[9] —
زَيْتُونَةٍ an olive tree[10] —
لَّا شَرْقِيَّةٍ neither of the east[11]
وَلَا غَرْبِيَّةٍ nor of the west,[12]
يَكَادُ زَيْتُهَا يُضِىٓءُ its oil[13] almost illuminating,[14]
وَلَوْ لَمْ تَمْسَسْهُ even if there touches[15] it not
نَارٌ any fire.
نُّورٌ عَلَىٰ نُورٍ A Light upon Light.
يَهْدِى ٱللَّهُ لِنُورِهِۦ Allah guides to His Light
مَن يَشَآءُ whom He will.
وَيَضْرِبُ ٱللَّهُ And Allah strikes

---

[1] موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 16:125, p. 870, n. 11.

[2] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ,* form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 21:48, p. 1026, n. 4).

[3] مشكاة ***mishkâh*** (s.; pl. *mishkâwât*) = niche (for a lamp).

[4] مصباح ***miṣbâḥ*** (s.; pl. *maṣâbîḥ*) = lamp, light.

[5] زجاجة ***zujâjah*** (s.; pl. *zujâjât*) = glass, bottle.

[6] كوكب ***kawkab*** (s.; pl. *kawâkib*) = star. See at 12:4, p. 723, n. 3.

[7] درى ***durrîy*** = shining bright, glittering, emitting light.

[8] يوقد ***yûqadu*** = it is enkindled, lit, ignited (v. iii. m. s. impfct. passive from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqûd*], to burn, to take fire. See *istawqada* at 2:17, p. 9, n. 9).

[9] مباركة ***mubâarakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka,* form III of *baraka,* to kneel down. See *mubârak* at 23:29, , p. 1083, n. 2).

[10] زيتونة ***zaytûnah*** (s. ; pl. *zaytûnât*)= olive, olive tree. See *zaytûn* at 6:99, p. 433, n. 7.

[11] شرقية ***sharqiyyah*** (f.; s.; pl. *sharqîyyât;* m. *sharqî*) = of the east, belonging to the east, eastern, oriental. See *sharqî* at 19:16, p. 954, n. 5.

[12] غربية ***gharbîyyah*** (f. s.; pl. *gharbîyyât*; m. *gharbî*) = of the west, belonging to the west, western, occidental. See *gharabat* at 18:17, p. 915, n. 8.

[13] زيت ***zayt*** (s.; pl. *zuyût*) = oil.

[14] يضيء ***yuḍî'u*** = he or it gives light, radiates, shines, glows, illuminates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍaw*], to shine, radiate. See *'aḍâ'a* at 2:20, p. 10, n. 14.

[15] تمسس ***tamsas*** (*tamassu*) = she or it touches, afflicts, affects (v. iii. f. s. impfct. from *massa* [*mass/ masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before it. See *yamsas* at 19:107, p. 675, n. 4).

ٱلْأَمْثَٰلَ لِلنَّاسِ	the instances[1] for men.
وَٱللَّهُ بِكُلِّ شَيْءٍ	And Allah is of everything
عَلِيمٌ (٣٥)	All-Knowing.
فِي بُيُوتٍ	36. In houses[2]
أَذِنَ ٱللَّهُ	Allah has permitted[3]
أَن تُرْفَعَ	to be raised,[4]
وَيُذْكَرَ فِيهَا	and therein is mentioned[5]
ٱسْمُهُۥ	His Name.
يُسَبِّحُ لَهُۥ	There declare His sanctity[6]
فِيهَا بِٱلْغُدُوِّ	in there by the mornings[7]
وَٱلْآصَالِ (٣٦)	and the evenings,[8]
رِجَالٌ	37. Men whom
لَّا تُلْهِيهِمْ	there distracts[9] them not
تِجَٰرَةٌ وَلَا بَيْعٌ	any trading nor any selling[10]
عَن ذِكْرِ ٱللَّهِ	from the remembrance of Allah
وَإِقَامِ ٱلصَّلَوٰةِ	and performance of prayers
وَإِيتَآءِ ٱلزَّكَوٰةِ	and payment[11] of *zakâh*.
يَخَافُونَ يَوْمًا	They fear a day
تَتَقَلَّبُ فِيهِ	wherein shall be overturned[12]
ٱلْقُلُوبُ	the hearts
وَٱلْأَبْصَٰرُ (٣٧)	and the eyes.[12]

---

[1] أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances similitudes. See *mathal* at 16:112, p. 865, n. 12).

[2] i. e., this light (*nûr*) obtains in the houses erected for the worship of Allah Alone — mosques.

[3] أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 20:109, p. 1003, n. 3).

[4] ترفع ***turfa'a(u)*** = she or it is raised, erected, elevated, lifted up (v. iii. f. s. inpfct. passive from *rafa'a [raf']*, to raise, to lift up. See *rafa'nâ* at 19:56, p. 965, n. 2).

[5] يذكر ***yudhkaru*** = he is remembered, recalled, mentioned (v. iii. m. s. impfct. passive from *dhakara [dhikr/tadhkâr]*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

[6] يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa [sabḥ/sibâḥah]*, to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See *nusabbiḥu* at 20:33, p. 982, n. 2).

[7] غدو ***ghudûw*** = morning. See at 18:28, p. 921, n. 4.

[8] أصال ***'aṣâl*** (pl.; s. *'aṣîl*) = afternoons, evenings. See at 13:15, p. 770, n. 7.

[9] تلهي ***tulhî*** = she or it distracts, deflects, attracts, beguiles, diverts (v. iii. f. s. impfct. from *'alhâ*, form IV of *lahâ [lahw]*, to amuse, to trifle away. See *yulhi* at 15:3, p. 807, n. 9).

[10] بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 14:31, p. 798, n. 13.

[11] إيتاء ***'îtâ'*** = to give/ pay/bring (verbal noun in form IV of *'atâ [ityân/ aty/ ma'tâh]*, to come. See *yu'tî* at 3:79, p. 186, n. 8).

[12] تتقلب ***tataqallabu*** = she is overturned, is turned over (v. iii. f. s. impfct. from *taqallaba*, form V of *qalaba [qalb]*, to turn around. See *yuqallabu* at 18:42, p. 926, n. 10).

لِيَجْزِيَهُمُ ٱللَّهُ	38. That Allah may reward[1]
أَحْسَنَ	them for the best[2] of
مَا عَمِلُوا۟	what they do
وَيَزِيدَهُم	and may give them more[3]
مِّن فَضْلِهِۦ	out of His bounty.
وَٱللَّهُ يَرْزُقُ	And Allah bestows[4] upon
مَن يَشَآءُ	whom He will
بِغَيْرِ حِسَابٍ ٣٨	without calculation.
وَٱلَّذِينَ كَفَرُوٓا۟	39. And those who disbelieve,
أَعْمَٰلُهُمْ	their deeds are
كَسَرَابٍۭ بِقِيعَةٍ	like a mirage[5] in a desert[6]
يَحْسَبُهُ ٱلظَّمْـَٔانُ	which the thirsty[7] thinks[8]
مَآءً	is water
حَتَّىٰٓ إِذَا جَآءَهُۥ	till when he comes to it
لَمْ يَجِدْهُ شَيْـًٔا	he finds[9] it is nothing
وَوَجَدَ ٱللَّهَ عِندَهُۥ	but he finds Allah by him;
فَوَفَّىٰهُ	so He pays him fully[10]
حِسَابَهُۥ	his account;
وَٱللَّهُ	and Allah is
سَرِيعُ ٱلْحِسَابِ ٣٩	quick[11] in accounting.
أَوْ كَظُلُمَٰتٍ	40. Or like darkness[12]

1. يجزى *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 14:51, p. 805, n.8).

2. أحسن *'aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p.889, n. 10.

3. يزيد *yazîda(u)* = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by a hidden *'an*. See *yazîdu* at 19:76, p. 970, n. 14).

4. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*[*razq*], to provide, bestow. See at 2:212, p. 102, n. 3.

5. سراب *sarâb*= mirage, phantom.

6. قيعة *qî'ah* (pl.; s. *qâ'*) = desert, vast and dry lands without vegetation.

7. ظمآن *zam'ân* = thirsty.

8. يحسب *yaḥsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See *hasibtum* at 23:115,, p. 1103, n. 1).

9. يجد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 4:123, p. 298, n.

10. وفى *waffâ* = he paid in full, fulfilled (v. iii. m. s. impfct. in form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *nuwaffi* at 11:15, p. 683, n. 1).

11. سريع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 14:51, p. 805, n. 10.

12. i. e., their deeds are like darkness. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness. layers of darkness. See at 21:87, p. 1036, n. 8.

فِي بَحْرٍ لُّجِّيٍّ	in a sea of fathomless depth[1]
يَغْشَىٰهُ مَوْجٌ	overwhelming[2] it waves[3]
مِّن فَوْقِهِۦ مَوْجٌ	upon them waves
مِّن فَوْقِهِۦ سَحَابٌ	above which are clouds[4] –
ظُلُمَٰتٌ	layers of darkness,
بَعْضُهَا	some of them being
فَوْقَ بَعْضٍ	over the others;
إِذَآ أَخْرَجَ يَدَهُۥ	if he stretches out[5] his hand
لَمْ يَكَدْ يَرَىٰهَا	he is not about to[6] see it.
وَمَن	And anyone for whom
لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا	Allah sets[7] not any light,
فَمَا لَهُۥ مِن نُّورٍ ㊵	he cannot have any light.

Section (*Rukû'*) 6

أَلَمْ تَرَ أَنَّ ٱللَّهَ	41.Do you not see that Allah,
يُسَبِّحُ لَهُۥ	there proclaim His sanctity[8]
مَن فِي ٱلسَّمَٰوَٰتِ	those[9] who are in the heavens
وَٱلْأَرْضِ وَٱلطَّيْرُ	and the earth, and the birds[10]
صَٰٓفَّٰتٍ	with wings outspread?[11]
كُلٌّ قَدْ عَلِمَ	Everyone just knows his
صَلَاتَهُۥ وَتَسْبِيحَهُۥ	prayers and his glorification.[12]
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-Knowing
بِمَا يَفْعَلُونَ ㊶	of what they do.

---

1. لجي ***lujjiy*** = of fathomless depth, of tremendous depth.

2. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 3:154, p. 215, n. 9).

3. موج ***mawj*** (s.; pl. *amwâj*) = waves, ripples, surges. See at 11:43, p. 693, n. 6.

4. سحاب ***sahâb***= clouds. See at 7:57, p. 488, n. 6.

5. أخرج ***'akhraja*** = he ousted, dislodged, brought out [here stretched out], made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).

6. يكد ***yakad*** (*yakâdu*) = he is about to, almost (v. iii. m. s. impfct. from *kâda* [*kawd*], to be about to. The final letter is vowelless because of the particle *lam* coming before the verb, and hence the medial *'alif* is dropped to avoid the junction of two vowelless letters. See *takâdu* at 19:90, p. 973, n. 9).

7. يجعل ***yaj'al(u)*** = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter is vowelless because of the reason stated at n. 6 above. See *yaj'ala* at 22:53, p. 1064, n.6).

8. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:36, p. 1121, n. 6).

9. Note the word *man* which is used for living beings.

10. طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 21:79, p. 1034, n. 2.

11. صافات ***ṣâffât*** (f.; pl.; s. *ṣâffah*; m. *ṣâff*) = those ranged in ranks, lined up, outstretching the wings (act. participle from *saffa* [*saff*], to set in a row, line up, classify, range, compose).

12. تسبيح ***tasbîḥ*** = glorification (verbal noun in form II of *sabaha* [*sabḥ/sibâḥah*], to swim. See at 17:44, p. 887, n. 1.

وَلِلَّهِ 42. And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[1] of the heavens
وَٱلْأَرْضِ and the earth.
وَإِلَى ٱللَّهِ And to Allah
ٱلْمَصِيرُ ٤٢ is the destination.[2]

أَلَمْ تَرَ 43. Do you not see
أَنَّ ٱللَّهَ يُزْجِى سَحَابًا that Allah drives[3] the clouds
ثُمَّ يُؤَلِّفُ بَيْنَهُۥ and then combines[4] them ,
ثُمَّ يَجْعَلُهُۥ رُكَامًا then He sets them as a pile.[5]
فَتَرَى ٱلْوَدْقَ Then you see the rains[6]
يَخْرُجُ مِنْ خِلَٰلِهِۦ coming out their midst;
وَيُنَزِّلُ and He sends down[7]
مِنَ ٱلسَّمَآءِ from the sky
مِن جِبَالٍ mountain-like clouds[8]
فِيهَا مِنۢ بَرَدٍ wherein is hail[9]
فَيُصِيبُ بِهِۦ and He strikes[10] therewith
مَن يَشَآءُ whom He will
وَيَصْرِفُهُۥ and diverts[11] it
عَن مَّن يَشَآءُ from whom He will.
يَكَادُ سَنَا بَرْقِهِۦ The flash[12] of its lightning[13]
يَذْهَبُ بِٱلْأَبْصَٰرِ ٤٣ almost takes away the sights.

---

[1] i. e., the heavens and the earth and all that is in them are His possession and are under His control and direction. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 12:101, p. 759, n.1.

[2] i. e., everyone will have to return to Him for rendering an account . مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 22:72, p. 1071, n. 11).

[3] يزجى ***yuzjî*** = he drives, pushes, urges on, presses on (v. iii. m. s. impfct. from *'azjâ*, form IV of *zajâ* [*zajw*], to drive, to press on. See at 17:66, p. 894. n. 11).

[4] يؤلف ***yu'allifu*** = he unites, joins, combines, puts together, composes, tames, habituates (v. iii. m. s. impfct. from *'allafa*, form II of *'alifa* [*'alf*], to be acquainted. See *'allafa* at 8:63, p. 570, n. 7).

[5] ركام ***rukâm*** = pile, heap, pile of clouds. See *yarkumu* at 8:37, p. 560, n. 1.

[6] ودق ***wadq*** (pl.; s. *wadqah*) = rains.

[7] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 16:101, p. 862, n. 1).

[8] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds, heavy and huge clouds. See at 20:105, p. 1002, n. 3.

[9] برد ***barad*** = hail, hailstone.

[10] يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 13:13, p. 769, n. 3).

[11] يصرف ***yaṣrifu*** = he diverts, turns away, averts, disburses (v. iii. m. s. impfct. from *ṣarafa*, [*ṣarf*], to turn away. See *taṣrîf* at 12:33, p. 734, n. 3).

[12] سنا ***sanâ*** = flash, brightness, glare.

[13] برق ***barq*** (pl. *burûq*) = lightning. See at 13:12, p. 768, n. 11.

يُقَلِّبُ ٱللَّهُ	44. Allah rolls over[1]
ٱلَّيْلَ وَٱلنَّهَارَ	the night and the day.
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً	Verily therein is a lesson[2]
لِّأُو۟لِى ٱلْأَبْصَٰرِ ٤٤	for the possessors of insight.[3]
وَٱللَّهُ خَلَقَ	45. And Allah has created
كُلَّ دَآبَّةٍ	every moving creature[4]
مِّن مَّآءٍ	from water.
فَمِنْهُم مَّن	So of them are those that
يَمْشِى عَلَىٰ بَطْنِهِۦ	move[5] on their bellies;[6]
وَمِنْهُم مَّن	and of them are those
يَمْشِى عَلَىٰ رِجْلَيْنِ	that move on two legs,[7]
وَمِنْهُم مَّن	and of them are those
يَمْشِى عَلَىٰٓ أَرْبَعٍ	that move on four.[8]
يَخْلُقُ ٱللَّهُ مَا يَشَآءُ	Allah creates whatever He will.
إِنَّ ٱللَّهَ عَلَىٰ	Verily Allah is over
كُلِّ شَىْءٍ قَدِيرٌ ٤٥	everything All-Capable.
لَّقَدْ أَنزَلْنَآ	46. We have indeed sent down[9]
ءَايَٰتٍ مُّبَيِّنَٰتٍ	signs that make clear.[10]
وَٱللَّهُ يَهْدِى	And Allah guides
مَن يَشَآءُ	whom He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٤٦	to a way[11] straight and right.[12]

---

[1] يقلب ***yuqallibu*** = rolls over, he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 18:42, p. 926, n. 10).

[2] عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 23:21, p. 1079, n. 15.

[3] أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 23:78, p.1094, n. 9).

[4] دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 16:49, p. 843, n. 8.

[5] يمشي ***yamshî*** = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:128, p. 1008, n. 10).

[6] بطن (s.; pl. *buṭûn*) = belly, stomach, abdomen, womb, inner part. See ***buṭûn*** at 23:21, p. 1080, n. 2.

[7] رجلين ***rijlayn*** (acc./gen. of *rijlân*, dual of رجل *rijl*) = two legs, two feet. See *'arjul* at 24:24, p. 1114, n. 3.

[8] i. e., four legs – quadruped animals.

[9] أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:34, p. 1119, n. 12).

[10] i. e., the *'âyahs* of the Qur'ân. مبينات ***mubayyinât*** (pl.; s. مبينة *mubayyinah*) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:34, p. 1119, n. 13).

[11] صراط ***ṣirâṭ*** = way, path, road. See at 23:73, p. 1093, n. 5.

[12] i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah*/*qiyâm*], to stand up, to get up). See at 23:73, p. 1093, n. 6).

وَيَقُولُونَ 47. And they say:
ءَامَنَّا بِٱللَّهِ "We believe in Allah
وَبِٱلرَّسُولِ and in the Messenger,
وَأَطَعۡنَا and we obey."[1]
ثُمَّ يَتَوَلَّىٰ Then there turn away[2]
فَرِيقٞ مِّنۡهُم a section[3] of them
مِّنۢ بَعۡدِ ذَٰلِكَۚ after that.
وَمَآ أُوْلَٰٓئِكَ And such ones are not
بِٱلۡمُؤۡمِنِينَ ٤٧ the believers.

وَإِذَا دُعُوٓاْ 48. And when they are called[4]
إِلَى ٱللَّهِ وَرَسُولِهِۦ to Allah and His Messenger
لِيَحۡكُمَ that he might adjudicate[5]
بَيۡنَهُمۡ between them,[6]
إِذَا فَرِيقٞ مِّنۡهُم lo, a section of them
مُّعۡرِضُونَ ٤٨ turn away.[7]

وَإِن يَكُن لَّهُمُ 49. And if there be for them
ٱلۡحَقُّ the right,[8]
يَأۡتُوٓاْ إِلَيۡهِ they come to him
مُذۡعِنِينَ ٤٩ making submission.[9]

أَفِي قُلُوبِهِم 50. Is there in their hearts[10]

---

[1] The *'âyah* speaks about the hypocrites (*munâfiqûn*). أطعنا *'aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 5:7, p. 332, n. 3).

[2] يتولى *yatawallâ* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly* to come near. See at 7:196, p. 542, n. 3).

[3] فريق *farîq* (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

[4] دعوا *du'û* = they were summoned, called, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See at 2:282, p. 148, n. 9).

[5] i. e., according to the Qur'ân and the guidance received by him from Allah. يحكم *yaḥkuma(u)* = he adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 12:80, p. 752, n. 5).

[6] i. .e., in the cases arising between them.

[7] معرضون *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 23:71, p. 1092, n. 8).

[8] i. e., if they are sure about the justice of their claim and about a decision in their favour according to the Qur'ân and *sunnah*.

[9] مذعنين *mudh'inîn*(pl.; acc./gen. of *mudh'inûn*; s. *mudh'in*) = those who make submission, submissive, obedient, pliable (act. participle from *'adh'ana*, from IV of *dha'ina* [*dha'an*], to yield, to submit).

[10] قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 17:51, p.888, n. 13.

مَّرَضٌ	a disease,[1]
أَمِ ٱرْتَابُوٓا۟	or do they entertain doubts[2]
أَمْ يَخَافُونَ أَن	or do they fear[3] that
يَحِيفَ ٱللَّهُ	Allah will deal unjustly[4]
عَلَيْهِمْ	against them,
وَرَسُولُهُۥ	and His Messenger?
بَلْ أُو۟لَٰٓئِكَ هُمُ	Nay, they are the ones
ٱلظَّٰلِمُونَ ﴿٥٠﴾	doing wrong.[5]

Section (*Rukû'*) 7

إِنَّمَا كَانَ قَوْلَ	51. It is but the saying of
ٱلْمُؤْمِنِينَ	the believers,
إِذَا دُعُوٓا۟	when they are called[6]
إِلَى ٱللَّهِ وَرَسُولِهِۦ	to Allah and His Messenger
لِيَحْكُمَ	that he may adjudicate[7]
بَيْنَهُمْ أَن يَقُولُوا۟	between them, that they say:
سَمِعْنَا وَأَطَعْنَا	"We hear[8] and obey";[9]
وَأُو۟لَٰٓئِكَ هُمُ	and such ones, they are
ٱلْمُفْلِحُونَ ﴿٥١﴾	the successful.[10]
وَمَن يُطِعِ	52. And whoever obeys
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger,
وَيَخْشَ ٱللَّهَ	and fears[11] Allah

---

[1] i. e., disease of unbelief and hypocrisy. مرض ***marad*** (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 22:53, p. 1064, n. 8.

[2] ارتابوا ***irtâbû*** = they entertained doubts, were sceptical, were in doubt, suspected, had misgivings (v. iii. m. pl. past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

[3] يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 17:57, p. 891, n. 4).

[4] يحيف ***yahîfa***(*u*) = he deals unjustly, wrongs, injures, harms (v. iii. m. s. impfct. from *hâfa* [*hayf*], to deal unjustly, to wrong).

[5] ظالمون ***zâlimûn*** (pl.; sing. ظالم *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zalm/zulm*], to do wrong. See at 19:138, p. 960, n. 4).

[6] دعوا ***du'û*** = they were summoned, called, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See at 24:48, p. 1126, n. 94).

[7] يحكم ***yahkuma***(*u*) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:48, p. 1126, n. 5).

[8] سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 21:60, p. 1028, n. 9).

[9] أطعنا ***'ata'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *tâ'a* [*taw'*] to obey. See at 24:47, p. 1126, n. 1).

[10] مفلحون ***muflihûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *falaha* [*falh*] = to split, cleave. See at 23:102, p. 1100, n. 3).

[11] يخش ***yakhsha*** (*â*) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy/ khashyah*], to fear. The final *yâ'* is dropped because the verb is conjunctive to the previous verb (*yuti'*) which is in a conditional clause preceded by *man*. See at 9:18, p. 584, n. 2).

وَيَتَّقْهِ	and is on his guard[1] against
فَأُولَٰٓئِكَ	Him, such ones,
هُمُ ٱلْفَآئِزُونَ ٥٢	they are the winners.[2]
وَأَقْسَمُوا۟ بِٱللَّهِ	53. And they swear[3] by Allah
جَهْدَ أَيْمَٰنِهِمْ	their earnest[4] oaths,[5]
لَئِنْ أَمَرْتَهُمْ	if you order them
لَيَخْرُجُنَّ	they shall go out.[6]
قُل لَّا تُقْسِمُوا۟	Say: "Do not swear;
طَاعَةٌ مَّعْرُوفَةٌ	obedience[7] is known.[8]
إِنَّ ٱللَّهَ خَبِيرٌۢ	Verily Allah is All-Aware
بِمَا تَعْمَلُونَ ٥٣	of what you do."
قُلْ أَطِيعُوا۟ ٱللَّهَ	54. Say: "Obey Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ	and obey the Messenger;
فَإِن تَوَلَّوْا۟	but if you turn away,[9]
فَإِنَّمَا عَلَيْهِ	it is but on him
مَا حُمِّلَ	what he is made to carry[10]
وَعَلَيْكُم	and upon you is
مَّا حُمِّلْتُمْ	what you are made to carry.
وَإِن تُطِيعُوهُ	And if you obey[11] him
تَهْتَدُوا۟	you will receive guidance.
وَمَا عَلَى	And there is naught on the
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ	Messenger but to covey[12]
ٱلْمُبِينُ ٥٤	in open and clear terms.

[1] i. e., by following the injunctions of the Qur'ân and *sunnah*. يتق ***yattaqi(i)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).

[2] فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 23:111, p. 1102, n. 7).

[3] أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 16:38, p. 840, n. 3).

[4] جهد ***jahd*** = strain, effort, emphatic, earnest. See at 16:38, p. 840, n. 4.

[5] أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 24:31, p. 1117, n. 10.

[6] i. e., for joining the *jihâd*.

[7] i. e., the type of your obedience. طاعة ***tâ'ah*** = obedience. See at 4:81, p. 276, n. 14.

[8] معروفة ***ma'rûfah*** (f.; m. *ma'rûf*) = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 22:41, p. 1061, n. 5).

[9] تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 21:109, p. 1042, n. 7).

[10] حمل ***ḥummila*** = he was made to carry, loaded, burdened (v. iii. m. s. past passive from *ḥammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 20:87, p. 997, n. 1).

[11] تطيعوا ***tuṭî'û(na)*** = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *tâ'a* [*taw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:149, p. 213, n. 1.

[12] بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 21:106, p. 1042, n. 1.

وَعَدَ ٱللَّهُ	55. Allah has promised[1]
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ	those who believe of you
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[2] that
لَيَسْتَخْلِفَنَّهُمْ	He shall make them succeed[3]
فِى ٱلْأَرْضِ	in the land
كَمَا ٱسْتَخْلَفَ	as He caused to succeed
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them,
وَلَيُمَكِّنَنَّ لَهُمْ	and shall establish[4] for them
دِينَهُمُ ٱلَّذِى	their religion which
ٱرْتَضَىٰ لَهُمْ	He has approved[5] for them;
وَلَيُبَدِّلَنَّهُم	and He shall exchange[6] for
مِّنۢ بَعْدِ خَوْفِهِمْ	them, after their fear,[7]
أَمْنًا	security.[8]
يَعْبُدُونَنِى	They will worship Me and
لَا يُشْرِكُونَ بِى	will not associate[9] with Me
شَيْـًٔا	anything.
وَمَن كَفَرَ	And whoever disbelieves[10]
بَعْدَ ذَٰلِكَ	after that,
فَأُو۟لَٰٓئِكَ هُمُ	such ones, they are
ٱلْفَٰسِقُونَ ﴿٥٥﴾	the defiantly sinful.[11]
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ	56. And perform the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay the *zakâh*

---

1. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd,* to make a promise. See at 22:72, p. 1071, n. 10).

2. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:56, p. 1065, n. 13.

3. ليستخلفن ***la yastakhlifanna*** = he will surely put/ appoint as successor, make (someone) succeed (v. iii. m. s. impfct. emphatic from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *yastakhlifu* at 11:57, p. 698, n. 8).

4. ليمكنن ***la yumakkinanna*** = he shall/will surely establish, place, put in a position, establish firmly, strengthen (v. iii. s. impfct. emphatic from *makkana*, form II of *makuna* [*makânah*], to be strong. See *makkannâ* at 18:84, p. 941, n. 10).

5. ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 21:28, p. 1019, n. 8).

6. ليبدلن ***la yubaddilanna*** = he shall/will surely exchange, replace, substitute (v. iii. m. s. impfct. emphatic from *baddala*, form II of *badala* [*badal*], to replace. See *baddalnâ* at 16:101, p. 861, n. 9).

7. خوف ***khawf*** = fear, apprehension, dread, threat. See at 16:112, p. 866, n. 8.

8. أمن ***'amn*** = security, safety, protection, peace.

9. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:92, p. 1097, n. 11).

10. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr,* to disbelieve, to cover. See at 19:77, p. 971, n. 1).

11. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

وَأَطِيعُوا۟ ٱلرَّسُولَ	and obey[1] the Messenger
لَعَلَّكُمْ	that you may
تُرْحَمُونَ ۝٥٦	be favoured with mercy.[2]
لَا تَحْسَبَنَّ	57. Never consider[3]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
مُعْجِزِينَ	capable of frustrating [4]
فِى ٱلْأَرْضِ	in the land.
وَمَأْوَىٰهُمُ ٱلنَّارُ	Their abode[5] is the fire,
وَلَبِئْسَ	and evil[6] indeed is
ٱلْمَصِيرُ ۝٥٧	the destination.[7]

Section *Rukû'*) 8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	58. O you who believe,
لِيَسْتَـْٔذِنكُمُ	let there seek your leave[8]
ٱلَّذِينَ	those whom
مَلَكَتْ أَيْمَٰنُكُمْ	your right hands possess[9] and
وَٱلَّذِينَ لَمْ يَبْلُغُوا۟	those who have not attained[10]
ٱلْحُلُمَ مِنكُمْ	puberty[11] from among you
ثَلَٰثَ مَرَّٰتٍ	three times –
مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ	before the *fajr* prayer
وَحِينَ تَضَعُونَ	and while you put down [12]
ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ	your clothes at noontime

[1] أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 20:90, p. 998, n. 3).

[2] ترحمون ***turḥamûna*** = you (all) are shown mercy, graced with mercy, favoured with mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 6:155, p. 459, n. 11).

[3] لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from ***ḥasiba*** [*ḥasb/ ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 14:47, p. 804, n. 7).

[4] i. e., the plans of Allah and escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 6:135, p. 448, n. 2).

[5] مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 17:47, p. 905, n. 5).

[6] بئس ***bi's*** = evil, wretched, bad. See at 18:29, p. 922, n. 8.

[7] مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 24:42, p. 1124, n. 2).

[8] ليستأذن ***li-yasta'dhin*** = let him seek leave, he must seek permission (v. iii. m. s. imperative from *ista'dhana*, form X of *'adhina* [*idhn*], to allow. See *ysta'dhinûna* at 9:93, p. 617, n. 8).

[9] i. e, slaves and servants. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 24:34, p. 1117, n. 10).

[10] يبلغوا ***yablughû****(na)* = they attain, reach, arrive at (v. iii. m. pl. impfct. from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yablugha* at 18:82, p. 941, n. 3).

[11] حلم ***ḥulum*** = puberty, sexual maturity.

[12] تضعون ***taḍa'ûna*** = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'û* at 4:102, p. 290, n. 5.

وَمِنۢ بَعْدِ	and after
صَلَوٰةِ ٱلْعِشَآءِ	the *'ishâ'* prayer —
ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ	three privacy-hours[1] for you.
لَيْسَ عَلَيْكُمْ	There is not upon you
وَلَا عَلَيْهِمْ	nor upon them
جُنَاحٌۢ بَعْدَهُنَّ	any sin[2] apart from these,
طَوَّٰفُونَ عَلَيْكُم	going round[3] you,
بَعْضُكُمْ	some of you
عَلَىٰ بَعْضٍ	the other.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	Thus does Allah elucidate[4]
لَكُمُ ٱلْءَايَٰتِ	for you the signs;[5]
وَٱللَّهُ عَلِيمٌ	and Allah is All-Knowing,
حَكِيمٌ ٥٨	All-Wise.
وَإِذَا بَلَغَ	59. And when there attain[6]
ٱلْأَطْفَٰلُ مِنكُمُ	the children[7] among you
ٱلْحُلُمَ	the age of puberty,[8]
فَلْيَسْتَـْٔذِنُوا۟	they should seek permission[9]
كَمَا ٱسْتَـْٔذَنَ	as did seek permission
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	Thus does Allah elucidate
لَكُمْ ءَايَٰتِهِۦ	for you the signs;
وَٱللَّهُ عَلِيمٌ	and Allah is All-Knowing[10]
حَكِيمٌ ٥٩	All-Wise.[11]

[1] عورات **'awrât** (pl.; s. *'awrah*) = private parts, genitals, sexual organs, weak spots, defects, times of privacy. See at 24:31, p. 1117, n. 15.

[2] جناح **junâh** = sin, misdemeanour, impropriety. See at 24:28, p. 1115, n. 10.

[3] طوافون **ṭawwâfûn** (pl.; s. *ṭawwâf*) = those going about, going round, roving, itinerant (active participle in the scale of *fa''âl* from *ṭâfa* [*ṭawf/ṭawâf/ṭawafân*], to go about, to run around. See *ṭâ'ifin* at 22:27, p. 1054, n. 10).

[4] يبين **yubayyinu** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:18, p. 1111, n. 5).

[5] i. e., the commandments and prohibitions contained in the *'âyahs* of the Qur'ân. آيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:105, p. 1100, n. 10.

[6] بلغ **balagha** = he or it reached, came to, attained (v. iii. m. s. past from **bulûgh**, to reach. See at 18:90, p. 943, n. 4).

[7] أطفال **'aṭfâl** (pl.; s. *ṭifl*) = children, infants, babies. See *ṭifl* at 24:31, p. 1117, n. 13.

[8] حلم **ḥulum** = puberty, sexual maturity. See at 24:58, p. 1130, n. 11.

[9] ليستأذنوا **li-yasta'dhinû** = let them seek leave, they must seek permission (v. iii. m. pl. imperative from *ista'dhana*, from X of *'adhina* [*idhn*], to allow. See *li-ysta'dhin* at 24:58, p. 1130, n. 8).

[10] i. e., of the affairs of His servants and their needs.

[11] i. e. , in laying down the rules of guidance and conduct.

وَٱلْقَوَٰعِدُ	60. And those past child-
مِنَ ٱلنِّسَآءِ	bearing age[1] of women
ٱلَّتِى لَا يَرْجُونَ	who do not have hope for[2]
نِكَاحًا	wedlock,[3]
فَلَيْسَ عَلَيْهِنَّ	there is not on them
جُنَاحٌ أَن يَضَعْنَ	any sin that they put down[4]
ثِيَابَهُنَّ	their apparels[5]
غَيْرَ مُتَبَرِّجَٰتٍۭ	without displaying[6]
بِزِينَةٍ	the beauty;[7]
وَأَن يَسْتَعْفِفْنَ	but that they abstain[8]
خَيْرٌ لَّهُنَّ	is the best for them.
وَٱللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ ٦٠	All-Knowing.
لَّيْسَ عَلَى ٱلْأَعْمَىٰ	61. There is not on the blind[9]
حَرَجٌ	any restriction[10]
وَلَا عَلَى ٱلْأَعْرَجِ	nor upon the lame
حَرَجٌ	any restriction
وَلَا عَلَى ٱلْمَرِيضِ	nor upon the sick[12]
حَرَجٌ	any restriction;
وَلَا عَلَىٰٓ أَنفُسِكُمْ	nor upon yourselves
أَن تَأْكُلُوا۟	that you eat[13]
مِنۢ بُيُوتِكُمْ	from your houses[14]

[1] قواعد ***qawâ'id*** (pl.; s. *qâ'id*) = women past the age of child bearing and marriage.

[2] يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 17:57, p. 891, n. 3).

[3] نكاح ***nikâḥ*** = wedlock, marriage, matrimony.

[4] يضعن ***yaḍa'na*** = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'ûna* at 24:58, p. 1130, n. 12).

[5] ثياب ***thiyâb*** (pl.; s.. *thawb*) = dresses, clothes, garments, apparels. See at 22:19, p. 1052, n. 4.

[6] متبرجات ***mutabarrijât*** (f. ; pl.; s. *mutabrrijah*) = those who display, show, adorn themselves (act. participle from *tabarraja*, from V from *baraja* [*burûj*], to come to view, to rise).

[7] زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:31, p. 1116, n. 10.

[8] يستعففن ***yasta'fifna*** = they (f.) abstain, refrain, keep themselves chaste (v. iii. f. pl. impfct. from *ista'affa*, form X of *'affa* [*'iffah/'afâf*], to refrain, to abstain. See *li-yasta'fif* at 24:33, p. 1118, n. 9).

[9] أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 20:124, p. 1007, n. 13.

[10] حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 22:78, p. 1073, n. 13.

[11] أعرج ***'a'raj*** (s.; pl. *'urj/'urjân*) = lame, limping.

[12] مريض ***marîḍ*** (s. ; pl. *marḍâ*) = sick, ailing, diseased, unwell, indisposed. See *marḍâ* at 9:91, p. 616, n. 7.

[13] تأكلو ***ta'kulû*** *(na)* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *ta'kulûna* at 3:49, p. 175, n. 8).

[14] بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See *bayt* at 4:100, p. 288, n. 1.

أَوْ بُيُوتِ ءَابَآئِكُمْ	or the houses of your fathers
أَوْ بُيُوتِ أُمَّهَٰتِكُمْ	or the houses of your mothers
أَوْ بُيُوتِ	or the houses of
إِخْوَٰنِكُمْ	your brothers[1]
أَوْ بُيُوتِ	or the houses of
أَخَوَٰتِكُمْ	your sisters[2]
أَوْ بُيُوتِ	or the houses of
أَعْمَٰمِكُمْ	your paternal uncles[3]
أَوْ بُيُوتِ	or the houses of
عَمَّٰتِكُمْ	your paternal aunts[4]
أَوْ بُيُوتِ	or the houses of
أَخْوَٰلِكُمْ	your maternal uncles[5]
أَوْ بُيُوتِ	or the houses of
خَٰلَٰتِكُمْ	your maternal aunts,[6]
أَوْ مَا مَلَكْتُم	or what you possess[7]
مَّفَاتِحَهُۥٓ	the keys[8] of
أَوْ صَدِيقِكُمْ	or of your friend.[9]
لَيْسَ عَلَيْكُمْ	There is not on you
جُنَاحٌ	any sin[10]
أَن تَأْكُلُوا۟ جَمِيعًا	that you eat all together
أَوْ أَشْتَاتًا	or separately.[11]
فَإِذَا دَخَلْتُم بُيُوتًا	So when you enter[12] houses
فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ	greet yourselves[13]

[1] اخوان *'ikhwân* (pl.; sing. اخ *'akh*) = brothers. See at 3:156, p. 217, n. 1.

[2] أخوات *'akhawât* (pl.; s. *'ukht*) = sisters. See at 24:31, p. 1117, n. 7.

[3] أعمام *'a'mâm* (pl.; s. *'amm*) = paternal uncles.

[4] عمات *'ammât* (pl.; s. *'ammah*) = paternal aunts.

[5] أخوال *'akhwâl* (pl.; s. *khâl*) = maternal uncles.

[6] خالات *khâlât* (pl.; s. *khâlah*) = maternal aunts.

[7] ملكتم *malaktum* = you possesses, owned, held (v. ii. m. pl. past from *malaka* [*malk /mulk/ milk*], to possess. See *malakat* at 24:58, p. 1130, n. 9).

[8] i. e., houses in your charge and care. مفاتح *mafâtiḥ* (pl.; s. *miftâḥ*) = keys. See at 6:59, p. 414, n. 5.

[9] صديق *ṣadîq* (s.; pl. *'asdiqâ'*) = friend.

[10] جناح *junâḥ* = sin, misdemeanour, impropriety. See at 24:58, p. 1131, n. 2.

[11] أشتات *'ashtât* (pl.; s. *shatt*) = separate, scattered, diverse.

[12] دخلتم *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 4: 23, p. 249, n. 6.

[13] i. e., one another.

تَحِيَّةً مِّنْ عِندِ ٱللَّهِ with a greeting[1] from Allah,
مُبَٰرَكَةً طَيِّبَةً blessed[2] and goodly.[3]
كَذَٰلِكَ يُبَيِّنُ Thus does Allah make clear[4]
ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ for you the signs
لَعَلَّكُمْ تَعْقِلُونَ that you may understand.[5]
٦١

Section (*Rukû'*) 9

إِنَّمَا ٱلْمُؤْمِنُونَ 62. The believers are but
ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ those who believe in Allah
وَرَسُولِهِۦ and His Messenger;
وَإِذَا كَانُوا۟ مَعَهُۥ and when they are with him
عَلَىٰٓ أَمْرٍ جَامِعٍ on an affair[6] concerning all[7]
لَّمْ يَذْهَبُوا۟ حَتَّىٰ they go not away until
يَسْتَـْٔذِنُوهُ they seek his permission.[8]
إِنَّ ٱلَّذِينَ Verily those who
يَسْتَـْٔذِنُونَكَ seek your permission,
أُو۟لَٰٓئِكَ ٱلَّذِينَ they are the ones who
يُؤْمِنُونَ بِٱللَّهِ believe in Allah
وَرَسُولِهِۦ and His Messenger.
فَإِذَا So when
ٱسْتَـْٔذَنُوكَ they seek your permission
لِبَعْضِ شَأْنِهِمْ for some affair[9] of theirs
فَأْذَن give permission[10]

---

[1] i. e., saying السلام عليكم . تحية ***taḥiyyah*** (s.; pl. *taḥiyyât*) = greeting, salutation. See at 14:23, p. 796, n. 5.

[2] مباركة ***mubâarakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See *mubârak* at 24:35, p. 1120, n. 9).

[3] طيبة ***ṭayyibah*** (pl. طيبات *ṭayyibât;* mas. *ṭayyib)* = good, noble, virtuous, pleasant. See at 9:72, p. 608, n. 11).

[4] يبين ***yubayyinu*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:58, p. 1131, n. 4).

[5] تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 23:80, p. 1095, n. 4).

[6] أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 23:27, p. 1082, n. 1.

[7] Such as a meeting, a conference, or common undertaking and work. It is reported that the *'âyah* was revealed at the time of digging the ditch (*khandaq*) when the hypocrites used to slip away from work without seeking the Prophet's permission; but the instruction is general and applicable to all situations. جامع ***jâmi'*** (pl. جوامع *jawâmi'*) = one or that which gathers, collects, brings together ; collective, of common concern (act. participle from *jama'a* (*jam'*), to gather. See *jama'a* at 20:60, p. 988, n. 12.

[8] يستأذنوا ***yasta'dhinû***(*na*) = they seek leave, they seek permission (v. iii. m. pl. impfct. from *ista'dhana*, from X of *'adhina* [*idhn*], to allow. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *yasta'dhinûna* at 9:93, p. 617, n. 8).

[9] شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 10:61, p. 659, n. 1.

[10] ائذن ***i'dhan*** = give permission/ leave, allow, excuse (v. ii. m. s. imperative from *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 24:36, p. 1121, n. 3).

لِمَن شِئْتَ	for whom you like
مِنْهُمْ	from among them,
وَٱسْتَغْفِرْ لَهُمُ	and ask forgiveness[1] for them
ٱللَّهَ	from Allah.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿٦٢﴾	Most Merciful.
لَّا تَجْعَلُوا۟	63. Make not[2]
دُعَآءَ ٱلرَّسُولِ	calling[3] the Messenger
بَيْنَكُمْ	as between yourselves
كَدُعَآءِ	like the calling of
بَعْضِكُم بَعْضًا	one of you the other.[4]
قَدْ يَعْلَمُ ٱللَّهُ	Allah indeed knows
ٱلَّذِينَ يَتَسَلَّلُونَ	those who slip away[5]
مِنكُمْ	from among you
لِوَاذًا	surreptitously.[6]
فَلْيَحْذَرِ ٱلَّذِينَ	So let those beware who
يُخَالِفُونَ عَنْ أَمْرِهِۦٓ	violate[7] His order
أَن تُصِيبَهُمْ	that there may afflict[8] them
فِتْنَةٌ	a trial[9]
أَوْ يُصِيبَهُمْ	or there may befall them
عَذَابٌ أَلِيمٌ ﴿٦٣﴾	a punishment very painful.[10]

1. استغفر **istaghfir** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 12:97, p. 757, n. 7).

2. لا تجعلوا **lâ taj'alû** = do not make/ set/ appoint (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set.See *lâ taj'al* at 23:94, p. 1098, n. 3).

3. دعاء **du'â'** (pl. *'ad'iyâ'*) = call, to ,call, prayer, to pray, invocation, to invoke. See at 2:171, p. 80, n. 11.

4. i. e., do not call him by his name; but call with due respect such as "O Prophet of Allah" and "O Messenger of Allah".

5. يتسللون **yatasallalûna** = they slip away, slink away, escape, spread (v. iii. m. pl. impfct. from *sallala*, form II of *salla* [*sall*], to pull out, to withdraw).

6. لواذ **liwadh** = to take shelter, to do surreptitoiusly/stealthily/secretly.

7. يخالفون **yukhâlifûna** = they oppose, contradict, differ, diverge, break, violate (v. iii. m. pl. impfct. from *khâlafa*, from III of *khalafa* [*khalf /khilâfah*],to come after, to follow, to succeed. See *'ukhâlifu* at 11:88, p. 709, n. 11).

8. تصيب **tuṣîba(u)** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuṣîba* at 5:52, p. 356, n. 4).

9. فتنة **fitnah** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:53, p. 1064, n. 7.

10. أليم **'alîm** = agonizing, anguishing, excruciating, most painful. See at 24:19, p. 1111, n. 9.

أَلَآ إِنَّ لِلَّهِ	64. O yes, to Allah belongs
مَا فِي ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَٱلْأَرْضِ	and the earth.
قَدْ يَعْلَمُ	He indeed knows
مَآ أَنتُمْ عَلَيْهِ	what state you are on;
وَيَوْمَ	and the day
يُرْجَعُونَ إِلَيْهِ	they will be returned[1] to Him,
فَيُنَبِّئُهُم	then He will inform[2] them
بِمَا عَمِلُوا۟	of what they did.
وَٱللَّهُ بِكُلِّ شَىْءٍ	And Allah is of everything
عَلِيمٌۢ ﴿٦٤﴾	All-Knowing.

1. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 19:41, p. 960, n. 11).

2. ينبئ ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 9:105, p. 623, n. 5).

25. *SÛRAT AL-FURQÂN* (The Distinguishment)

Makkan: 77 *'âyahs*

This is a Makkan *sûrah* and like other Makkan *sûrahs* it concentrates on the fundamentals of the faith, especially the truth of the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him, the Resurrection and rewards and punishments. It refers to the doubts and objections raised by the unbelievers against these matters, such as that the Qur'ân was only "tales of the ancients", that it was fabricated by the Prophet with the assistance of some others, that why a man and not an angel should have been Allah's Messenger, that if at all a human being was to be chosen as Allah's Messenger, he should have been from among the rich and influential persons of the community and that the Prophet should have brought Allah before them to prove his claim. The *sûrah* gives proper replies to such obejcetions of the unbelievers. In doing so it also refers to some of the previous Prophets and Messengers and how their respective peoples disbelieved them and were therefore punished, such as the people of Nûḥ, peace be on him, the 'Âd, the Thamûd, the "People of al-Rass", the people of Lûṭ, peace be on him, and some others.

The *sûrah* is named *al-Furqân* (the Distinguishment) which is another name for the Qur'ân, and by which it is referred in its first *'âyah*. It is so called because it distinguishes between the truth and the untruth, belief and unbelief, light and darkness, guidance and error.

سُورَةُ الفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي	1. Blessed[1] is He Who
نَزَّلَ الْفُرْقَانَ	sent down[2] the *Furqân*[3]
عَلَىٰ عَبْدِهِ لِيَكُونَ	on His servant that he be
لِلْعَالَمِينَ	for all the beings[4]
نَذِيرًا ١	a warner.[5]
الَّذِي لَهُ	2. He to Whom belongs
مُلْكُ السَّمَاوَاتِ	the dominion of the heavens
وَالْأَرْضِ	and the earth;
وَلَمْ يَتَّخِذْ وَلَدًا	and He has not taken[6] a son
وَلَمْ يَكُن لَّهُ	nor is there for Him any
شَرِيكٌ فِي الْمُلْكِ	partner in the dominion;

---

[1] تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See *bâraknâ* at 21: 81, p. 1034, n. 12).

[2] This is a positive assertion that the Qur'ân was sent down by Allah. It was no composition of the Prophet's. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 3:3, p. 154, n. 5).

[3] فرقان ***furqân*** = Qur'ân, distinguishment, evidence, to separate (verbal noun of *faraqa*). See at 21:48, p.1026, n. 1.

[4] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 21:107, p. 1042, n. 4).

[5] i. e., against Allah's wrath and punishment for sins. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 22:149, p. 1063, n. 4.

[6] يتخذ ***yattakhidh***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter is vowelless because of the particle *lam* coming before the verb.

وَخَلَقَ كُلَّ شَيۡءٖ	while He created[1] everything
فَقَدَّرَهُۥ	and then assigned[2] it
تَقۡدِيرٗا ٢	an assignment.[3]
وَٱتَّخَذُواْ	3. Yet they take up[4]
مِن دُونِهِۦٓ ءَالِهَةٗ	besides Him gods
لَّا يَخۡلُقُونَ شَيۡـٔٗا	that create not anything
وَهُمۡ يُخۡلَقُونَ	but they are created;
وَلَا يَمۡلِكُونَ	nor have they power[5]
لِأَنفُسِهِمۡ	to doing themselves
ضَرّٗا	any harm[6]
وَلَا نَفۡعٗا	or any benefit;[7]
وَلَا يَمۡلِكُونَ	nor have they power over
مَوۡتٗا وَلَا حَيَوٰةٗ	death or life
وَلَا نُشُورٗا ٣	or resurrection.[8]
وَقَالَ ٱلَّذِينَ	4. And there say those who
كَفَرُوٓاْ إِنۡ هَٰذَآ	disbelieve: "This is naught
إِلَّآ إِفۡكٌ ٱفۡتَرَىٰهُ	but a lie[9] he has facbricated[10]
وَأَعَانَهُۥ عَلَيۡهِ	and there have assisted[11] him
قَوۡمٌ ءَاخَرُونَۖ	on it a group of others."
فَقَدۡ جَآءُو	So indeed they have commi-
ظُلۡمٗا وَزُورٗا ٤	tted an injustice and a lie.[12]

[1] خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 23:91, p. 1097, n. 4).

[2] قدّر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 10:4, p. 637, n. 7).

[3] i. e., has given everything its due constitution, shape, capabilities and prospects.

[4] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:24, p. 1018, n. 7).

[5] يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 19:87, p. 973, n. 4).

[6] ضر ***darr*** = harm, damage, injury. See at 20:89, p. 997, n. 13.

[7] نفع ***naf'*** = benefit, use, usefulness, profit. See at 20:89, p. 997, n. 14.

[8] نشور ***nushûr*** = resurrection. See *yunshirûna* at 21:21, p. 1017, n. 9.

[9] This *'âyah* refers to the allegation of the unbelievers against the Qur'ân and the Prophet and gives reply to that allegation. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 24:12, p. 1109, n. 12.

[10] افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 23:38, p. 1085, n. 4).

[11] While alleging that the Prophet fabricated the Qur'ân, the unbelievers knew that he was unable to read and write and therefore said at the same time that he was assisted by a group of others. They did not ask themselves the question why a group of other people should have assisted him to compose the Qur'ân and then claim leadership over them. أعان ***'a'âna*** = he helped, assisted, aided, supported (v. iii. m. s. past in form IV of *'âna* [*'awn*], to assist, help. See *'a'înû* at 18:95, p.944, n. 10).

[12] زور ***zûr*** = lie, falsehood, untruth. See at 22:30, p. 1056, n. 8.

وَقَالُوٓا۟	5. And they say:[1]
أَسَٰطِيرُ ٱلْأَوَّلِينَ	"Legends[2] of the ancients
ٱكْتَتَبَهَا	he had them written[3]
فَهِىَ تُمْلَىٰ	and then these are dictated[4]
عَلَيْهِ بُكْرَةً	to him morning[5]
وَأَصِيلًا ٥	and evening."[6]
قُلْ	6. Say:
أَنزَلَهُ	"There has sent it down[7]
ٱلَّذِى يَعْلَمُ ٱلسِّرَّ	He Who knows the secret[8]
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	in the heavens and the earth.
إِنَّهُۥ كَانَ غَفُورًا	Verily He is Most Forgiving,
رَّحِيمًا ٦	Most Merciful."
وَقَالُوا۟	7. And they say:
مَالِ هَٰذَا	"What is the matter with this
ٱلرَّسُولِ	the Messenger—
يَأْكُلُ ٱلطَّعَامَ	he eats[9] food[10]
وَيَمْشِى فِى ٱلْأَسْوَاقِ	and walks[11] in the markets?
لَوْلَآ أُنزِلَ	Why is not there sent down
إِلَيْهِ مَلَكٌ	to him an angel
فَيَكُونَ مَعَهُۥ	that he may be with him
نَذِيرًا ٧	a warner?"[12]

1. i. e., the unbelievers say about the Qur'ân.
2. أساطير *'asâṭîr* (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 23:83, p. 1095, n. 11.
3. This also constitutes an acknowledgement on the unbelievers' part that the Prophet was himself unable to read and write. اكتتب ***iktataba*** = he got written, had something written, recorded, subscribed (v. iii. m. s. past in form VIII of *kataba* [*katb/kitbah/kitâbah*], to write. See *kâtibû* at 24:33, p. 1119, n. 1).
4. تملى ***tumlâ*** = she or it is read out, recited, dictated (v. iii. f. s. impfct. passive from *'amlâ*, form IV of *malâ* [*malw*], to run, walk briskly. See *'umlî* at 7:183, p. 537, n. 2).
5. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.
6. أصيل ***'aṣîl*** (s.; pl. *'âṣâl*) = late afternoon, evening. See *'âṣâl* at 24:36, p. 1121, n. 8.
7. This is a reiteration that Allah sent down the Qur'ân. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 23:24, p. 1081, n. 4).
8. The emphasis on Allah's knowing all secrets is made here to indicate that *waḥy* is an intimate affair between Allah and His Messenger and also that if the latter does anything secretly it is known to Allah and he is accountable to Him. سر ***sirr*** (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 20:7, p. 977, n. 6.
9. The unbelievers had a peculiar notion about Allah's Messenger and thought that he should be an extraordinary being or an angel. يأكل ***ya'kulu*** = he eats, consumes, devours (v. iii. m. s. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 23:33, p. 1084, n. 5).
10. طعام ***ṭa'âm*** (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 12:37, p. 735, n. 7.
11. يمشى ***yamshî*** = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See at 24:45, p. 1125, n. 5).
12. See 17:92 where also such a demand of the unbelievers is noted. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:1, p. 1137, n. 5.

8. "Or thrown[1] unto him	أَوْ يُلْقَىٰٓ إِلَيْهِ
a treasure[2]	كَنزٌ
or there be for him a garden	أَوْ تَكُونُ لَهُۥ جَنَّةٌ
whereof he may eat?"	يَأْكُلُ مِنْهَا
And the trangressors[3] say:	وَقَالَ ٱلظَّٰلِمُونَ
"You follow[4] not but a	إِن تَتَّبِعُونَ إِلَّا
man bewitched."[5]	رَجُلًا مَّسْحُورًا ٨
9. Look, how they	ٱنظُرْ كَيْفَ
strike[6] for you the instances![7]	ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ
Thus they go astray[8]	فَضَلُّوا۟
and are not able[9] to find	فَلَا يَسْتَطِيعُونَ
a way.[10]	سَبِيلًا ٩

Section (*Rukû'*) 2

10. Blessed is He Who,	تَبَارَكَ ٱلَّذِىٓ
if He wills, may set for you	إِن شَآءَ جَعَلَ لَكَ
better than that —	خَيْرًا مِّن ذَٰلِكَ
gardens flowing[11]	جَنَّٰتٍ تَجْرِى
below them the rivers	مِن تَحْتِهَا ٱلْأَنْهَٰرُ
and assign to you palaces.[12]	وَيَجْعَل لَّكَ قُصُورًۢا ١٠
11. Nay, they disbelieve	بَلْ كَذَّبُوا۟

[1] See 17:91-93 for similar pleas on the unbelievers' part. يلقى ***yulqâ*** = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *tulqâ* at 17:39, p. 885, n. 4).

[2] كنز ***kanz*** (s.; pl. *kunûz*) = treasure. See at 18:82, p. 941, n. 1.

[3] i. e., the unbelieving the polytheists (note that at 31:13 *shirk* (setting partners with Allah0 is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*zalm/zulm*], to do wrong. See at 24:50, p. 1127, n. 5).

[4] تتبعون ***tattabi'ûna*** = you follow, pursue, obey, (v. ii. m. pl. impfct from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 17:47, p. 888, n. 3).

[5] مسحور ***masḥûr*** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See at 17:101, p. 906, n. 10).

[6] ضربوا ***ḍarabû*** = they struck, beat, hit (v. iii. m. pl. past from *ḍaraba* [*ḍarb*], to beat. See at 17:48, p. 888, n. 5).

[7] Once saying he is a forger, then saying he has got the Qur'ân written and read unto him by others, again saying he is bewitched!

[8] i. e., from the truth. ضلوا ***ḍallû*** = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 4:167, p. 319, n. 7).

[9] لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 21:43, p. 1024, n. 5).

[10] i. e., to prove their allegation against the Qur'ân and the Prophet. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 22:25, p. 1053, n. 14.

[11] تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 22:23, p. 1053, n. 3).

[12] قصور ***quṣûr*** (pl.; s. قصر *qaṣr*) = palaces, castles.

بِالسَّاعَةِ	the Hour;[1]
وَأَعْتَدْنَا	and We have made ready[2]
لِمَن كَذَّبَ	for those who disbelieve
بِالسَّاعَةِ سَعِيرًا ﴿١١﴾	the Hour an inferno.[3]
إِذَا رَأَتْهُم	12. When it will see them
مِّن مَّكَانٍ بَعِيدٍ	from a place far away
سَمِعُوا لَهَا	they will hear[4] its
تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾	fury[5] and roaring.[6]
وَإِذَا	13. And when
أُلْقُوا مِنْهَا	they will be thrown[7] therein
مَكَانًا ضَيِّقًا	to a place constricted,[8]
مُّقَرَّنِينَ	being yoked together,[9]
دَعَوْا هُنَالِكَ	they will implore[10] therein
ثُبُورًا ﴿١٣﴾	for destruction.[11]
لَّا تَدْعُوا الْيَوْمَ	14. "Do not pray[12] today
ثُبُورًا وَاحِدًا	for a single destruction
وَادْعُوا ثُبُورًا	but pray for destruction
كَثِيرًا ﴿١٤﴾	many."
قُلْ أَذَٰلِكَ خَيْرٌ	15. Say: "Is that the better,[13]

---

[1] i. e., the Resurrection and Judgement.

[2] أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 18:102, p. 947, n. 1).

[3] سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.

[4] سمعوا ***sami'û*** = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 5:83, p. 371, n. 2).

[5] تغيظ ***taghayyuẓ*** = to be angry, furious, raging (verbal noun in form V of *ghâẓa* [*ghayẓ*], to anger, vex. See *yaghîẓu* at 22:15, p. 1050, n. 13.

[6] زفير ***zafîr*** = moaning, sighing, groaning, roaring. See at 11:106, p. 715, n. 9.

[7] ألقوا ***'ulqû*** = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *'alqaw* at 20:66, p. 990, n. 4).

[8] ضيق ***ḍayyiq*** = narrow, cramped, restricted, close, constricted. See at 6:125, p. 444, n. 3.

[9] مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *mqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple. See at 14:49, p. 805, n. 3).

[10] دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 19:91, p. 974, n. 1).

[11] i. e., they will ask for being destroyed and annihilated rather than suffering the intolerable anguish. ثبور ***thubûr*** = destruction, ruin.

[12] لا تدعوا ***lâ tad'û*** = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative {prohibition} from *da'â*. See n. 10 above).

[13] خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 24:12, p. 1109, n. 11.

أَمْ جَنَّةُ ٱلْخُلْدِ	or the Garden of Eternity[1]
ٱلَّتِي وُعِدَ	which is promised[2]
ٱلْمُتَّقُونَ	to the godfearing?[3]
كَانَتْ لَهُمْ	That shall be for them
جَزَآءً وَمَصِيرًا ١٥	a reward[4] and destination."[5]
لَّهُمْ فِيهَا	16. They shall have therein
مَا يَشَآءُونَ	whatever they wish,[6]
خَٰلِدِينَ	abiding for ever.[7]
كَانَ عَلَىٰ رَبِّكَ	It is upon your Lord
وَعْدًا مَّسْـُٔولًا ١٦	a promise accountable.[8]
وَيَوْمَ	17. And the day
يَحْشُرُهُمْ	He will rally[9] them
وَمَا يَعْبُدُونَ	and all that they worship
مِن دُونِ ٱللَّهِ	besides Allah
فَيَقُولُ ءَأَنتُمْ	and He will say: "Are you
أَضْلَلْتُمْ	the ones that led astray[10]
عِبَادِى هَٰٓؤُلَآءِ	these the servants of Mine
أَمْ هُمْ ضَلُّوا۟	or did they themselves stray
ٱلسَّبِيلَ ١٧	from the way?"[11]
قَالُوا۟	18. They will say:

---

[1] خلد **khuld** = eternity, endless duration, perpetuity. See at 21:34, p. 1021, n. 7.

[2] وعد **wu'ida** = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See *wa'ada* at 24:55, p. 1129, n. 1).

[3] متقون **muttaqûn** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ*{to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 13:34, p. 779, n. 10.

[4] جزاء **jazâ'** = retribution, penalty, repayment, recompense, requital, reward. See at 20:76, p. 993, n. 9).

[5] مصير **maṣîr** = destination, place at which one arrives, destiny. See at 24:57, p. 1130, n. 7).

[6] يشاءون **yashâ'ûna** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 16:32, p. 837, n. 8).

[7] خالدين **khâlidîn** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 21:8, p. 1014, n. 8.

[8] i. e., it will be fulfilled. مسئول **mas'ûl** (s.; p;. *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 17:34, p. 884, n. 2).

[9] يحشر **yaḥshuru** = he musters, gathers, collects, assembles, herds, rallies (v. iii. m. s. impfct. from *ḥashara* [*ḥashr*], to gather. See at 15:25, p. 812, n. 10).

[10] أضللتم **'aḍlaltum** = you (all) misled, led astray, misguided (v. ii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *yuḍillûna* at 16:125, p. 834, n. 9).

[11] سبيل **sabîl** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:9, p. 1140, n. 10.

سُبْحَٰنَكَ	"Sacrosanct[1] are You.
مَا كَانَ يَنۢبَغِي لَنَآ	It behoved[2] us not
أَن نَّتَّخِذَ مِن دُونِكَ	that we take[3] besides You
مِنْ أَوْلِيَآءَ	any guardian-friends;
وَلَٰكِن مَّتَّعْتَهُمْ	but You made them enjoy[4]
وَءَابَآءَهُمْ	and their fathers
حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ	till they forgot[5] the recital[6]
وَكَانُوا۟ قَوْمًۢا	and became a people
بُورًا ﴿١٨﴾	doomed to ruin."[7]
فَقَدْ كَذَّبُوكُم	19. "So they have cried lies[8]
بِمَا تَقُولُونَ	to you in what you say.
فَمَا تَسْتَطِيعُونَ	Hence you will not be able[9]
صَرْفًا وَلَا نَصْرًا	to avert[10] nor help.
وَمَن يَظْلِم	And whoever transgresses[11] of
مِّنكُمْ نُذِقْهُ	you We shall make him taste[12]
عَذَابًا كَبِيرًا ﴿١٩﴾	a punishment very grave."
وَمَآ أَرْسَلْنَا قَبْلَكَ	20. And We sent not before
مِنَ ٱلْمُرْسَلِينَ	you any of the Messengers
إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ	but they indeed ate
ٱلطَّعَامَ	food
وَيَمْشُونَ	and walked
فِى ٱلْأَسْوَاقِ	in the markets.

1. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 24:16, p. 1111, n. 1.

2. ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See at 19:92, p. 974, n. 2).

3. نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 21:17, p. 1016, n. 10).

4. متعت ***matta'ta*** = you made (someone) enjoy,, granted enjoyment, furnished (v. ii. m. s. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *matta'nâ* at 21:44, p.1024, n. 8).

5. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 7:164, p. 529, n. 12).

6. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 23:110, p. 1102, n. 3.

7. بور ***bûr*** = wasteland, fallow, allowed to perish, doomed to ruin.

8. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:48, p. 1087, n. 6).

9. تستطيعون ***tastaṭî'ûna*** = you are able to, capable of, you can (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *lâ yastaṭî'ûna* at 25:9, p. 1140, n. 9).

10. صرف ***ṣarf*** = to avert, to turn away, to spend.

11. i. e., commits *shirk*.

12. نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See at 22:25, p. 1054, n. 7).

وَجَعَلْنَا بَعْضَكُمْ	And We make[1] some of you
لِبَعْضٍ فِتْنَةً	for the others a trial.[2]
أَتَصْبِرُونَ	Will you bear calmly?[3]
وَكَانَ رَبُّكَ	And your Lord is
بَصِيرًا ﴿٢٠﴾	All-Seeing.[4]

Section (*Rukû'*) 3

PART (*JUZ'*) XIX

۞ وَقَالَ الَّذِينَ	21. And there say those who
لَا يَرْجُونَ	do not look forward[5] to
لِقَاءَنَا	meeting[6] us:
لَوْلَا أُنْزِلَ	"Why are not there sent down[7]
عَلَيْنَا الْمَلَٰٓئِكَةُ	on us the angels
أَوْ نَرَىٰ رَبَّنَا	or we see our Lord?"[8]
لَقَدِ اسْتَكْبَرُوا	They have indeed been haughty[9]
فِي أَنْفُسِهِمْ	about themselves
وَعَتَوْ	and been recalcitrant[10]
عُتُوًّا كَبِيرًا ﴿٢١﴾	in extreme insolence.[11]
يَوْمَ يَرَوْنَ	22. The day they will see
الْمَلَٰٓئِكَةَ	the angels,[12]
لَا بُشْرَىٰ يَوْمَئِذٍ	no glad tidings that day
لِلْمُجْرِمِينَ	will be for the sinful;[14]

---

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 23:13, p. 1077, n. 8).
2. Such as by making some rich some poor, some healthy some unhealthy and the like. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea (on trial). See at 24:63, p. 1135, n. 9.
3. i. e., be patient and grateful to Allah in all situations? تصبرون ***taṣbirûna*** = you (all) bear calmly, be patient, persevere (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient. See *taṣbiru* at 18:68, p. 936, n. 6).
4. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).
5. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 24:60, p. 1132, n. 2).
6. i. e., on the Day of Judgement. لقاء ***liqâ'*** = meeting, encounter. See at 23:33, p. 1084, n. 2.
7. أنزل ***'unzila*** = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5:68, p. 364, n. 1).
8. See 17:92 .
9. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 23:46, p. 1087, n. 2).
10. عتوا ***'ataw*** = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent. See at 7:166, p. 530, n. 4).
11. عتو ***'utûw*** = recalcitrance, disobedience, insolence. See n. 10 above.
12. i. e., the Day of Judgement.
13. بشرى ***bushrâ*** = glad tidings, good news. See at 16:102, p. 862, n. 6.
14. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 19:86, p. 973, n. 2).

وَيَقُولُونَ	and they will say:
حِجْرًا مَّحْجُورًا (٢٢)	"a ban,[1] banned."[2]
وَقَدِمْنَآ إِلَىٰ	23. And We shall come[3] to
مَا عَمِلُوا۟	what they performed[4]
مِنْ عَمَلٍ	of any deed
فَجَعَلْنَٰهُ	and shall render[5] it
هَبَآءً مَّنثُورًا (٢٣)	dust particles[6] scattered.[7]
أَصْحَٰبُ ٱلْجَنَّةِ	24. The inmates[8] of the garden
يَوْمَئِذٍ	shall that day
خَيْرٌ مُّسْتَقَرًّا	be best in abode[9]
وَأَحْسَنُ مَقِيلًا (٢٤)	and fairest in resting place.[10]
وَيَوْمَ تَشَقَّقُ	25. On the day rent asunder
ٱلسَّمَآءُ بِٱلْغَمَٰمِ	will be[11] the sky with clouds[12]
وَنُزِّلَ	and descended will be
ٱلْمَلَٰٓئِكَةُ	the angels
تَنزِيلًا (٢٥)	in a sending down.
ٱلْمُلْكُ	26. The dominion
يَوْمَئِذٍ ٱلْحَقُّ	that day shall by right be
لِلرَّحْمَٰنِ	for the Most Merciful;

[1] i. e., instead of any good tidings for the sinful, the angels will say to them that Allah's favour and paradise are banned and prohibited for them. حجر ***ḥijr*** = prohibition, ban, interdiction, restriction.

[2] محجور ***maḥjûr*** = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *ḥajara* [*ḥajr/ ḥijr/ ḥujr/ ḥijrân/ ḥujrân*], to ban, debar, prohibit, interdict).

[3] i. e, shall take up for assessment. قدمنا ***qadimna*** = we came, arrived, reached (v. i. pl. past from *qadima* [*qudûm/qidmân/maqdam*], to come, to reach. See *yastaqdimûna* at 22:10, p. 1048, n. 8).

[4] عملوا ***'amilû*** = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See at 22:23, p. 1053, n. 2).

[5] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:20, p. 1144, n. 1).

[6] i. e., any deed, even if apparently good, will be counted worthless because of their lack of belief in Allah and His Messenger (*'îmân*) and of sincere devotion (*'ikhlâs*). هباء ***habâ'*** (s.; pl. *'ahbâ'*) = fine dust particles floating in the air.

[7] منثور ***manthûr*** = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse).

[8] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:51, p. 1036, n. 10).

[9] مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 11:6, p. 679, n. 6).

[10] مقيل ***maqîl*** = resting place (adverb of place from *qâla* [*qayl/qâ'ilah/ qaylûlah/qîl*], to hold a siesta, take a midday nap).

[11] تشقق ***tashaqqaqu*** (originally *tatashaqqaqu*) = she gets split, rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqu* at 19:90, p. 970, n. 11).

[12] غمام ***ghamâm*** (pl. *ghamâ'im*) = clouds. See at 2:210, p. 101, n. 2.

وَكَانَ يَوْمًا	and it shall be a day
عَلَى ٱلْكَٰفِرِينَ	on the unbelievers
عَسِيرًا ٢٦	quite difficult.[1]
وَيَوْمَ	27. And on the day
يَعَضُّ ٱلظَّالِمُ	the trangressor[2] will bite[3]
عَلَىٰ يَدَيْهِ يَقُولُ	his hands saying:
يَٰلَيْتَنِي ٱتَّخَذْتُ	"Oh! Would that I had taken[4]
مَعَ ٱلرَّسُولِ	with the Messenger
سَبِيلًا ٢٧	a way."[5]
يَٰوَيْلَتَىٰ	28. "Woe to me,
لَيْتَنِي لَمْ أَتَّخِذْ	would that I had not taken
فُلَانًا خَلِيلًا ٢٨	so and so for a friend!"[6]
لَّقَدْ أَضَلَّنِي	29."He indeed led me astray[7]
عَنِ ٱلذِّكْرِ	from the recital[8]
بَعْدَ إِذْ جَآءَنِي	after it had come to me;
وَكَانَ ٱلشَّيْطَٰنُ	and Satan is
لِلْإِنسَٰنِ خَذُولًا ٢٩	for man an arch betrayer."[9]
وَقَالَ ٱلرَّسُولُ	30. And the Messenger will
يَٰرَبِّ	say:" O my Lord,

---

[1] عسير ***'asîr*** = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'îl* from *'asura/'asira* [*'usr/'usur/'asar*], to be difficult, hard. See *'usr* at 18:74, p. 938, n. 2).

[2] i. e., the unbelieving polytheist (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالم ***ẓâlim*** (s.; pl. *ẓâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 25:8, p. 1140, n. 3).

[3] i. e., in grief and repentance. يعض ***ya'aḍḍu*** = he bites, grabs with the teeth (v. iii. m. s. impfct. from *'aḍḍa* [*'aḍḍ/'aḍîḍ*], to bite. See *'aḍḍû* at 3:119, p. 203, n. 5).

[4] اتخذت ***ittakhadhtu*** = I took, took up, adopted (v. i. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhat* at 19:16, p. 954, n. 6).

[5] i. e., a way of belief and life, Islam. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

[6] خليل ***khalîl*** (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend. See at 17:73, p. 897, n. 7.

[7] أضل ***'aḍalla*** = he led astray, let go astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl ḍalâlah*], to go astray. See at 4:88, p. 280, n. 8).

[8] i. e., the guidance contained in the scripture sent down by Allah. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 25:15, p. 1143, n. 6.

[9] خذول ***khadhûl*** = one who leaves in the lurch, deserts, betrays, forsakes (act. participle in the intensive scale of *fa'ûl* from *khadhala* [*khadhl/khidhlân*], to leave, forsake. See *yakhdhul* at 3:160, p. 218, n. 13.

إِنَّ قَوْمِي ٱتَّخَذُوا	verily my people took[1]
هَٰذَا ٱلْقُرْءَانَ	this Qur'ân
مَهْجُورًا ﴿٣٠﴾	as a thing to be avoided."[2]
وَكَذَٰلِكَ جَعَلْنَا	31. And thus We set
لِكُلِّ نَبِيٍّ عَدُوًّا	for every Prophet an enemy[3]
مِّنَ ٱلْمُجْرِمِينَ	from among the sinful;[4]
وَكَفَىٰ بِرَبِّكَ	and Sufficient[5] is your Lord
هَادِيًا وَنَصِيرًا ﴿٣١﴾	as a guide[6] and as a helper.[7]
وَقَالَ ٱلَّذِينَ	32. And there will say those
كَفَرُوا	who disbelieve:
لَوْلَا نُزِّلَ	"Why is not there sent down[8]
عَلَيْهِ ٱلْقُرْءَانُ	on him the Qur'ân
جُمْلَةً وَٰحِدَةً	as a whole?"[9]
كَذَٰلِكَ	This is so
لِنُثَبِّتَ	that We may make firm[10]
بِهِۦ فُؤَادَكَ	thereby your heart;
وَرَتَّلْنَٰهُ	and We have recited[11] it
تَرْتِيلًا ﴿٣٢﴾	in a regular order.
وَلَا يَأْتُونَكَ	33. And they come not to
بِمَثَلٍ	you with any similitude

1. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 25:3, p. 1138, n. 4).

2. مهجور ***mahjûr*** = abandoned, deserted, forsaken, out of use, obsolete, avoided (passive participle from *hajara* [*hajr/hijrân*], to emigrate, to give up, to avoid. See *tahjurûna* at 23:67, p. 1091, n. 10).

3. This is a consolation to the Prophet as well as an assurance of Allah's help. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

4. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 25:22, p. 1144, n. 14).

5. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 21:47, p. 1025, n. 14).

6. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

7. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 22:78, p. 1074, n. 7).

8. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 16:44, p. 842, n.6).

9. جملة ***jumlah*** (s.; pl. *jumal*) = whole, totality, group, sum, sentence, whole-sale.

10. نثبت ***nuthabbita*** (*u*)= we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. The final latter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *nuthabbitu* at 11:120, p. 720, n. 10).

11. It is emphasized that Allah sent down the Qur'ân in instalments; the Prophet had no hand over it. رتلنا ***rattalnâ*** = we recited, phrased (v. i. pl. past from *rattala*, form II of *ratila* [*ratal*], to be regular, well-ordered.

إِلَّا جِئْنَٰكَ	but We bring you
بِٱلْحَقِّ	the truth
وَأَحْسَنَ تَفْسِيرًا (٣٣)	and the best explanation.[1]
ٱلَّذِينَ يُحْشَرُونَ	34. Those who will be herded[2]
عَلَىٰ وُجُوهِهِمْ	upon their faces[4]
إِلَىٰ جَهَنَّمَ	towards hell,
أُو۟لَٰٓئِكَ	they will be
شَرٌّ مَّكَانًا	the worst[4] in position[5]
وَأَضَلُّ	and the worst astray[6]
سَبِيلًا (٣٤)	in way.[7]

Section (*Rukû'*) 4

وَلَقَدْ ءَاتَيْنَا	35. And indeed We gave
مُوسَى ٱلْكِتَٰبَ	Mûsâ the Book
وَجَعَلْنَا مَعَهُۥٓ	and appointed[8] with him
أَخَاهُ هَٰرُونَ	his brother Hârûn
وَزِيرًا (٣٥)	as an assistant.[9]
فَقُلْنَا ٱذْهَبَآ إِلَى	36. And We said: "Go to
ٱلْقَوْمِ ٱلَّذِينَ	the people who have
كَذَّبُوا۟ بِـَٔايَٰتِنَا	disbelieved[10] in Our signs.[11]
فَدَمَّرْنَٰهُمْ	Then We demolished[12] them

1. تفسير ***tafsîr*** = explanation, elucidation, interpretation, expounding, commentary (verbal noun in form II of *fasara* [*fasr*], to clarify).

2. يحشرون ***yuḥsharûna*** = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 8:36, p. 559, n. 9).

3. i. e., they will be dragged on their faces. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances, aspects. See at 23:104, p. 1100, n. 8).

4. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 24:11, p. 1109, n. 3.

5. مكان ***makân*** (s.; pl. *amkinah/amâkin*) = place, site, location, position, standing, rank. See at 19:75, p. 970, n. 11.

6. أضل ***'aḍallu*** = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 7:179, p. 535, n. 10.

7. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

8. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:23, p. 1145, n. 5).

9. وزير ***wazîr*** (s.; pl. *wuzarâ'*) = minister, assistant, helper (act. participle in the scale of *fa'îl* from *wazara* [*wizr*], to carry a burden, to take upon oneself. See at 20:29, p. 981, n. 10.

10. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 25:19, p. 1143, n. 8).

11. The Pharaoh and his people disbelieved in the miracles and signs provided through Mûsâ and Hârûn, peace be on them, and denied Allah's Lordship and right to be worshipped Alone (*rubûbiyyah* and *'ulûhiyyah*). آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:58, p. 1089, n. 11.

12. i. e., as they disbelieved and rejected the signs of Allah they were destroyed. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara*, to perish. See at 17:16, p. 878, n. 7).

تَدۡمِيرٗا ٣٦	in a complete demolition.[1]
وَقَوۡمَ نُوحٖ	37. And the people of Nûh,
لَّمَّا كَذَّبُواْ	when they disbelieved
ٱلرُّسُلَ	the Messengers,
أَغۡرَقۡنَٰهُمۡ	We drowned[2] them
وَجَعَلۡنَٰهُمۡ لِلنَّاسِ	and made them for men
ءَايَةٗۖ	a sign;[3]
وَأَعۡتَدۡنَا	and We made ready[4]
لِلظَّٰلِمِينَ	for the transgressors[5]
عَذَابًا أَلِيمٗا ٣٧	a punishment very painful.[6]
وَعَادٗا	38. And the 'Âd
وَثَمُودَاْ	and the Thamûd and
وَأَصۡحَٰبَ ٱلرَّسِّ	the inhabitants[7] of al-Rass[8]
وَقُرُونَۢا بَيۡنَ	and generations[9] between
ذَٰلِكَ كَثِيرٗا ٣٨	that many.
وَكُلّٗا ضَرَبۡنَا	39. And each We struck[10]
لَهُ ٱلۡأَمۡثَٰلَۖ وَكُلّٗا	for it the instances;[11] and each
تَبَّرۡنَا	We annihilated[12]
تَتۡبِيرٗا ٣٩	an annihilation.[13]

1. تدمير ***tadmîr*** = destruction, demolition, annihilation (verbal noun in form II of *damara*, to perish. See at 17:16, p. 878, n. 9).

2. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 21:77, p. 1033, n. 3).

3. i. e., a warning and a reminder.

4. i. e., in addition to their being drowned, there is ready for the unbelievers and polytheists a very painful punishment in the hereafter. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 25:11, p. 1141, n. 2).

5. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***zâlimîn*** (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 22:71, p. 1070, n. 9).

6. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 24:63, p. 1135, n. 10.

7. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:24, p. 1145, n. 8).

8. They were an idolatrous people. There are various suggestions regarding the identification of al-Rass (See Al-Bayḍâwî, II, 141).

9. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 23:42, p. 1086, n. 2.

10. ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 18:11, p. 913, n. 5.

11. i. e., evidences and arguments. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances, similitudes. See at 24:36, p. 1121, n. 1).

12. تبرنا ***tabbarnâ*** = we annihilated, destroyed (v. i. pl. past from *tabbara*, form II of *tabara* [*tabr*], to destroy. See *yutabbirû* at 17:7, p. 875, n. 1).

13. تتبير ***tatbîr*** = to destroy/ annihilate/ruin (verbal noun in form II of *tabara*. See n. 12 above).

وَلَقَدْ أَتَوْا	40. And indeed they have
عَلَى الْقَرْيَةِ	come upon the habitation[1]
الَّتِي أُمْطِرَتْ	on which was rained[2]
مَطَرَ السَّوْءِ	a rain[3] of evil.[4]
أَفَلَمْ يَكُونُوا	Have they not had
يَرَوْنَهَا	seen it.
بَلْ كَانُوا	Nay, they do not use
لَا يَرْجُونَ نُشُورًا	to expect[5] resurrection.[6]
٤٠	
وَإِذَا رَأَوْكَ	41. And when they see you
إِن يَتَّخِذُونَكَ	they take[7] you not
إِلَّا هُزُوًا	but in mockery:[8]
أَهَٰذَا الَّذِي	"Is this the one whom
بَعَثَ اللَّهُ	Allah has sent[9]
رَسُولًا ٤١	as a Messenger?"
إِن كَادَ	42. "Indeed he almost
لَيُضِلُّنَا	had led us astray[10]
عَنْ آلِهَتِنَا	from our deities[11]
لَوْلَا أَن صَبَرْنَا	had we not persevered[12]
عَلَيْهَا	on them."
وَسَوْفَ يَعْلَمُونَ	And they will know
حِينَ يَرَوْنَ	when they see

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 22:48, p. 1063, n. 1.

2. أمطرت ***'umṭirat*** = she or it was rained, showered, poured (v. iii. f. s. past passive from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 15:74, p. 822, n. 10).

3. مطر ***maṭar*** (s.; pl. أمطار *'amṭâr*) = rain. See at 4:102, p. 290. n. 3.

4. The allusion is to the habitat of the people of Prophet Lûṭ, peace be on him, by the Dead Sea who were destroyed by a rain of stones and whose ruins are still visible. The Makkans passed by that place during their trade journeys and saw the ruins. Still they did not reflect on these. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 21:74, p. 1032, n. 6.

5. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 25:21, p. 1144, n. 5).

6. نشور ***nushûr*** = resurrection. See at 25:2, p. 1138, n. 8.

7. يتخذون ***yattakhidhûna*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 21:36, p. 1022, n. 1).

8. they mock at him saying: "Is this...". هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 21:36, p. 1022, n. 2.

9. They said so because the Prophet was very much one of them and because they thought that a Messenger should be someone extraordinary and not even a human being . بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 17:94, p. 903, n. 11).

10. يضل ***yuḍillu*** = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yuḍilla* at 22:9, p. 1048, n. 3).

11. ءالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:81, p. 971. n. 11.

12. صبرنا ***ṣabarnâ*** = we bore with patience, persevered, endured (v. i. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 14:21, p. 794, n. 8).

ٱلْعَذَابَ	the punishment[1]
مَنْ أَضَلُّ	who is the worst astray[2]
سَبِيلًا ٤٢	in the way.[3]
أَرَءَيْتَ مَنِ	43. Do you see the one who
ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ	takes[4] as his god his whims?[5]
أَفَأَنتَ تَكُونُ	Will you then be
عَلَيْهِ وَكِيلًا ٤٣	over him a guardian-trustee?[6]
أَمْ تَحْسَبُ	44. Or do you think[7]
أَنَّ أَكْثَرَهُمْ	that most of them
يَسْمَعُونَ	do hear[8]
أَوْ يَعْقِلُونَ	or do undertsand?[9]
إِنْ هُمْ إِلَّا	They are naught but
كَٱلْأَنْعَٰمِ	like cattle.[10]
بَلْ هُمْ أَضَلُّ	Nay, they are worse astray
سَبِيلًا ٤٤	in the way.

Section (*Rukû'*) 5

أَلَمْ تَرَ إِلَىٰ رَبِّكَ	45.Do you not see your Lord
كَيْفَ مَدَّ ٱلظِّلَّ	how He stretches[11] the shade?[12]
وَلَوْ شَآءَ	And if He willed,
لَجَعَلَهُۥ سَاكِنًا	He could make it still.[13]

[1] i. e., in the hereafter.

[2] أضل ***'aḍallu*** = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 25:34, p. 1148, n. 6.

[3] i. .e., way of belief and conduct. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

[4] اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 21:26, p. 1019, n. 1).

[5] i. .e, follows the dictates of his own desires and not the guidance coming from Allah through His Messenger. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 20:16, p. 979, n. 9.

[6] وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 17:86, p. 901, n. 5).

[7] تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:18, p. 916, n. 2).

[8] i. e., hear the word of Allah with attention and intention to understand. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 22:46, p. 1062, n. 9).

[9] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 22:46, p. 1062, n. 8).

[10] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 23:21, p. 1079, n. 14.

[11] مد ***madda*** = he laid out, stretched , spread out, extended, lengthened, prolonged (v. iii. m. s. past from *madd*, to extend. See at 13:3, p. 764, n. 8).

[12] ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 13:35, p.780, n. 4.

[13] ساكن ***sâkin*** = still, stationery, sedentary, at rest (act. participle from *sakana* [*sukûn*], to be still. See *maskûnah* at 24:29, p. 1115, n. 11).

Then We made[1] the sun	ثُمَّ جَعَلْنَا ٱلشَّمْسَ
over it an indicator.[2]	عَلَيْهِ دَلِيلًا (٤٥)
46. Then We grip[3] it to Us,	ثُمَّ قَبَضْنَٰهُ إِلَيْنَا
gripping[4] gently.[5]	قَبْضًا يَسِيرًا (٤٦)
47. And He it is Who	وَهُوَ ٱلَّذِى
sets for you the night	جَعَلَ لَكُمُ ٱلَّيْلَ
as a covering,[6]	لِبَاسًا
and sleep as a pause;[7]	وَٱلنَّوْمَ سُبَاتًا
and He makes the day	وَجَعَلَ ٱلنَّهَارَ
a restoration to life.[8]	نُشُورًا (٤٧)
48. And He it is Who	وَهُوَ ٱلَّذِىٓ
despatches[9] the winds[10]	أَرْسَلَ ٱلرِّيَٰحَ
as glad tidings[11] in advance	بُشْرًۢا بَيْنَ يَدَىْ
of His mercy.[12]	رَحْمَتِهِۦ
And We send down[13]	وَأَنزَلْنَا
from the sky	مِنَ ٱلسَّمَآءِ
water[14] clean and pure.[15]	مَآءً طَهُورًا (٤٨)
49. That We may give life[16]	لِّنُحْۦِىَ
thereby to a dead land[17]	بِهِۦ بَلْدَةً مَّيْتًا

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:35, p. 1148, n. 8).

2. دليل ***dalîl*** (s.; pl. *'adillah/dalâ'il*) =indicator, indication, guide, evidence, proof, directory, sign.

3. قبضنا ***qabaḍnâ*** = we grasped, seized, held, gripped (v. i. s. past from *qabaḍa* [*qabḍ*], to seize. See *qabaḍtu* at 20:96, p. 999, n. 9).

4. قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, gripping, handful.

5. يسير ***yasîr*** = easy, gently, simple, insignificant.

6. i. e., with its darkness, to facilitate sleeping, resting and refreshing لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 22:23, p. 1053, n. 8.

7. سبات ***subât*** = lethargy, slumber, inactivity, sleep, cessaion, pause.

8. نشور ***nushûr*** = resurrection, coming to life again, restoration to life. See at 25:40, p. 1150, n. 8.

9. أرسل ***'arsala*** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 9:33, p. 580, n. 8).

10. رياح ***riyâḥ*** (pl.; s. ريح *rîḥ*) = winds. See at 15:22, p. 812, n. 1.

11. i. e., of the coming of clouds and rains. بشرى ***bushrâ*** = glad tidings, good news. See at 25:22, p. 1144, n. 13.

12. i. e., His mercy of sending down the rains.

13. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:46, p. 1125, n. 9).

14. i. e., rain water as well as snow collecting on moutains and causing the flow of water and rivers.

15. طهور ***tahûr*** = cleansing, clean, purging, pure.

16. نحيى ***nuḥyiya*** (*nuhyî*)= we give life, revivify, save life, (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live.The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nuḥyî* at 15:22, p. 812, n. 5).

17. بلدة ***baldah*** = land, place, town, city, village, rural community.

وَنُسْقِيَهُۥ	and give it as drink[1]
مِمَّا خَلَقْنَآ	to those that We create of
أَنْعَٰمًا وَأَنَاسِىَّ	animals[2] and human beings[3]
كَثِيرًا ٤٩	a great many.
وَلَقَدْ	50. And indeed
صَرَّفْنَٰهُ	We have distributed[4] it
بَيْنَهُمْ	among them
لِيَذَّكَّرُوا۟	that they may take heed;[5]
فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ	but there decline[6] most men
إِلَّا كُفُورًا ٥٠	except to disbelieve.[7]
وَلَوْ شِئْنَا	51. And had We willed
لَبَعَثْنَا	We would have sent out[8]
فِى كُلِّ قَرْيَةٍ	in every habitation[9]
نَّذِيرًا ٥١	a warner.[10]
فَلَا تُطِعِ	52. So do not obey[11]
ٱلْكَٰفِرِينَ	the unbelievers
وَجَٰهِدْهُم	and strive[12] with them
بِهِۦ	by means of it
جِهَادًا كَبِيرًا ٥٢	a great striving.

[1] نسقي ***nusqiya(î)*** = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *li* of motivation coming before it. See at 16:66, p. 848, n. 1).

[2] أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:44, p. 1151, n. 10.

[3] أناسى ***'anâsî*** = people, human beings.

[4] i. e, given in specific quantities to different lands and peoples. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *sarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 20:113, p. 1004, n. 3).

[5] يذكروا ***yadhdhakkarû(na)*** [originally *yatadhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* /*tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 17:41, p. 886, n. 1).

[6] أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 20:116, p. 1005, n. 2).

[7] كفور ***kufûr*** = to disbelieve, to be an infidel.

[8] بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 18:12, p. 913, n. 7).

[9] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 25:40, p. 1150, n. 1.

[10] نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr*/ *nudhûr*], to vow, to pledge). See at 25:7, p. 1139, n. 12.

[11] لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 18:28, p. 921, n. 9).

[12] جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 9:73, p. 609, n. 4).

۞ وَهُوَ ٱلَّذِي	53. And He it is Who
مَرَجَ ٱلْبَحْرَيْنِ	let loose[1] the two seas –
هَٰذَا عَذْبٌ فُرَاتٌ	this one sweet[3] and tasty[4]
وَهَٰذَا مِلْحٌ أُجَاجٌ	and this one salty[4] and bitter[5]
وَجَعَلَ بَيْنَهُمَا	– and He set between the two
بَرْزَخًا	a barrier[6]
وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾	and a preclusion[7] precluded.[8]
وَهُوَ ٱلَّذِي	54. And He it is Who
خَلَقَ مِنَ ٱلْمَآءِ	created out of water[9]
بَشَرًا	the human being
فَجَعَلَهُۥ	and made him
نَسَبًا	a relation by blood[10]
وَصِهْرًا	and a relation by marriage.[11]
وَكَانَ رَبُّكَ	And your Lord is
قَدِيرًا ﴿٥٤﴾	Omnipotent.
وَيَعْبُدُونَ	55. And they worship[12]
مِن دُونِ ٱللَّهِ	besides Allah
مَا لَا يَنفَعُهُمْ	that which benefits[13] them not
وَلَا يَضُرُّهُمْ	nor harms[14] them;
وَكَانَ ٱلْكَافِرُ	and the unbeliever is
عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾	against his lord an abetter.[15]

[1] مرج ***maraja*** = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble).

[2] عذب ***'adhb*** (s.; p; *'idhâb*) = sweet, pleasant.

[3] فرات ***furât*** = tasty, sweet.

[4] ملح ***milḥ*** (s.; pl. *'amlâḥ*) = salt, salty, saline.

[5] Such as the two seas near Baḥrayn. *The description applies also to the rivers meeting the seas.* أجاج ***'ujâj*** = bitter, salty water.

[6] i. e., an invisible barrier. برزخ ***barzakh*** (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 23:100, p. 1099, n. 8.

[7] حجر ***ḥijr*** = prohibition, ban, interdiction, restriction, preclusion. See at 25:22, p. 1145, n. 1.

[8] محجور ***maḥjûr*** = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *hajara* [*ḥajr/ ḥijr/ ḥujr/ ḥirân/ ḥujrân*], to ban, debar, prohibit, interdict. See at 25:22, p. 1145, n. 2).

[9] i. e., initially. Also in respect of the process of procreation and the relative elements of the human body.

[10] نسب ***nasab*** (s.; pl. *'ansâb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See *'ansâb* at 23:101, p. 1099, n. 12.

[11] The emphasis is on the process of continuation through father and mother and the two aspects of relationships . صهر ***ṣihr*** (s.; pl. *'aṣhâr*) =relationship by marriage, son-in-law, brother-in-law(sister's husband).

[12] يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 22:71, p. 1070, n. 5).

[13] ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 22:12, p. 1049, n. 9).

[14] يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 22:12, p. 1049, n. 8).

[15] i. e., of Satan in setting partners with Allah. ظهير ***ẓahîr*** = helper, assistant, one who backs, supports, abetter (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 17:88, p.902, n. 1).

وَمَآ أَرۡسَلۡنَٰكَ	56.And We sent you out[1] not
إِلَّا مُبَشِّرٗا	but as a giver of good tidings[2]
وَنَذِيرٗا ٥٦	and as a warner.[3]
قُلۡ مَآ أَسۡـَٔلُكُمۡ	57. Say: "I do not ask of you
عَلَيۡهِ مِنۡ أَجۡرٍ	for it any remunertation[4]
إِلَّا مَن شَآءَ	except that whoever wishes
أَن يَتَّخِذَ	he may take[5]
إِلَىٰ رَبِّهِۦ سَبِيلٗا ٥٧	towards his Lord a way.[6]
وَتَوَكَّلۡ	58. And rely[7]
عَلَى ٱلۡحَيِّ ٱلَّذِي	on the Ever-Living Who
لَا يَمُوتُ	dies not;
وَسَبِّحۡ بِحَمۡدِهِۦ	and glorify[8] with His praise.
وَكَفَىٰ بِهِۦ	And Sufficient[9] is He
بِذُنُوبِ عِبَادِهِۦ	of the sins[10] of His servants
خَبِيرًا ٥٨	as One All-Aware.
ٱلَّذِي خَلَقَ	59. He Who created
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ	the heavens and the earth
وَمَا بَيۡنَهُمَا	and all that is between them
فِي سِتَّةِ أَيَّامٖ	in six days.
ثُمَّ ٱسۡتَوَىٰ	Moreover He took position[11]

[1] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 23:123, p. 1080, n. 7).

[2] i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 17:105, p. 908, n. 1.

[3] i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:51, p. 1153, n. 10.

[4] أجر ***'ajr*** (pl.أجور *'ujûr*) = reward, recompense, remuneration, due. See at 18:30, p. 922, n. 12).

[5] يتخذ ***yattakhidha*(*u*)** = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:92, p. 974, n. 3).

[6] i. e., the way of belief and monotheism — Islam. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

[7] توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 11:123, p. 721, n. 7).

[8] i. e., glorify and proclaim the sanctity of Allah. سبح ***sabbih*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 20:130, p. 1009, n. 6).

[9] كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 25:31, p. 1147, n. 5).

[10] ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 14:10, p. 790, n. 4.

[11] i. e., in such manner as befits the Sublimity of Allah. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 20:5, p. 977, n. 2).

عَلَى ٱلْعَرْشِ	on the Throne.[1]
ٱلرَّحْمَٰنُ	The Most Merciful;
فَسْـَٔلْ بِهِۦ	so ask Him about it
خَبِيرًا ﴿٥٩﴾	as the One All-Aware.
وَإِذَا قِيلَ لَهُمُ	60. And if it is said to them:
ٱسْجُدُوا۟	"Prostrate yourselves[2]
لِلرَّحْمَٰنِ	to the Most Merciful",
قَالُوا۟ وَمَا	they say: "And what is
ٱلرَّحْمَٰنُ	the Most Merciful?
أَنَسْجُدُ	Shall we prostrate ourselves
لِمَا تَأْمُرُنَا	to what you order[3] us?"
وَزَادَهُمْ	And it increases[4] them in
نُفُورًا ۩ ﴿٦٠﴾	aversion.[5]*

Section (*Rukû'*) 6

تَبَارَكَ ٱلَّذِى	61. Blessed[6] is He Who
جَعَلَ فِى ٱلسَّمَآءِ	has set[7] in the sky
بُرُوجًا	constellations[8]
وَجَعَلَ فِيهَا	and has placed therein
سِرَٰجًا	an incandescent light[9]
وَقَمَرًا مُّنِيرًا ﴿٦١﴾	and a moon illuminationg.[10]

[1] عرش ***'arsh*** = throne. See at 23:86, p. 1096, n. 2.

[2] اسجدوا ***usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 20:116, p. 1005, n. 1)..

[3] تأمر ***ta'muru*** = you order, command, bid, enjoin (v. ii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See *ya'muru* at 24:21, p. 1112, n. 8).

[4] زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ziyâdah*, to be more. See at 7:69, p. 492, n. 9).

[5] i. e., going away from believing. نفور ***nufûr*** = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:46, p. 887, n. 12.

*** One should prostrate oneself before Allah on reading this *'âyah*.**

[6] تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 1, p. 1137, n. 1).

[7] جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 20: 53, p. 986, n. 8).

[8] بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac, constellations. See at 15:16, p. 810, n. 8.

[9] i. e., the sun. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light.

[10] منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 22:8, p. 1047, n. 12).

وَهُوَ ٱلَّذِى	62. And He it is Who has
جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ	set the night and the day
خِلْفَةً لِّمَنْ	in succession[1] for such as
أَرَادَ أَن يَذَّكَّرَ	intends[2] to take heed[3]
أَوْ أَرَادَ شُكُورًا	or intends to be grateful.[4]
٦٢	
وَعِبَادُ	63. And the servants[5] of
ٱلرَّحْمَٰنِ ٱلَّذِينَ	the Most Merciful are those
يَمْشُونَ عَلَى ٱلْأَرْضِ	who walk[6] on the earth
هَوْنًا وَإِذَا	modedstly[7] and when
خَاطَبَهُمُ	there address[8] them
ٱلْجَٰهِلُونَ	the ignorant ones
قَالُوا۟ سَلَٰمًا ٦٣	they say: "Peace".[9]
وَٱلَّذِينَ	64. And those who
يَبِيتُونَ	pass the night[10]
لِرَبِّهِمْ	for their Lord
سُجَّدًا	prostrating themselves
وَقِيَٰمًا ٦٤	and standing.[11]
وَٱلَّذِينَ يَقُولُونَ	65. And those who say:
رَبَّنَا ٱصْرِفْ عَنَّا	"Our Lord, divert[14] from us
عَذَابَ جَهَنَّمَ	the punishment of hell

1. خلفة ***khilfah*** = that which follows something and replaces it, in succession, dissimilarity.

2. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 13:11, p. 768, n. 6).

3. يذكر ***yadhdhakkara***(*u*) (originally يتذكر *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 14:52, p. 806, n. 1).

4. شكور ***shukûr*** = thankfulness, gratefulness, to be grateful.

5. i. e., the true and sincere servants. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 24:32, p. 1118, n. 5).

6. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 20:128, p. 1008, n. 10).

7. i. e., without pride and arrogance. هون ***hawn*** = to be easy, of little importance. *hawnan* , gently, modestly, imperceptibly.

8. خاطب ***khâṭaba*** = he addressed, spoke, directed his words to (v. iii. m. s. past in form III of *khaṭaba* [*khuṭbah/ khaṭâbah*], to make a speech. See *lâ tukhâṭib* at 23:27, p. 1082, n. 8).

9. i. e., they return the rude and offensive talk of the ignorant ones with gentle and inoffensive words avoiding trouble and allowing for peace and amity. سلام ***salâm*** = soundness, peace, peacefulness, safety, security. See at 21:69, p. 1030, n. 10.

10. يبيتون ***yabîtûna*** = they pass the night, stay at night, put up for the night, become at night, continue (v. iii. m. pl. impfct. from *bâta* [*bayt /bayât /mabît / mabât /baytûtah*], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).

11. i. e., in praying.

12. اصرف ***iṣrif*** = turn away, divert, keep away, direct (v. ii. m. s. imperative from *ṣarafa* [*ṣarf*], to turn, turn away. See *yuṣrifu* at 24:43, p. 1124, n. 11.

إِنَّ عَذَابَهَا كَانَ	Verily its punishment is
غَرَامًا (٦٥)	inalienable.[1]
إِنَّهَا سَآءَتْ	66. Verily evil it is
مُسْتَقَرًّا	as a settling place[2]
وَمُقَامًا (٦٦)	and as an abode.[3]
وَالَّذِينَ	67. And those who,
إِذَآ أَنفَقُوا۟	when they spend,[4]
لَمْ يُسْرِفُوا۟	do not be wasteful[5]
وَلَمْ يَقْتُرُوا۟	nor be niggardly[6]
وَكَانَ	but is
بَيْنَ ذَٰلِكَ	between that
قَوَامًا (٦٧)	balanced.[7]
وَالَّذِينَ	68. And those who do not
لَا يَدْعُونَ مَعَ ٱللَّهِ	invoke[8] along with Allah
إِلَٰهًا ءَاخَرَ وَلَا	another god, nor
يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى	kill the individual[9] which
حَرَّمَ ٱللَّهُ	Allah has made inviolate,[10]
إِلَّا بِٱلْحَقِّ	except by way of justice;[11]
وَلَا يَزْنُونَ	nor do they commit adultery.[12]
وَمَن يَفْعَلْ ذَٰلِكَ	And whoever does that
يَلْقَ أَثَامًا (٦٨)	shall meet[13] punishment.[14]

1. غرام ***gharâm*** = inseparable, inalienable.

2. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:23, p. 1145, n. 9).

3. مقام ***muqâm*** = habitat, abode, raised, erected.

4. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 13:22, p. 773, n. 13).

5. يسرفوا ***yusrifû****(na)* = they commit an excess, be extravagant/wasteful (v. iii. m. pl. impfct. from *'asrafa*, form IV of *sarafa/ sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *'asrafa* at 20:127, p. 1008, n. 5).

6. يقتروا ***yaqturû****(na)* = they be niggardly/ stingy/ tightfisted (v. iii. m. pl. impfct. from *qatara* [*qatr/qutûr*], to be stingy, niggardly. The terminal *nûn* is dropped for the reason stated at n. 5 above. See *qatûr* at 17:100, p. 906, n. 6.

7. قوام ***qawâm*** = an upright posture, balanced.

8. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 18:28, p. 921, n.3).

9. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 18:74, p. 938, n. 6.

10. حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 17:33, p. 883, n. 6).

11. حق ***ḥaqq*** = right, truth, liability, justification, just cause. See at 15:85, p. 824, n. 10.

12. يزنون ***yaznûna*** = they commit adultery/ fornication (v. iii. m. pl. impfct. from *zanâ* [*zinan/zinâ'*], to commit adultery/fornication).

13. يلق ***yalqa****(â)* = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yalqawna* at 9:77, p. 611, n. 3).

14. أثام ***'athâm*** = sin, punishment for sin.

69. Doubled will be[1] for him	يُضَٰعَفۡ لَهُ
the punishment	ٱلۡعَذَابُ
on the Day of Judgement	يَوۡمَ ٱلۡقِيَٰمَةِ
and he will perpetuate[2] in it	وَيَخۡلُدۡ فِيهِۦ
disgraced.[3]	مُهَانًا ٦٩
70. Except those that repent[4]	إِلَّا مَن تَابَ
and believe and	وَءَامَنَ وَ
do deeds right and proper,	عَمِلَ عَمَلٗا صَٰلِحٗا
then such ones,	فَأُوْلَٰٓئِكَ
Allah will exchange[5]	يُبَدِّلُ ٱللَّهُ
their sins for good things;[6]	سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ
and Allah is Most Forgiving,	وَكَانَ ٱللَّهُ غَفُورٗا
Most Merciful.	رَّحِيمٗا ٧٠
71. And whoever repents	وَمَن تَابَ
and acts rightly,	وَعَمِلَ صَٰلِحٗا
he indeed returns[7] to Allah	فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ
in repentance.[8]	مَتَابٗا ٧١
72. And who	وَٱلَّذِينَ
do not testify[9] falsely[10] and	لَا يَشۡهَدُونَ ٱلزُّورَ
if they pass by a vanity[11]	وَإِذَا مَرُّواْ بِٱللَّغۡوِ

[1] يضاعف ***yuḍâ'af*(*u*)** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 11:20, p. 685, n. 5).

[2] يخلد ***yakhlud*** (*u*) = he remains forever, perpetuates, is everlasting (v. iii. m. s. impfct. from *khalada* [*khulûd*], to remain for ever. The final letter is vowelless because the verb is conjunctive to the conclusion of a conditional clause. See ***khâlidûn*** at 25:16, p. 1142, n. 7).

[3] مهان ***muhân*** = one who is disgraced, humiliated, despised (pass. participle from *'ahâna*, form IV of *hâna* [*hawn/ hawân/ mahânah*], to be despised. See *muhîn* at 22:57, p. 1066, n. 3).

[4] تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 20:122, p. 1006, n. 14).

[5] يبدل ***yubaddilu*** = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. See *la+yubaddilanna* at 24:55, p. 1129, n. 6).

[6] i. e., forgiveness and rewards. حسنات ***ḥasanât*** (pl.; s. حسنة *ḥasanah*) = good things, good deeds, advantages. See at 11:114, p. 718, n. 9.

[7] يتوب ***yatûbu*** = he forgives, he turns to, he returns (v. iii. m. s. impct from *tâba*. [*tawb, tawbah / matâb*], to turn. See n. 4 above.

[8] متاب ***matâb*** = repentance, return in repentance (verbal noun of *tâba*. See ns. 7 and 4 above.

[9] يشهدون ***yashhadûna*** = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 21:161, p. 1029, n. 2).

[10] زور ***zûr*** = lie, falsehood, untruth. See at 25:4, p. 1138, n. 11.

[11] لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

مَرُّواْ كِرَامًا (٧٢)	they pass by as nobles.[1]
وَٱلَّذِينَ	73. And who,
إِذَا ذُكِّرُواْ	when they are reminded[2]
بِـَٔايَٰتِ رَبِّهِمۡ	of the signs of their Lord,
لَمۡ يَخِرُّواْ عَلَيۡهَا	fall[3] not over them
صُمّٗا وَعُمۡيَانٗا (٧٣)	as deaf[4] and blind.[5]
وَٱلَّذِينَ يَقُولُونَ	74. And who say:
رَبَّنَا هَبۡ لَنَا	"Our Lord, bestow[6] on us
مِنۡ أَزۡوَٰجِنَا	of our consorts
وَذُرِّيَّٰتِنَا	and our offsprings
قُرَّةَ أَعۡيُنٖ	a delight[7] to eyes
وَٱجۡعَلۡنَا	and make us
لِلۡمُتَّقِينَ	for the righteous[8]
إِمَامًا (٧٤)	a model.[9]
أُوْلَٰٓئِكَ	75. Such ones
يُجۡزَوۡنَ	will be rewarded[10] with
ٱلۡغُرۡفَةَ	the highest chamber[11]
بِمَا صَبَرُواْ	for that they endure[12]
وَيُلَقَّوۡنَ فِيهَا	and they will be met[13] therein
تَحِيَّةٗ وَسَلَٰمًا (٧٥)	with a greeting and peace.

[1] i. e., with dignity and without being distracted or paying attention to it. كرام ***kirâm*** (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones.

[2] ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 6:43, p. 408, n. 2).

[3] يخروا ***yakhirrû****(na)* = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *kharra* [*kharr / khurûr*], to fall down. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *yakhirrûna* at 17:107, p. 908, n. 7).

[4] صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 21:45, p. 1025, n. 4.

[5] عميان ***'umyân*** (pl.; s. *'a'mâ*) = blind. See *'a'mâ* at 24:61, p. 1132, n. 9.

[6] هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 19:3, p. 951, n. 7).

[7] قرة ***qurrah*** = delight, freshness, coolness.

[8] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 24:34, p. 1120, n. 2).

[9] امام ***imâm*** (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 17:71, p. 896, n. 7.

[10] يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 7:180, p. 536, n. 6).

[11] i. e., in paradise. غرفة ***ghurfah*** (s.; pl. *ghuraf*) = upstairs chamber, highest compartment, ward.

[12] i. e., for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 16:110, p. 865, n. 5).

[13] يلقون ***yulaqqawna*** = they are received , are made to meet, are met with (v. iii. m. pl. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/luqyân*], to meet. See *talaqqawna* at 24:15, 1110, n. 5).

خَـٰلِدِينَ فِيهَا	76. Abiding for ever[1] therein.
حَسُنَتْ	Excellent[2] it is
مُسْتَقَرًّا	as a settling place[3]
وَمُقَامًا ٧٦	and as an abode.[4]
قُلْ مَا يَعْبَؤُا۟	77. Say: "There bothers[5] not
بِكُمْ رَبِّى	for you My Lord
لَوْلَا	were it not
دُعَآؤُكُمْ	for your invocation;[6] for
فَقَدْ كَذَّبْتُمْ	you have just disbelieved,[7]
فَسَوْفَ يَكُونُ	and it shall be
لِزَامًۢا ٧٧	an obligation.[8]

[1] خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 25:16, p. 1142, n. 7.

[2] حسنت ***ḥasunat*** = she or it became good, excellent, nice, lovely (v. iii. fd. s. past from *ḥaszuna* [*ḥusn*], to be handsome.

[3] 2. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:66, p. 1158, n. 2).

[4] مقام ***muqâm*** = habitat, abode, raised, erected. See at 25:66, p. 1158, n. 3.

[5] يعبا ***ya'ba'u*** = he cares, bothers, is concerned (v. iii. m. s. impfct. from *'aba'a* [*'ab'*], to care, to be concerned).

[6] i. e., you are in need of Allah's care and help; Allah is not in need of anyone or anything.

[7] The address is to the unbelievers. كذبتم ***kdhdhabtum*** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie. See at 6:57, p. 413, n. 8).

[8] i. e., their disbelief will remain as an obligation and will entail punishment. لزام ***lizâm*** = necessary, requisite, incumbent, obligatory. See at 20:129, p. 1009, n. 3.

26. SÛRAT *AL-SHU'ARÂ'* (The Poets)

Makkan: 227 *'âyahs*

This is also a Makkan *sûrah* and like other Makkan *surahs* it deals with the fundamentals of the faith, more specifically with monotheism (*tawhîd*), the Messengership (*risâlah*) of Muaḥmmad, peace and blessings of Allah be on him, and Resurrection. It opens with a reference to the Qur'ân and the attitude of the unbelievers who turned away from it in spite of its being a clear guidance to the truth. Reference is then made, by way of illustrating the attitude of the unbelievers of all times and the theme of monotheism, to some of the previous Messengers and how they were received by their respective unbelieving peoples. In this context the accounts of Mûsâ and Hârûn, peace be on them, in relation to their mission to the Pharaoh and his people, of Ibrâhîm, peace be on him, and his efforts to bring his people to the worship of Allah Alone, and of the missions and efforts of Nûḥ, Hûd, Ṣâliḥ, Lûṭ and Shu'ayb, peace be on them, are given one by one, pointing out the way of Allah's dealing with the unbelieving and disobedient peoples and the fates respectively of the godfearing and the sinful on the day of Judgement. Towards the end the *sûrah* gives replies to the allegations of the unbelievers that the Qur'ân was a work of *satans* or a composition of a Prophet's. It emphatically asserts: " Verily it is a sent-down by the Lord of all beings. There brought it down the Faithful Spirit (Jibrîl), ..." and that the poets "wander in every vale" and say what they do not do (*'âyahs* 224-226). It is with reference to this that the *sûrah* is named *al-Shu'arâ'* (the Poets).

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓمٓ ① 1. *Tâ - Sîn - Mîm.*[1]

تِلْكَ ءَايَٰتُ 2. These are the signs[2]

ٱلْكِتَٰبِ ٱلْمُبِينِ ② of the Book open and clear.[3]

لَعَلَّكَ 3. Perhaps you

بَٰخِعٌ نَّفْسَكَ are killing[4] yourself in grief

أَلَّا يَكُونُوا۟ that they do not become

مُؤْمِنِينَ ③ believers.

إِن نَّشَأْ 4. If We will,

نُنَزِّلْ عَلَيْهِم We can send down[6] on them

---

[1] Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

[2] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 25:36, p. 1148, n. 11.

[3] مبين *mubîn* = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 22:49, p. 1063, n. 3.

[4] The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. باخع *bâkhi'* = one who kills or ruins oneself (with grief or anger. Active participle from *bakha'a* [*bakh'*], to kill oneself with grief or anger. See at 18:6, p. 912, n. 1).

[5] نزل *nunazzil(u)* = we send down, cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *nunazzilu* at 17:82, p. 900, n. 1).

مِّنَ ٱلسَّمَآءِ ءَايَةً	from the heaven a sign[1]
فَظَلَّتْ أَعْنَٰقُهُمْ	so that there stay[2] their necks[3]
لَهَا خَٰضِعِينَ ﴿٤﴾	to it humbly submissive.[4]
وَمَا يَأْتِيهِم	5. And there comes not to
مِّن ذِكْرٍ	them any recital[5]
مِّنَ ٱلرَّحْمَٰنِ	from the Most Merciful
مُحْدَثٍ	anew[6]
إِلَّا كَانُوا۟	but they use to
عَنْهُ مُعْرِضِينَ ﴿٥﴾	turn away[7] from it.
فَقَدْ كَذَّبُوا۟	6.Thus they have disbelieved.[8]
فَسَيَأْتِيهِمْ	So there shall come to them
أَنۢبَٰٓؤُا۟ مَا كَانُوا۟	the tidings[9] of what they use
بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾	to mock[10] at.
أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ	7. Do they not see the earth,
كَمْ أَنۢبَتْنَا	how many We grow[11]
فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾	therein of every noble sort?[12]
إِنَّ فِى ذَٰلِكَ لَءَايَةً	8. Surely therein is a sign;
وَمَا كَانَ أَكْثَرُهُم	but most of them are not
مُّؤْمِنِينَ ﴿٨﴾	believers.

1. i. e., a miracle of the sort they demand.

2. *ẓallat* = she or it became, continued to be, stayed (v. iii. f. s. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *zallû* at 15:14, p. 810, n. 2).

3. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 13:5, p. 765, n. 12.

4. Allah does not force His servants to believe. He has given them understanding and limited free-will to test them. ***khâḍi'în*** (pl.; acc./gen/ of *khâḍi'ûn*; s. *khâḍi'*) = humbly submissive, obedient, pliant, subject, yielding (act. participle from *khaḍa'a* [*khuḍû'*], to submit, defer, yield).

5. i. e., the scripture sent down by Allah. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 25:29, p. 1146, n. 8.

6. محدث ***muḥdath*** = fresh, new, anew (passive participle from *'aḥdatha* {to bring about, to cause to happen}, form IV of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See at 21:1, p. 1012, n. 6.

7. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa,* form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 15:82, p. 824, n. 1).

8. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 25:36, p. 1148, n. 10).

9. i. e., the reality. أنباء ***'anbâ'*** (pl.; s. نبا *naba'*) = news, tidings. See at 20:99, p. 1000, n. 12.

10. i. e., the retribution they mock at. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a,* from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 16:24, p. 838, n.8).

11. أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 15:9, p. 811, n. 7).

12. i. e., of trees, plants and fruits. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort.See at 22:5, p. 1047, n. 5.

وَإِنَّ رَبَّكَ 9. And verily your Lord is
لَهُوَ ٱلْعَزِيزُ the All-Mighty,[1]
ٱلرَّحِيمُ ٩ the Most Merciful.

Section (*Rukû'*) 2

وَإِذْ نَادَىٰ رَبُّكَ 10.And when your Lord called[2]
مُوسَىٰٓ أَنِ ٱئْتِ Mûsâ [saying] that you go to
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠ the transgressing[3] people —

قَوْمَ 11. The people
فِرْعَوْنَ of the Pharaoh.
أَلَا يَتَّقُونَ ١١ Will they not fear Allah?[4]

قَالَ رَبِّ 12. He said: "My Lord,
إِنِّيٓ أَخَافُ أَن indeed I fear[5] that
يُكَذِّبُونِ ١٢ they will disbelieve[6] me."

وَيَضِيقُ صَدْرِي 13."And uneasy[7] is my heart
وَلَا يَنطَلِقُ لِسَانِي and my tongue flows[8] not.
فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣ So send for Hârûn."

وَلَهُمْ عَلَيَّ 14. "And they have against me
ذَنۢبٌ an offence.[9]

[1] عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:20, p. 794, n. 1.

[2] نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 21:89, p. 1036, n. 1).

[3] i. e., the polytheistic people (note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 25:37, p. 1149, n. 5).

[4] يتقون *yattaqûna* = they are on their guard, protect themselves (by strictly carrying out the injunctions of Allah), fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 20:113, p. 1004, n. 5).

[5] أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 19:45, p. 962, n. 1).

[6] ***yukadhdhibûni*** (originally *yukadhdhibûna+nî*) يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See ***yukadhdhibûna*** at 6:33, p. 403, n. 11).

[7] يضيق ***yaḍîqu*** = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See at 15:97, p. 826, n. 8).

[8] i. e., does not speak fluently. Mûsâ, peace be on him, had initially stammering in his speech. ينطلق ***yanṭaliqu*** = he or it departs, takes off, sets out, is free, flows (v. iii. m. s. impfct. from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqâ* at 18:77, p. 939, n. 1).

[9] The allusion is to his having previously killed a copt in course of a quarrel (see 28:15). ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See *dhunûb* at 14:10, p. 790, n. 4.

فَأَخَافُ	So I fear[1]
أَن يَقْتُلُونِ ۝١٤	that they will kill me.[2]
قَالَ كَلَّا	15. He said: "Never.
فَٱذْهَبَا	So you two go
بِـَٔايَٰتِنَآ	with Our signs.[3]
إِنَّا مَعَكُم	Verily We shall be with you
مُّسْتَمِعُونَ ۝١٥	listening."[4]
فَأْتِيَا	16. "Therefore you two go
فِرْعَوْنَ فَقُولَآ	to the Pharaoh and say:
إِنَّا رَسُولُ	We are the Messengers of
رَبِّ ٱلْعَٰلَمِينَ ۝١٦	the Lord of all beings."[5]
أَنْ أَرْسِلْ مَعَنَا	17. "That you send[6] with us
بَنِىٓ إِسْرَٰٓءِيلَ ۝١٧	the Children of Isrâ'îl."
قَالَ	18. He said:
أَلَمْ نُرَبِّكَ	"Did we not bring you up[7]
فِينَا وَلِيدًا	in our midst as a child[8]
وَلَبِثْتَ فِينَا	and you lived[9] among us
مِنْ عُمُرِكَ سِنِينَ ۝١٨	of your life[10] many years?[11]

1. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:12, p. 1164, n. 5).

2. *yaqtulûni* (originally *yaqtulûna+nî*) يقتلون *yaqtulûna*= they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:112, p. 200, n. 2).

3. i. e., the miracles provided for them.

4. i. e., listening to what they say to your inviting them to the truth and to your prayers for help and support. مستمعون ***mustami'ûn*** (pl.; s. *mustami'*) = those who hear, listen, pay attention (act. participle from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 17:47, p. 887, n. 13).

5. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 25:1, p. 1137, n. 4).

6. i. e., allow to leave. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 20:47, p. 985, n. 6).

7. The Pharaoh said this to Mûsâ, peace be on him. نرب ***nurabbi(î)*** = we bring up, rear, raise , breed, educate (v. i. pl. impfct. from *rabbâ* , form II of *rabâ* [*rabâ'/rubûw*], to grow, to grow up. The final *yâ'* is vowelless and hence dropped because of the particle *lam* coming before the verb. See *rabbayâ* at 17:24, p. 881, n. 1).

8. وليد ***walîd*** (s.; pl. *wildân*) = newborn child, child, baby.

9. لبثت ***labithta*** = you stayed, remained, lingered, lived (v. ii. s. past from *labitha* [*labth, lubth/ lubâth*], to remain. See at 20:40, p. 984, n. 6).

10. عمر ***'umur*** (s.; pl. *'a'mâr*) = lifetime, life, age. See at 10:16, p. 642, n. 4.

11. سنين ***sinîn*** (pl.; acc./gen. of *sinûn*; s. *sanah*) = years. See at 23:112, p. 1102, n. 10.

19. "And you did[1]	وَفَعَلْتَ
that deed[2] of yours	فَعْلَتَكَ
which you did,	ٱلَّتِي فَعَلْتَ
while you were	وَأَنتَ
of the ungrateful?"[3]	مِنَ ٱلْكَٰفِرِينَ ١٩
20. He said: "I did it then,	قَالَ فَعَلْتُهَآ إِذًا
while I was of those in error."[4]	وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠
21. "So I fled[5] from you	فَفَرَرْتُ مِنكُمْ
when I was afraid[6] of you.	لَمَّا خِفْتُكُمْ
Then my Lord bestowed[7] on	فَوَهَبَ لِي رَبِّي
me authority[8] and made me	حُكْمًا وَجَعَلَنِي
one of the Messengers."[9]	مِنَ ٱلْمُرْسَلِينَ ٢١
22. "And that is the favour[10]	وَتِلْكَ نِعْمَةٌ
you conferred[11] on me	تَمُنُّهَا عَلَيَّ
that you have subjugated[12]	أَنْ عَبَّدتَّ
the Children of Isrâ'îl?"	بَنِيٓ إِسْرَٰٓءِيلَ ٢٢
23. The Pharaoh said:	قَالَ فِرْعَوْنُ
"And what is the Lord of	وَمَا رَبُّ
all beings?"	ٱلْعَٰلَمِينَ ٢٣

[1] فعلت ***fa'alta*** = you did, acted (v. ii. m. s. past from *fa'ala* [*fa'l/fi'l*], to do. See *yaf'alû* at 3:115, p. 201, n. 3).

[2] فعلة ***fa'lah*** (s.; pl. *fa'lât*) = deed, act, action.

[3] كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 16:27, p. 835, n. 11).

[4] ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to stray, to err. See at 6:77, p. 412, n. 8).

[5] فررت ***farartu*** = I fled, escaped, ran away (v. i. s. past from *farra* [*firâr/mafarr*], to flee, to run away. See *firâr* at 18:18, p. 916, n. 12).

[6] خفت ***khiftu*** = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa* [*khawf*], to fear. See *'akhâfu* at 26:15, p. 1165, n.1).

[7] وهب ***wahaba*** = he gifted, bestowed, donated, presented, granted (v. iii. m. s. past from *wahb*, to donate. See at 14:38, p. 801, n. 11).

[8] حكم ***hukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 21:74, p. 1032, n. 1.

[9] مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:77, p. 496, n. 4).

[10] نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 16:53, p. 844, n. 7.

[11] i. e., that favour of looking after me is insignificant in relation to the crime of subjugating the whole of my community, the Children of Isrâ'îl. تمن ***tamunnu*** = you bestow grace, favour, show kindness, confer favour (v. ii. m. s. impfct. from *manna* [*mann*], to be kind. See *manannâ* at 20:37, p. 982, n. 7.

[12] عبدت ***'abbadta***= you enslaved, reduced to servitude, subjugated, subjected (v. ii. m. s. past from *abbada*, form II of *'abada* [[*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *u'budû* at 23:32, p. 1083, n. 8).

قَالَ رَبُّ	24. He said: "Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens[1] and the earth
وَمَا بَيْنَهُمَآ	and all that is between them,
إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾	if you believe for certain."[2]
قَالَ	25. He said
لِمَنْ حَوْلَهُۥٓ	to those around[3] him:
أَلَا تَسْتَمِعُونَ ﴿٢٥﴾	"Do you not hear?"[4]
قَالَ رَبُّكُمْ	26. He[5] said: "The Lord of
وَرَبُّ ءَابَآئِكُمُ	you all and the Lord of
ٱلْأَوَّلِينَ ﴿٢٦﴾	your fathers[6] of old."[7]
قَالَ	27. He[8] said:
إِنَّ رَسُولَكُمُ	"Verily your Messenger
ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ	who has been sent[9] to you
لَمَجْنُونٌ ﴿٢٧﴾	is indeed a mad man."[10]
قَالَ رَبُّ	28. He[11] said: "The Lord of
ٱلْمَشْرِقِ وَٱلْمَغْرِبِ	the east and the west
وَمَا بَيْنَهُمَآ	and all that is between them,
إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾	if you use to understand."[12]

[1] Note the plural form in which the skies (heavens) are spoken of. No human being with any amount of observation could have so spoken about the skies at the time the Qur'ân was sent down by Allah.

[2] موقنين *mûqinîn* (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 6:75, p. 422, n.1).

[3] i. e., the Pharaoh said to his courtiers and nobles out of surprise at Mûsâ's denial of his (the Pharaoh's) lordship and declaration of the Sole Lordship of Allah. حول *ḥawl* = around, about, roughly; also year, might, power, change. See 9:120, p. 630, n. 5.

[4] i. e., do you hear what unusual thing he says? تسمعون *tasma'ûna* = you (all) hear, listen, pay attention (v. ii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *yasma'ûna* at 25:44, p. 1151, n. 8).

[5] i. e., Mûsâ, peace be on him, said.

[6] آباء *'abâ'* (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 24:31, p. 1117, n. 2.

[7] اولون *'awwalûn* (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 5.

27. i. e., the Pharaoh said, with a view to discrediting Mûsâ, peace be on him, to the courtiers and nobles.

[9] أرسل *'ursila* = he or it was sent, sent out, despatched (v. iii. s. past passive. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:5, p. 1013, n. 11.

[10] مجنون *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide. See at 15:6, p. 808, n. 9.

[11] i. .e, Mûsâ, peace be on him, continued saying.

[12] تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 24:61, p. 1134, n. 5).

قَالَ لَئِنِ ٱتَّخَذْتَ	29. He said: "If you take[1]
إِلَٰهًا غَيْرِى	any god other than me
لَأَجْعَلَنَّكَ	I will surely make[2] you
مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾	of those put in prison."[3]
قَالَ أَوَلَوْ جِئْتُكَ	30. He said: "Even if I bring
بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾	you something evident?"[4]
قَالَ فَأْتِ بِهِۦٓ	31. He said: "Then bring it,
إِن كُنتَ	if you are
مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾	of the truthful."[5]
فَأَلْقَىٰ عَصَاهُ	32. So he threw[6] his stick,[7]
فَإِذَا هِىَ ثُعْبَانٌ	and lo, it was a huge sarpent[8]
مُّبِينٌ ﴿٣٢﴾	all too clear.
وَنَزَعَ يَدَهُۥ	33. And he pulled out[9] his
فَإِذَا هِىَ بَيْضَآءُ	hand and lo, it was white[10]
لِلنَّٰظِرِينَ ﴿٣٣﴾	to the on-lookers.[11]
	Section (*Rukû'*) 3
قَالَ	34. He said
لِلْمَلَإِ حَوْلَهُۥٓ	to the grandees[12] around him:
إِنَّ هَٰذَا لَسَٰحِرٌ	"This is indeed a sorcerer[13]
عَلِيمٌ ﴿٣٤﴾	well informed."

---

1. اتخذت ***ittakhadhta*** = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:77, p. 939, n. 8).

2. لأجعلن ***la+'aj'alanna*** = I shall surely make, set, appoint, put, render (v. i. s. impfct. emphatic from *ja'ala* [*ja'l*], to make, to put. See *ja'ala* at 25:61, p. 1156, n. 7).

3. مسجونين ***masjûnîn*** (pl.; acc./gen. of *masjûnûn*; s. *masjûn*) = those put in prison, prisoners, imprisoned (passive participle from *sajana* [*sajn*], to imprison. See *yusjana* at 12:25, p. 731, n. 2).

4. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:2, p. 1162, n. 3.

5. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 24:6, p. 1107, n. 11).

6. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:87, p. 997, n. 6).

7. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 20:18, p. 979, n. 11.

8. ثعبان ***thu'bân*** (s.; pl. *tha'âbîn*) = gigantic snake, huge serpent. See at 7:107, p. 507, n. 3.

9. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع ***naza'a*** = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz'*, to pull out, to take away. See at 7:108, p. 507, n. 5).

10. i. e., radiant with light.

11. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 15:16, p. 810, n. 10).

12. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs. See at 23:46, p. 1087, n. 1).

13. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 20:69, p. 991, n. 5).

يُرِيدُ أَن يُخْرِجَكُم	35. "He intends[1] to oust[2] you
مِّنْ أَرْضِكُم	from your land
بِسِحْرِهِۦ	by his sorcery.
فَمَاذَا تَأْمُرُونَ (٣٥)	So what do you advise?"[3]
قَالُوٓا۟ أَرْجِهْ	36. They said: "Put him off,[4]
وَأَخَاهُ	and his brother,
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ	and send out[5] in the cities
حَٰشِرِينَ (٣٦)	collectors."[6]
يَأْتُوكَ	37. "They shall bring you
بِكُلِّ سَحَّارٍ	every leading sorcerer[7]
عَلِيمٍ (٣٧)	well-versed."
فَجُمِعَ	38. Thus were assembled
ٱلسَّحَرَةُ	the sorcerers[8]
لِمِيقَٰتِ	at an appointed time[9]
يَوْمٍ مَّعْلُومٍ (٣٨)	of a day specified.
وَقِيلَ لِلنَّاسِ	39. And it was said to the
هَلْ أَنتُم مُّجْتَمِعُونَ (٣٩)	people:"Will you assemble?"[10]
لَعَلَّنَا نَتَّبِعُ	40. "Perhaps we will follow[11]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 23:24, p. 1081, n. 2).

2. يخرج ***yukhrija(u)*** = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 7:110, p. 507, n. 10).

3. تأمرون ***ta'murûna*** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 7:110, p. 507, n. 11).

4. أرجه ***'arjih*** (originally أرجئه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from *'arja'a* [form IV from the root *raj'*], to postpone, to defer. See at 7:111, p. 707, n. 12).

5. أبعث ***ib'ath*** = send out, despatch, revive, raise (v. ii. s. imperative. from *ba'atha* [*ba'th*], to send out, to raise. See at 2:246, p. 123, n. 14).

6. حاشرين ***ḥâshirîn*** (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See at 7:111, p. 507, n. 13).

7. سحار ***saḥḥâr*** (s.; pl. *saḥḥârûn*) = expert sorcerer, leading magician (act. participle in the intensive scale of *fa''âl* from *saḥara* [*siḥr*], to bewitch. See *sâḥir* at 26:34, p. 1168, n. 13).

8. سحرة ***saḥarah*** (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See at 7:113, p. 508, n. 1.

9. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 7:155, p. 523, n. 7.

10. مجتمعون ***mujtami'ûn*** (pl.; s. *mujtami'*) = those who assemble, meet, get together, join, combine (act. participle from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *ijtama'û* at 22:73, p. 1072. n. 3).

11. نتبع ***nattabi'u***= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 2:170, p. 80, n. 4).

ٱلسَّحَرَةَ	the sorcerers
إِن كَانُوا۟ هُمُ	if they were the ones
ٱلْغَٰلِبِينَ ٤٠	the winners."[1]
فَلَمَّا جَآءَ	41. So when there came
ٱلسَّحَرَةُ	the sorcerers
قَالُوا۟ لِفِرْعَوْنَ	they said to the Pharaoh:
أَئِنَّ لَنَا	"Shall we have
لَأَجْرًا إِن كُنَّا	indeed a reward[2] if it were
نَحْنُ ٱلْغَٰلِبِينَ ٤١	we the winners?
قَالَ نَعَمْ	42. He said: "Yes,
وَإِنَّكُمْ إِذًا	and you shall in that case be
لَّمِنَ ٱلْمُقَرَّبِينَ ٤٢	of those posted near."[3]
قَالَ لَهُم مُّوسَىٰٓ	43. Mûsâ said to them:
أَلْقُوا۟	"Throw[4]
مَآ أَنتُم مُّلْقُونَ ٤٣	what you are to throw."[5]
فَأَلْقَوْا۟ حِبَالَهُمْ	44.So they threw their ropes[6]
وَعِصِيَّهُمْ وَقَالُوا۟	and their sticks[7] and said:
بِعِزَّةِ فِرْعَوْنَ	"By the might[8] of the Pharaoh,
إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ٤٤	we sure will be the winners."

---

1. غالبين ***ghâlibîn*** (acc./gen. of *ghâlibûn*) = winners, those winning, victors, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 7:113, p. 508, n. 3).

2. أجر ***'ajr*** (pl.اجور *'ujûr*) = reward, recompense, remuneration, due. See at 25:57, p. 1155, n. 4).

3. i. e., near the royal court as close councillors and courtiers. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See at 7:114, p. 508, n. 4).

4. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:66, p. 990, n. 4).

5. ملقون ***mulqûn*** (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ* . See n. 4 above).

6. حبال ***ḥibâl*** (pl.; s. *ḥabl*) = ropes, strings, cords. See at 20:66, p. 990, n. 5.

7. عصي ***'iṣîy*** (pl.; s. *'aṣâ*) = sticks, rods, staffs, scepters. See at 20:66, p. 990, n. 6.

8. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 10:65, p. 660, n. 12.

فَأَلْقَىٰ مُوسَىٰ	45. Then Mûsâ threw[1]
عَصَاهُ فَإِذَا	his stick,[2] and lo,
هِيَ تَلْقَفُ مَا	it swallowed[3] up what
يَأْفِكُونَ ﴿٤٥﴾	they had artfully contrived.[4]
فَأُلْقِيَ ٱلسَّحَرَةُ	46. So cast[5] were the sorcerers[6]
سَٰجِدِينَ ﴿٤٦﴾	prostrating themselves.[7]
قَالُوٓاْ ءَامَنَّا	47. They said: "We believe
بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾	in the Lord of all beings,"
رَبِّ مُوسَىٰ	48. "Lord of Mûsâ
وَهَٰرُونَ ﴿٤٨﴾	and Hârûn."
قَالَ	49. He[8] said:
ءَامَنتُمْ لَهُۥ	"You believed in him
قَبْلَ أَنْ ءَاذَنَ لَكُمْ	before I gave you leave![9]
إِنَّهُۥ لَكَبِيرُكُمُ	Verily he is the chief[10] of you
ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ	who has taught[11] you sorcery.
فَلَسَوْفَ تَعْلَمُونَ	So you shall know.
لَأُقَطِّعَنَّ	I will certainly cut off[12]
أَيْدِيَكُمْ وَأَرْجُلَكُم	your hands and feet
مِّنْ خِلَٰفٍ	on opposite sides[13]

---

1. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:32, p. 1168, n. 6).
2. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:32, p. 1168, n. 7.
3. تلقف ***talqafu*** = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly. See at 7:117, p. 509, n. 2).
4. يأفكون ***ya'fikûna*** = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 7:117, p. 509, n. 3).
5. ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:70, p. 991, n. 7).
6. سحرة ***saḥarah*** (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See at 26:38, p. 1169, n. 8.
7. i. e., to Allah, submitting to Him as believers.
8. i. e., the Pharaoh said to the sorcerers.
9. آذن ***'âdhana***(*nu*) = I give leave, permit, allow (v. i. impfct. from *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 7:123, p. 510, n. 1).
10. كبير ***kabîr*** = big, great, chief, enormous, grave thing, All-Great. See at 12:78, p. 751, n.3.
11. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 12:37, p. 735, n. 10).
12. لأقطعن ***la+'uqaṭṭi'anna*** = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a* , form II of *qaṭa'a* [*qaṭ'*], to cut. See at 20:71, p. 991, n. 11).
13. خلاف ***khilâf*** = disagreement, behind, after. *min khilâf* = on opposite sides. See at 20:71, p. 991, n. 12.

and I will surely crucify[1] you وَلَأُصَلِّبَنَّكُمْ
one and all."[2] أَجْمَعِينَ ﴿٤٩﴾

50. They said: "No harm.[3] قَالُوا۟ لَا ضَيْرَ
Verily we are to our Lord إِنَّآ إِلَىٰ رَبِّنَا
going to be turned over."[4] مُنقَلِبُونَ ﴿٥٠﴾

51. "We fervently hope[5] إِنَّا نَطْمَعُ
that our Lord will forgive[6] us أَن يَغْفِرَ لَنَا رَبُّنَا
of our sins[7] that we are خَطَٰيَٰنَآ أَن كُنَّآ
the first of the believers."[8] أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾

Section (*Rukû'*) 4

52. And We communicated[9] ۞ وَأَوْحَيْنَآ
to Mûsâ that you travel by إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ
night[10] with My servants.[11] بِعِبَادِىٓ
You sure will be pursued."[12] إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

53. Then the Pharaoh sent out فَأَرْسَلَ فِرْعَوْنُ
in the cities the assemblers:[13] فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
﴿٥٣﴾

54. "Indeed these are إِنَّ هَٰٓؤُلَآءِ
a band[14] of a few." لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

[1] لأصلبن ***la+'uṣallibanna*** = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 20:71, p. 992, n. 1).

[2] أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire.

[3] ضير ***ḍayr*** = harm, damage, wrong.

[4] منقلبون ***munqalibûn*** (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 7:125, p. 510, n. 10).

[5] نطمع ***naṭma'u*** = we fervently hope, covet, desire, crave for (v. i. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *yaṭma'ûna* at 7:46, p. 483, n. 7).

[6] يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for the particle *an* coming before the verb. See at 14:10, p.790, n. 3).

[7] خطايا ***khaṭâyâ*** (sing. *khaṭî'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.

[8] i. e., from among the sinful people of the Pharaoh.

[9] أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 23:27, p. 1081, n. 10. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

[10] اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *'asrâ*, form IV of *sarâ* [*suran/sarayân/masran*], to travel/set out by night. See at 20:77, p. 993, n. 12). (?)

[11] i. e., the Children of Isrâ'îl.

[12] متبعون ***muttaba'ûn*** = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'û* at 22:3, p. 1045, n. 4).

[13] حاشرين ***ḥâshirîn*** (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See at 26:36, p. 1169, n. 6).

[14] شرذمة ***shirdhimah*** (s.; pl. *sharâdhim*) = small group, band, party, gang.

وَإِنَّهُمْ لَنَا 55. "And verily they are to us
لَغَآئِظُونَ ﴿٥٥﴾ the provokers"[1]

وَإِنَّا لَجَمِيعٌ 56. "And indeed we are all
حَٰذِرُونَ ﴿٥٦﴾ on our guard."[2]

فَأَخْرَجْنَٰهُم 57. So We ousted[3] them
مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ from gardens and springs;[4]

وَكُنُوزٍ 58. And treasures[5]
وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ and a position[6] very noble.[7]

كَذَٰلِكَ 59. Thus,[8]
وَأَوْرَثْنَٰهَا and We made heir[9] to these
بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ the Children of Isrâ'îl.

فَأَتْبَعُوهُم 60. So they pursued[10] them
مُّشْرِقِينَ ﴿٦٠﴾ rising in the morning.[11]

فَلَمَّا 61. And when
تَرَٰٓءَا ٱلْجَمْعَانِ the two hosts saw each other,[12]
قَالَ أَصْحَٰبُ مُوسَىٰٓ the companions of Mûsa said:
إِنَّا "We indeed are

1. غائظون ***ghâ'iẓûn*** (pl.; s. *ghâ'iẓ*) = enragers, irritators, provokers (act. participle from *ghâẓa* [*ghayẓ*], to anger, enrage. See *yaghîẓu* at 22:15, p. 1050, n. 13.

2. حاذرون ***ḥâdhirûn*** (pl.; s. *ḥâdhir*) = cautious, those on their guard (act. participle from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious. See *yaḥdharûna* at 9:122, p. 632, n. 4).

3. أخرجنا ***'akhrajnâ*** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 20:53, p. 987, n. 3).

4. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 21:61, p. 1029, n. 1).

5. كنوز ***kunûz*** (pl.; s. *kanz*) = treasures.

6. مقام ***maqâm*** = spot, site, standing, station, position. See at 3:97, p. 193, n. 11.

7. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 24:26, p. 1114, n. 12).

8. i.e.,thus We punished the Pharaoh and his men.

9. أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 7:137, p. 515, n. 3).

10. أتبعوا ***'atba'û*** = they subordinated, made to follow, pursued, went after, followed, obeyed (v. iii. m. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See *'atba'a* at 20:78, p. 994, n. 6).

11. مشرقين ***mushriqîn*** (pl.; acc./gen. of *mushriqûn*; s. *mushriq*) = those who rise, get up, get up at sunrise (act. participle from *'ashraqa*, from IV of *sharaqa* [*sharq/shurûq*], to rise. See at 15:73, p. 822, n. 8).

12. تراءا ***tarâ'â*** = they (two) saw each other, sighted each other, came to the view of each other (v. iii. m. dual from *tarâ'a*, form VI of *ra'â* [*ra'y/ru'yah*], to see. See *tarâ'at* at 8:48, p. 565, n. 2).

13. أصحاب ***'as-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:39, p. 1149, n. 7).

لَمُدْرَكُونَ ٦١ going to be overtaken."[1]

قَالَ كَلَّآ 62. He said: "Never,
إِنَّ مَعِيَ رَبِّي verily with me is my Lord;
سَيَهْدِينِ ٦٢ He will show me the way."[2]

فَأَوْحَيْنَآ إِلَىٰ 63. So We communicated[3] to
مُوسَىٰٓ أَنِ ٱضْرِب Mûsâ that you strike[4]
بِّعَصَاكَ ٱلْبَحْرَ with your stick[5] the sea.
فَٱنفَلَقَ Thereupon it clove apart[6]
فَكَانَ كُلُّ فِرْقٍ and each section[7] became
كَٱلطَّوْدِ ٱلْعَظِيمِ ٦٣ like a mountain[8] very huge.[9]

وَأَزْلَفْنَا 64. And We brought near[10]
ثَمَّ ٱلْءَاخَرِينَ ٦٤ thither[11] the others.[12]

وَأَنجَيْنَا مُوسَىٰ 65. And We saved[13] Mûsâ
وَمَن مَّعَهُۥٓ and those with him
أَجْمَعِينَ ٦٥ one and all.

ثُمَّ أَغْرَقْنَا 66. Then We drowned[14]
ٱلْءَاخَرِينَ ٦٦ the others.

1. مدركون ***mudrakûn*** (pl.; s. *mudrak*) = those overtaken, grasped, reached, understood (pass. participle from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *'adraka* at 10:90, p. 669, n. 10).

2. ***yahdîni*** (*yahdî+nî*) = يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 22:4, p. 1045, n. 9).

3. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:52, p. 1172, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

4. اضرب ***iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 20:77, p 994, n. 81).

5. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:45, p. 1171, n. 2.

6. انفلق ***infalaqa*** = he or it clove apart, became torn asunder, was broken, burst (v. iii. m. s. past in form VII of *falaqa* [*falq*], to split,, to tear asunder. See *fâliq* at 4:95, p. 431, n. 1).

7. فرق ***firq*** = portion, section, part, division, unit, team.

8. طود ***ṭûd*** (s.; pl. *'aṭwâd*) = (high) mountain.

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 24:15, p. 1110, n. 10).

10. أزلفنا ***'azlafnâ*** = we brought near (v. i. pl. past from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *zulaf* at 11:114, p. 718, n. 8).

11. ثم ***thamma*** = there, thither.

12. i. e., the Pharaoh and his host.

13. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 21:9, p. 1014, n. 11.

14. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 25:37, p. 1149, n. 2).

إِنَّ فِي ذَٰلِكَ لَآيَةً	67. Verily therein is a sign;[1]
وَمَا كَانَ أَكْثَرُهُم	but most of them are not
مُّؤْمِنِينَ ٦٧	believers.
وَإِنَّ رَبَّكَ	68. And your Lord,
لَهُوَ الْعَزِيزُ	He is indeed the All-Mighty,[2]
الرَّحِيمُ ٦٨	the Most Merciful.

Section (*Rukû'*) 5

وَاتْلُ عَلَيْهِمْ	69. And recite[3] unto them
نَبَأَ إِبْرَاهِيمَ ٦٩	the tidings[4] of Ibrâhîm.
إِذْ قَالَ	70. When he said
لِأَبِيهِ وَقَوْمِهِ	to his father and his people:
مَا تَعْبُدُونَ ٧٠	"What do you worship?"[5]
قَالُوا	71. They said:
نَعْبُدُ أَصْنَامًا	"We worship idols[6]
فَنَظَلُّ لَهَا	and we remain[7] to them
عَاكِفِينَ ٧١	devoutly attached."[8]
قَالَ هَلْ يَسْمَعُونَكُمْ	72. He said: "Do they hear[9]
إِذْ تَدْعُونَ ٧٢	you when you invoke?"[10]

1. ءاية **'âyah** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 20:47, p. 985, n. 9.

2. عزيز **'azîz** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:9, p. 1164, n. 1.

3. اتل **utlu** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 18:27, p. 920, n. 10).

4. نبأ **naba'** (s.; pl. *'anbâ'*) = news, tidings. See at 14:9, p. 788, n. 10.

5. تعبدون **ta'budûna** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 21:98, p. 1039, n. 12).

6. أصنام **'aṣnâm** (pl.; s. صنم *ṣanam*) = idols, images. See at 21:57, p. 1028, n. 4.

7. نظل **naẓallu** = we remain, continue, stay (v. i. pl. impfct. from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *ẓallat* at 26:4, p. 1163, n. 2).

8. عاكفين **'âkifîn** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See at 20:91, p. 998, n. 6).

9. يسمعون **yasma'ûna** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 25:44, p. 1151, n. 8).

10. تدعون **tad'ûna** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 7:37, p. 478, n. 8).

أَوْ يَنفَعُونَكُمْ 73. "Or benefit[1] you
أَوْ يَضُرُّونَ ﴿٧٣﴾ or do harm?"[2]

قَالُوا۟ بَلْ 74. They said: "Nay,
وَجَدْنَآ ءَابَآءَنَا but we found[3] our fathers
كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ suchwise doing."

قَالَ 75. He said:
أَفَرَءَيْتُم مَّا "Do you then see[4] what you
كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ have been worshipping —

أَنتُمْ وَءَابَآؤُكُمُ 76. "You and your fathers,
ٱلْأَقْدَمُونَ ﴿٧٦﴾ the old ones?"[5]

فَإِنَّهُمْ عَدُوٌّ 77. Then they are an enemy[6]
لِّىٓ إِلَّا to me; but
رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ the Lord of all beings."[7]

ٱلَّذِى خَلَقَنِى 78. "He Who has created[8] me
فَهُوَ يَهْدِينِ ﴿٧٨﴾ and then He guides[9] me."

وَٱلَّذِى هُوَ يُطْعِمُنِى 79. "And Who feeds[10] me
وَيَسْقِينِ ﴿٧٩﴾ and gives me drink."[11]

---

[1] ينفعون ***yanfa'ûna*** = they benefit, profit, are of use, avail (v. iii. m. pl. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See *yanfa'u* at 25:55, p. 1154, n. 13).

[2] يضرون ***yaḍurrûna*** = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See at 4: 113, p. 294, n.9).

[3] وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 21:52, p. 1027, n. 3).

[4] i. e., do you realize that you have been worshipping only lifeless and worthless objects? رءيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 11:88, p. 709, n. 8).

[5] أقدمون ***'aqdamûn*** (pl.; s. *'aqdam*; elative of *qadîm*) = old ones, ancients.

[6] عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

[7] i. e., but I obey and worship the Lord of all beings (Allah) Alone. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:16, p. 1165, n. 5).

[8] خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

[9] ***yahdîni*** (*yahdî+nî*) = يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:62, p. 1174, n. 2).

[10] يطعم ***yuṭ'imu*** = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 6:14, p. 396, n. 9).

[11] ***yasqîni*** (*yasqî+nî*) : يسقى ***yasqî*** = he gives a drink, waters, irrigates (v. iii. m. s. impfct. from *saqâ* [*saqy*], to give a drink. See at 12:41, p. 737, n. 6).

وَإِذَا مَرِضْتُ 80 "And when I fall sick,[1]
فَهُوَ يَشْفِينِ (٨٠) He brings me round."[2]

وَالَّذِي 81. "And Who
يُمِيتُنِي will make me die,[3]
ثُمَّ يُحْيِينِ (٨١) then will bring me to life."[4]

وَالَّذِي 82. "And who,
أَطْمَعُ I fervently hope,[5]
أَن يَغْفِرَ لِي that he will forgive[6] me
خَطِيٓـَٔتِي my sin[7]
يَوْمَ الدِّينِ (٨٢) on the Day of Judgement."[8]

رَبِّ هَبْ لِي 83. "My Lord, grant[9] me
حُكْمًا وَأَلْحِقْنِي judgement[10] and join[11] me
بِالصَّالِحِينَ (٨٣) with the righteous."[12]

وَاجْعَل لِّي 84. "And set for me
لِسَانَ صِدْقٍ a tongue of truth[13]
فِي الْآخِرِينَ (٨٤) among the later generations."

وَاجْعَلْنِي 85. "And make me one of
مِن وَرَثَةِ the inheritors[14] of
جَنَّةِ النَّعِيمِ (٨٥) the garden of bliss."

---

[1] مرضت ***mariḍtu*** = I fell sick, became ill (v. i. s. past from *mariḍa* [*maraḍ*], to be sick, ill. See *maraḍ* at 24:50, p. 1127, n. 1.

[2] ***yashfini (yashfî+nî)*** : يشفي ***yashfî*** = he cures, heals (v. iii. m. s. impfct. from *shafâ* [*shifâ'*], to cure. See *yashfi* at 9:14, p. 582, n. 5.

[3] يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 23:80, p. 1095, n. 2).

[4] i. e., at the Resurrection. ***yuḥyîni (yuḥyî+nî)*** : يحي ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 10:56, p. 657, n. 6).

[5] أطمع ***'aṭma'u*** = I fervently hope, covet, desire, (v. i. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *naṭma'u* 26:51, p. 1172, n. 5).

[6] يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fatḥah* for the particle *an* coming before the verb. See at 26:51, p.1172, n. 6).

[7] خطيئة ***khaṭî'ah*** (s.; pl. *khaṭâyâ*) = sin, mistake, fault, offence. See at 4:111, p. 283, n. 8.

[8] دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:25, p. 1114, n. 5.

[9] هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 25:74, p. 1160, n. 6).

[10] حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:21, p. 1166, n. 8.

[11] ألحق ***'alḥiq*** = join, attach, cling, unite (v. ii. m. s. imperative. from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See at 12:101, p. 759, n. 8).

[12] صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 24:32, p. 1118, n. 4).

[13] i. e., keep my good name among the later generations.

[14] ورثة ***warathah*** (pl., s. *wârith*) = inheritors, heirs.

وَٱغْفِرْ لِأَبِيٓ 86. "And forgive[1] my father,
إِنَّهُۥ كَانَ indeed he was
مِنَ ٱلضَّآلِّينَ ٨٦ of those in error."[2]

وَلَا تُخْزِنِي 87. "And do not disgrace[3] me
يَوْمَ on the day
يُبْعَثُونَ ٨٧ they will be resurrected."[4]

يَوْمَ 88. "The day
لَا يَنفَعُ مَالٌ neither wealth will avail[5]
وَلَا بَنُونَ ٨٨ nor sons."[6]

إِلَّا مَنْ 89. "Except the one who
أَتَى ٱللَّهَ comes to Allah
بِقَلْبٍ سَلِيمٍ ٨٩ with a heart unblemished."[7]

وَأُزْلِفَتِ 90.And brought near[8] will be
ٱلْجَنَّةُ لِلْمُتَّقِينَ ٩٠ the garden for the righteous.[9]

وَبُرِّزَتِ 91. And exposed to view[10]
ٱلْجَحِيمُ will be hell
لِلْغَاوِينَ ٩١ for the misguided ones.[11]

وَقِيلَ لَهُمْ 92. And it will said to them:

1. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr* /*ghufrân* /*maghfirah*], to forgive. See at 23:118, p. 1104, n. 1).
2. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones (act. participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to err. See at 26:20, p. 1166, n. 4).
3. لا تخز ***lâ tukhzi*** = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [*khizy/khazan*], to be despicable. See at 3:194, p. 232, n. 10).
4. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 23:100, p. 1099, n. 9).
5. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 25:55, p. 1154, n. 13).
6. بنون ***banûn*** (pl.; s. *ibn*) = sons, descendants, children. See *banîn* at 23:55, p. 1089, n. 5.
7. سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See *salâm* at 25:63, p. 1157, n. 10).
8. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlaja*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:63, p. 1174, n. 10).
9. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 25:74, p. 1160, n. 8).
10. برزت ***burrizat*** = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come into view. See *barazû* at 14:48, p. 804, n. 11).
11. غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See at 15:42, p. 816, n. 5).

وَٱغْفِرْ لِأَبِيٓ	86. "And forgive[1] my father,
إِنَّهُۥ كَانَ	indeed he was
مِنَ ٱلضَّآلِّينَ ٨٦	of those in error."[2]
وَلَا تُخْزِنِي	87. "And do not disgrace[3] me
يَوْمَ	on the day
يُبْعَثُونَ ٨٧	they will be resurrected."[4]
يَوْمَ	88. "The day
لَا يَنفَعُ مَالٌ	neither wealth will avail[5]
وَلَا بَنُونَ ٨٨	nor sons."[6]
إِلَّا مَنْ	89. "Except the one who
أَتَى ٱللَّهَ	comes to Allah
بِقَلْبٍ سَلِيمٍ ٨٩	with a heart unblemished."[7]
وَأُزْلِفَتِ	90.And brought near[8] will be
ٱلْجَنَّةُ لِلْمُتَّقِينَ ٩٠	the garden for the righteous.[9]
وَبُرِّزَتِ	91. And exposed to view[10]
ٱلْجَحِيمُ	will be hell
لِلْغَاوِينَ ٩١	for the misguided ones.[11]
وَقِيلَ لَهُمْ	92. And it will said to them:

[1] اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 23:118, p. 1104, n. 1).

[2] ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones (act. participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to err. See at 26:20, p. 1166, n. 4).

[3] لا تخز ***lâ tukhzi*** = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [*khizy/khazan*], to be despicable. See at 3:194, p. 232, n. 10).

[4] يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 23:100, p. 1099, n. 9).

[5] ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 25:55, p. 1154, n. 13).

[6] بنون ***banûn*** (pl.; s. *ibn*) = sons, descendants, children. See *banîn* at 23:55, p. 1089, n. 5.

[7] سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See *salâm* at 25:63, p. 1157, n. 10).

[8] أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:63, p. 1174, n. 10).

[9] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 25:74, p. 1160, n. 8).

[10] برزت ***burrizat*** = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come into view. See *barazû* at 14:48, p. 804, n. 11).

[11] غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See at 15:42, p. 816, n. 5).

أَيْنَ مَا "Where are those that

كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ you used to worship,[1]

مِن دُونِ ٱللَّهِ 93. "Besides Allah?

هَلْ يَنصُرُونَكُمْ Can they help you[2]

أَوْ يَنتَصِرُونَ ﴿٩٣﴾ or help themselves?"[3]

فَكُبْكِبُوا۟ 94. So they will be toppled[4]

فِيهَا هُمْ therein, they

وَٱلْغَاوُۥنَ ﴿٩٤﴾ and the misguided ones;[5]

وَجُنُودُ إِبْلِيسَ 95. And the troops[6] of Iblîs

أَجْمَعُونَ ﴿٩٥﴾ all together.

قَالُوا۟ 96. They will say,

وَهُمْ فِيهَا while they in there shall be

يَخْتَصِمُونَ ﴿٩٦﴾ quarrelling[7] with one another:

تَٱللَّهِ إِن كُنَّا 97. "By Allah, we indeed had

لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ been in an error[8] quite clear."[9]

إِذْ نُسَوِّيكُم 98. "Since we equated[10] you

بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ with the Lord of all beings."

[1] تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 26:70, p. 1175, n. 5).

[2] i. e., against Allah's judgement and punishment. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 18:43, p. 927, n. 2).

[3] ينتصرون *yantaṣirûna* = they help themselves, be helped, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naṣara*. See n. 2 above).

[4] i. e., they will be thrown into hell. كبكبوا ***kubkibû*** = they were toppled, capsized, overturned, inverted, upset (v. iii. m. pl. past passive, from *kabkaba*, to topple, upset.

[5] غاوون ***ghâwûn*** (pl.; s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghâwîn* at 26:91, p. 1178, n. 11).

[6] i. e., the followers and helpers of Iblîs, the polytheists. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 20:78, p. 994, n. 7).

[7] يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 3:44, p. 173, n. 4).

[8] ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 22:12, p. 1049, n. 5.

[9] مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:30, p. 1168, n. 4.

[10] The polytheists will say so to those whom they worshipped in lieu of Allah. نسوي ***nusawwî*** = we equate, make equal, set at par, straighten (v. i. pl. impfct. from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *sawwâ* at 18:37, p. 925, n. 6).

وَمَآ أَضَلَّنَآ 99. "And there misled[1] us not
إِلَّا ٱلْمُجْرِمُونَ ۝٩٩ but the culprits."[2]

فَمَا لَنَا 100. "So none is there for us
مِن شَٰفِعِينَ ۝١٠٠ of intercessors;[3]

وَلَا صَدِيقٍ 101."Nor any friend[4]
حَمِيمٍ ۝١٠١ quite intimate."[5]

فَلَوْ أَنَّ لَنَا 102. "So would that we had
كَرَّةً فَنَكُونَ a turn,[6] then we could be
مِنَ ٱلْمُؤْمِنِينَ ۝١٠٢ of the believers."

إِنَّ فِى ذَٰلِكَ لَءَايَةً 103. Verily therein is a sign,[7]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ۝١٠٣ believers.

وَإِنَّ رَبَّكَ 104. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[8]
ٱلرَّحِيمُ ۝١٠٤ the most Merciful.

Section (*Rukû'*) 6

كَذَّبَتْ 105. There did disbelieve[9]

---

[1] أضل **'*aḍalla*** = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 20:85, p. 996, n. 2).

[2] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 10:82, p. 666, n. 11).

[3] شافعين ***shâfi'în*** (pl.; acc./gen. of *shâfi'ûn*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [*shaf'*], to double, subjoin, add, enclose . See *yashfa'ûna* at 21:28, p. 1019, n. 7).

[4] صديق ***ṣadîq*** (s.; pl. *'aṣdiqâ'*) = friend. See at 24:61, p. 1133, n. 9.

[5] حميم ***ḥamîm*** = boiling water, close friend, intimate/warm friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 10:4, p. 637, n. 4. See at 22:19, p. 1052, n. 6.

[6] i. e., a second chance of wordly life. كرة ***karrah*** (s.; pl. *karrât*) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.

[7] i. e., there is a lesson and point for reflection in the foregoing account of Ibrâhîm, peace be on him. آية **'*âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 26:67, p. 1175, n. 1.

[8] عزيز **'*azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:68, p. 1175, n. 2.

[9] كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhaba* at 20:56, p. 987, n. 14).

قَوْمُ نُوحٍ Nûh's people
ٱلْمُرْسَلِينَ ١٠٥ the Messengers.[1]

إِذْ قَالَ لَهُمْ 106. When there said to them
أَخُوهُمْ نُوحٌ their brother[2] Nûh:
أَلَا تَتَّقُونَ ١٠٦ "Will you not fear Allah?"[3]

إِنِّي لَكُمْ 107. "I am unto you a
رَسُولٌ أَمِينٌ ١٠٧ Messenger worthy of trust."[4]

فَٱتَّقُوا۟ ٱللَّهَ 108. "So beware[5] of Allah
وَأَطِيعُونِ ١٠٨ and obey me."[6]

وَمَآ أَسْـَٔلُكُمْ 109."And I do not ask of you
عَلَيْهِ مِنْ أَجْرٍ on it any remuneration.[7]
إِنْ أَجْرِيَ إِلَّا My remuneration is not but
عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ on the Lord of all beings."[8]
١٠٩

فَٱتَّقُوا۟ ٱللَّهَ 110. "So beware of Allah
وَأَطِيعُونِ ١١٠ and obey me."

۞ قَالُوٓا۟ 111. They said:
أَنُؤْمِنُ لَكَ "Shall we believe[9] you
وَٱتَّبَعَكَ while there follow[10] you

[1] مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 26:21, p. 1166, n. 9).

[2] In Arabic a male member of a tribe or community is generally spoken of as their "brother", while a female member as their "sister".

[3] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:87, p. 1096, n. 3).

[4] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 12:54, p. 742, n. 7).

[5] اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 23:52, p. 1018, n. 9).

[6] ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 24:56, p. 1120, n. 1).

[7] i. e., I do not want to have any material gains out of this work of calling you to the truth. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 26:41, p. 1170, n. 2).

[8] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:77, p. 1176, n. 7).

[9] نؤمن ***nu'minu*** = we believe, have faith (v. i. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. See at 2:55, p. 25, n. 10).

[10] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:28, p. 921, n. 12).

ٱلۡأَرۡذَلُونَ ﴿١١١﴾ the scum of the people?"[1]

قَالَ 112. He said:

وَمَا عِلۡمِي "What knowledge have I

بِمَا كَانُواْ يَعۡمَلُونَ ﴿١١٢﴾ about what they use to do?"[2]

إِنۡ حِسَابُهُمۡ 113. "Their reckoning[3] is not

إِلَّا عَلَىٰ رَبِّي but on my Lord,

لَوۡ تَشۡعُرُونَ ﴿١١٣﴾ if you realize."[4]

وَمَآ أَنَا۠ 114. "Nor am I the one

بِطَارِدِ ٱلۡمُؤۡمِنِينَ ﴿١١٤﴾ to drive away[5] the believers."

إِنۡ أَنَا۠ إِلَّا 115."I am naught but

نَذِيرٞ مُّبِينٞ ﴿١١٥﴾ a warner[6] open and clear."[7]

قَالُواْ 116. They said:

لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ "If you desist[8] not O Nûh,

لَتَكُونَنَّ you shall surely be

مِنَ ٱلۡمَرۡجُومِينَ ﴿١١٦﴾ of those stoned to death."[9]

قَالَ رَبِّ 117. He said: "My Lord,

إِنَّ قَوۡمِي verily my people

---

1. أرذلون **'ardhalûn** (pl.; s. *'ardhal*) = أرذل **'ardhal** (s.; pl.*'arâdhil/'ardhalûn*) = the meanest people, most despicable, lowest, scum of the people (elative of *radhîl*, mean, low, despicable. See *'ardhal* at 16:70, p. 849, n. 8).

2. i. e., I am not concerned about the type of work they do and I do not consider them high or low on that account. Their real merit will be judged by their Lord.

3. حساب **hisâb** (pl. حسابات *hisâbât*)= calculation, reckoning, accounting, taking of account. See at 23:117, p. 1103, n. 10.

4. تشعرون **tash'urûna** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See *yash'urûna* at 2:154, p. 73, n. 5).

5. طارد **ṭârid** = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [*ṭard*], to drive away). See *lâ taṭrud* at 6:52, p. 411, n. 3.

6. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير **nadhîr** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:56, p. 1155, n. 3.

7. مبين **mubîn** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

8. تنته **tantahi(î)** = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 19:46, p. 962, n. 7).

9. مرجومين **marjûmîn** (pl.; acc./gen/ of *marjûmûn*; s. *marjûm*) = those stoned, stoned to death (passive participle from *rajam* [*rajm*], to stone {someone}. See *la+'arjumanna* at 19:46, p. 962, n. 8).

كَذَّبُونِ ١١٧ have disbelieved[1] me."

فَافْتَحْ بَيْنِي 118. "So decree[2] between me
وَبَيْنَهُمْ فَتْحًا and them a final decree[3]
وَنَجِّنِي and rescue[4] me
وَمَن مَّعِيَ and those with me
مِنَ الْمُؤْمِنِينَ ١١٨ of the believers."

فَأَنجَيْنَاهُ 119. So We saved[5] them
وَمَن مَّعَهُ and those with him
فِي الْفُلْكِ الْمَشْحُونِ ١١٩ in the Ark[6] laden.[7]

ثُمَّ أَغْرَقْنَا 120. Then We drowned[8]
بَعْدُ الْبَاقِينَ ١٢٠ thereafter the rest.[9]

إِنَّ فِي ذَٰلِكَ لَآيَةً 121. Verily therein is a sign,[10]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ١٢١ believers.

وَإِنَّ رَبَّكَ 122. And verily your Lord,
لَهُوَ الْعَزِيزُ He is the All-Mighty,[11]
الرَّحِيمُ ١٢٢ the Most Merciful.

[1] ***kadhdhabûni*** (*kadhdhabû+nî*): كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

[2] افتح ***iftaḥ*** = open, decide, decree, give victory (v. ii. m. s. imperative from *fataḥa* [*fatḥ*], to open. See at 7:89, p. 501, n. 4).

[3] فتح ***fatḥ*** (s., pl. فتوح ***futûḥ***/فتوحات ***futûḥât***) = decision, opening, victory, final decree. See at 8:19, p.553, n. 4.

[4] نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ*[*najw/ najâ'/ najâh*], to be saved, to escape. See *najjâ* at 10:86, p. 667, n. 11).

[5] أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 26:65, p. 1174, n. 13.

[6] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:27, p. 1081, n. 12.

[7] مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana* [*shaḥn*], to load, lade, freight).

[8] أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:66, p. 1174, n. 14).

[9] i. e., the rest of the people who were sinful. باقين ***bâqîn*** (pl.; acc./gen. of *bâqûn*; s. *bâqin*) = the rest, the remaining ones, the staying ones (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See *bâqiyât* at 18:46, p. 928, n. 2).

[10] ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:103, p. 1180, n. 7.

[11] عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:104, p. 1180, n. 8.

Section (*Rukû'*) 7

كَذَّبَتۡ عَادٌ	123. The 'Âd dsbelieved[1]
ٱلۡمُرۡسَلِينَ ١٢٣	the Messengers.[2]
إِذۡ قَالَ لَهُمۡ	124.When there said to them
أَخُوهُمۡ هُودٌ	their brother[3] Hûd:
أَلَا تَتَّقُونَ ١٢٤	"Will you not fear Allah?"[4]
إِنِّي لَكُمۡ	125." Indeed I am unto you a
رَسُولٌ أَمِينٞ ١٢٥	Messenger worthy of trust."[5]
فَٱتَّقُواْ ٱللَّهَ	126. " So beware[6] of Allah
وَأَطِيعُونِ ١٢٦	and obey me."[7]
وَمَآ أَسۡـَٔلُكُمۡ	127."And I do not ask of you
عَلَيۡهِ مِنۡ أَجۡرٍۖ	on it any remuneration.[8]
إِنۡ أَجۡرِيَ إِلَّا	My remuneration is not but
عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٢٧	on the Lord of all beings."[9]
أَتَبۡنُونَ	128. "Do you build[10]
بِكُلِّ رِيعٍ	at every lofty ground[11]
ءَايَةٗ	a sign[12]
تَعۡبَثُونَ ١٢٨	indulging in frivolity?[13]

1. كذبت **kadhdhabat** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:105, p. 1180, n. 9).

2. مرسلين **mursalîn** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:105, p. 1181, n. 1).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. تتقون **tattaqûna** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:106, p. 1181, n. 3).

5. أمين **'amîn** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amâṇah*], to be faithful. See at 26:107, p. 1181, n. 4).

6. اتقوا **ittaqû** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:108, p. 1181, n. 5).

7. **'aṭî'ûni**(*'aṭî'û+nî*) : أطيعوا **'aṭî'û** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:108, p. 1181, n. 6).

8. أجر **'ajr** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:109, p. 1181, n. 7).

9. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:109, p. 1181, n. 8).

10. تبنون **tabnûna** = you build, construct, erect, set up (v. ii. m. pl. impfct. from *banâ* [[*binâ'/bunyân*], to build. See *banaw* at 9:110, p. 625, n. 7.

11. ريع **rî'** (s.; pl. *ruyû'/'aryâ'/riyâ'*) = high land, lofty ground.

12. i. e., a monument.

13. تعبثون **ta'bathûba** = you commit a folly, indulge in frivolity, abuse (v. ii. m. pl. impfct. from *'abitha* [*'abath*], to commit a folly, to abuse, to play. See *'abathan* at 23:115, p. 1103, n. 3.

وَتَتَّخِذُونَ 129."And take for yourselves
مَصَانِعَ edifices[1]
لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ that you may live for ever?"[2]

وَإِذَا بَطَشْتُم 130. "And when you seize[3]
بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ you seize as tyrants?"[4]

فَاتَّقُوا اللَّهَ 131. "So beware[5] of Allah
وَأَطِيعُونِ ﴿١٣١﴾ and obey me."[6]

وَاتَّقُوا الَّذِي 132. "And beware of Him
أَمَدَّكُم Who has provided[7] you
بِمَا تَعْلَمُونَ ﴿١٣٢﴾ with all that you know."

أَمَدَّكُم 133." He has provided you
بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ with cattle[8] and children."[9]

وَجَنَّاتٍ 134. "And gardens
وَعُيُونٍ ﴿١٣٤﴾ and springs."[10]

إِنِّي أَخَافُ عَلَيْكُمْ 135."I apprehend[11] against you
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٣٥﴾ very grave."[12]

1. مصانع ***maṣāni'*** (pl.; s. *maṣna'*) = factory, establishments, plants, edifices (noun of place from *ṣana'a* [*ṣan'/ṣun'/ṣanī'*], to do, make, build. See *ṣana'ū* at 20:69, p. 991, n. 3).

2. تخلدون ***takhludūna*** = you live for ever, abide eternally (v. ii. m. pl. impfct from *khalada* [*khulūd*], to remain for ever. See *yakhlud* at 25:69, p. 1159, n. 2).

3. بطشتم ***baṭashtum*** = you seized, grasped, took hold of, caught (v. ii. m. pl. past from *baṭasha* [*baṭsh*], to seize, to attack with violence. See *yabṭishūna* at 7:195, p. 541, n. 7).

4. جبارين ***jabbārīn*** (pl. acc./gen. of *jabbārūn*; s. *jabbāar*) = those of colossal build and might, of overwhelming power, tyrants, oppressors (active participle in the scale of *fa''āl* from *jabara* [*jabr/jubūr*], to force, to compel, to restore. See at 5:22, p. 340, n. 6).

5. اتقوا ***ittaqū*** (*nī/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqā*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 26:126, p. 1184, n. 6).

6. ***'aṭī'ūni***(*'aṭī'ū+nī*) : أطيعوا ***'aṭī'ū*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *ṭā'a* [*ṭaw'*], to obey. See at 26:126, p. 1184, n. 7).

7. أمد ***'amadda*** = helped, assisted, aided, reinforced, provided, delayed, postponed (v. iii. m. s. past in form IV of *madda* [*madd*], to extend. See *numiddu* at 23:55, p. 1089, n. 4).

8. أنعام ***'an'ām*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:49, p. 1153, n. 2.

9. بنين ***banīn*** (pl.; accusative/genitive of *banūn*; s. *ibn*) = sons, descendants, offspring, children. See at 23:55, p. 1089, n. 5.

10. عيون ***'uyūn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:57, p. 1173, n. 4).

11. أخاف ***'akhāfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khāfa* [*khawf*], to fear. See at 26:15, p. 1165, n. 1).

12. عظيم ***'aẓīm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:63, p. 1174, n. 9).

قَالُوا 136. They said:
سَوَاءٌ عَلَيْنَا "It is the same[1] on us
أَوَعَظْتَ whether you admonished[2]
أَمْ لَمْ تَكُن or were not
مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ of those admonishing."[3]

إِنْ هَٰذَا إِلَّا 137. "This is naught but
خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ the way[4] of the ancients."[5]

وَمَا نَحْنُ 138. "And we shall not be
بِمُعَذَّبِينَ ﴿١٣٨﴾ the ones punished."[6]

فَكَذَّبُوهُ 139. Thus they disbelieved[7]
فَأَهْلَكْنَاهُمْ him. So We destroyed[8] them.
إِنَّ فِي ذَٰلِكَ لَآيَةً Verily therein is a sign;
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٣٩﴾ believers.

وَإِنَّ رَبَّكَ 140. And verily your Lord,
لَهُوَ الْعَزِيزُ He is the All-Mighty,[10]
الرَّحِيمُ ﴿١٤٠﴾ the Most Merciful.

Section (*Rukû'*) 8

كَذَّبَتْ ثَمُودُ 141. The Thamûd disbelieved
الْمُرْسَلِينَ ﴿١٤١﴾ the Messengers.

---

[1] سواء ***sawâ'*** = straight, even, equal, same, alike. See at 16:71, p.850, n. 4.

[2] وعظت *wa'aẓta* = you admonished, exhorted, advised (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See *ya'ẓu* at 24:17, p. 1111, n. 3).

[3] واعظين ***wâ'iẓîn*** (pl.; acc./gen. of *wâ'iẓûn*; s. *wâ'iẓ*) = those who admonish, preachers (act. participle from *wa' aẓa*. See n. 2 above).

[4] i. e., the religion which we follow are the religion of our predecessors and it is proven by experience and custom. The followers of false religions always cite the custom of their forefathers in defence of their faith. خلق ***khuluq***(s.; pl. *'akhlâq*) = character, nature, disposition, way.

[5] أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients.

[6] معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *mu'adhdhibîn* at 17:15, p. 877 n. 11).

[7] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

[9] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 22:45, p. 1061, n. 13).

[10] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:122, p. 1183, n. 11.

إِذْ قَالَ لَهُمْ 142. When there said to them
أَخُوهُمْ صَٰلِحٌ their brother[1] Sâlih:
أَلَا تَتَّقُونَ ﴿١٤٢﴾ "Will you not fear Allah?"[2]

إِنِّي لَكُمْ 143. "Indeed I am unto you a
رَسُولٌ أَمِينٌ ﴿١٤٣﴾ Messenger worthy of trust."[3]

فَاتَّقُوا اللَّهَ 144. "So beware[4] of Allah
وَأَطِيعُونِ ﴿١٤٤﴾ and obey me."[5]

وَمَا أَسْأَلُكُمْ 145. "And I do not ask of
عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration.[6]
إِنْ أَجْرِيَ إِلَّا My remuneration is not but
عَلَىٰ رَبِّ الْعَالَمِينَ on the Lord of all beings."[7]
﴿١٤٥﴾

أَتُتْرَكُونَ 146. "Will you be left[8]
فِي مَا هَاهُنَا in what is here[9]
آمِنِينَ ﴿١٤٦﴾ safe and secure?"[10]

فِي جَنَّاتٍ 147. "Amidst gardens[11]
وَعُيُونٍ ﴿١٤٧﴾ and springs?"[12]

وَزُرُوعٍ 148. "And corn fields[13]

---

[1] In Arabic a male member of a tribe is generally spoken of as their "brother".

[2] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:124, p. 1184, n. 4).

[3] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:129, p. 1184, n. 5).

[4] اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:131, p. 1185, n. 5).

[5] ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:131, p. 1185, n. 6).

[6] أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:127, p. 1184, n. 8).

[7] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:1127, p. 1184, n. 9).

[8] تتركون ***tutrakûna*** = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. See *tutrakû* at 9:15, p. 528, n. 7).

[9] i. e., in this worldly life enjoying the graces and benefits bestowed by Allah?

[10] ءامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana,* form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 15:82, p. 824, n. 4).

[11] جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 23:18, p. 1079, n. 5.

[12] عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:134, p. 1185, n. 10).

[13] زروع ***zurû'*** (pl.; s. *zar'*) = seeds, green crops, plantations, cultivated lands, corn-fields. See *zar'* at 18:32, p. 923, n. 14.

وَنَخْلٍ	and date palm[1] of which
طَلْعُهَا هَضِيمٌ ١٤٨	the spadix[2] is slim?"[3]
وَتَنْحِتُونَ	149. "And you carve[4]
مِنَ الْجِبَالِ بُيُوتًا	out of the mountains houses
فَارِهِينَ ١٤٩	skilfully."[5]
فَاتَّقُوا اللَّهَ	150." So beware[6] of Allah
وَأَطِيعُونِ ١٥٠	and obey me."[7]
وَلَا تُطِيعُوا	151. "And do not obey[8] the
أَمْرَ الْمُسْرِفِينَ ١٥١	dictate of the transgressors."[9]
الَّذِينَ يُفْسِدُونَ	152. "Who make mischief[10]
فِي الْأَرْضِ	in the land
وَلَا يُصْلِحُونَ ١٥٢	and do not make amends."[11]
قَالُوا إِنَّمَا أَنْتَ	153. They said: "Verily you
مِنَ الْمُسَحَّرِينَ ١٥٣	are but of those bewitched."[12]
مَا أَنْتَ إِلَّا	154. "You are naught but
بَشَرٌ مِثْلُنَا	a human being like us.
فَأْتِ بِآيَةٍ إِنْ كُنْتَ	So bring a sign, if you are
مِنَ الصَّادِقِينَ ١٥٤	of the truthful."

1. نخل ***nakhl*** = date palm. See at 20:71, p. 992, n. 3.

2. طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe. See at 6:99, p. 433, n. 2.

3. هضيم ***haḍîm*** = slim, slender, digested, oppressed.

4. تنحتون ***tanḥituna*** = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew. See at 7:74, p. 495, n. 6).

5. فارهين ***fârihîn*** (pl.; acc./gen. of *fârihûn*; s. *fârih*) = experts, skilful, agile, lively, pretty ones (act. participle from *faruha* [*furâhah/furûhah*], to be active, beautiful).

6. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:144, p. 1187, n. 4).

7. ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:144, p. 1187, n. 5).

8. تطيعوا ***lâ tuṭî'û*** = you (all) do not obey, comply with, accede to (v. ii. m. pl. imperative. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See n. 7 above and *tuṭî'û* at 24:54, p. 1128, n. 11).

9. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

10. i. e., by their unbelief and wrong deeds. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 16:88, p. 857, n. 1).

11. يصلحون ***yuṣliḥûna*** = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from*'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥû* at 24:5, p. 1107, n. 7).

12. مسحرين ***musaḥḥarîn*** (pl.; acc./gen. of *musaḥḥarûn*; s. *musaḥḥar*) = those bewitched, spell-bound (passive participle from *saḥḥara*, form II of *saḥar* [*siḥr*], to bewitch. See *masḥûr* at 25:8, p. 1140, n. 5).

قَالَ	155. He said:
هَٰذِهِۦ نَاقَةٌ	"This is a she-camel,[1]
لَّهَا شِرْبٌ	hers is a drinking turn[2]
وَلَكُمْ شِرْبُ	and yours is a drinking turn
يَوْمٍ مَّعْلُومٍ ١٥٥	on a day specified."[3]
وَلَا تَمَسُّوهَا	156. "And do not touch[4] her
بِسُوٓءٍ	with any offence,[5]
فَيَأْخُذَكُمْ	or there will seize[6] you
عَذَابُ يَوْمٍ	the punishment of a day
عَظِيمٍ ١٥٦	very grave."
فَعَقَرُوهَا	157. But they hamstrung[7] her
فَأَصْبَحُوا۟ نَٰدِمِينَ ١٥٧	and became[8] remorseful.[9]
فَأَخَذَهُمُ	158. So there seized them
ٱلْعَذَابُ	the punishment.
إِنَّ فِى ذَٰلِكَ لَءَايَةً	Verily therein is a sign;[10]
وَمَا كَانَ أَكْثَرُهُم	but most of them are not
مُّؤْمِنِينَ ١٥٨	believers.
وَإِنَّ رَبَّكَ	159. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ	He is the All-Mighty,[11]
ٱلرَّحِيمُ ١٥٩	the Most Merciful.

[1] It is reported that they demanded of him to bring out a pregnant she-camel out of the hard rock and that she should give birth to her calf before their eyes. Allah granted that miracle to Sâlih, peace be on him (Al-Tabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). ناقة ***nâqah*** (s.; pl. *nûq/niyâq/nâqât*) = she-camel. See at 11:64, p. 701, n. 4.

[2] شرب ***shirb*** = drinking turn, time/water for drinking.

[3] معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 15:36, p. 815, n. 5.

[4] i. e., do not afflict on her. لا تمسوا ***lâ tamassû*** = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See at 11:64, p. 701, n. 7).

[5] سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 20:22, p. 980, n. 13).

[6] يأخذ ***ya'khudha***(u) he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* [*'akhdh*], to take. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *ya'khudhu* at 18:79, p. 940, n. 4).

[7] i. e., they slaughtered her. عقروا ***'aqarû*** = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 11:64, p. 701, n. 9).

[8] أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 11:94, p. 712, n. 5).

[9] i. e., on realizing their mistake; but it was of no avail to them against Allah's punishment. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn; s. nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 23:40, p. 1085, n. 9).

[10] i. e., a pointer to the consequences of unbelief in and disobedience to Allah. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:121, p. 1183, n. 10.

Section (*Rukû'*) 9

كَذَّبَتْ 160. There did disbelieve[1]
قَوْمُ لُوطٍ the people of Lût
ٱلْمُرْسَلِينَ ١٦٠ the Messengers.[2]

إِذْ قَالَ لَهُمْ 161. When there said to them
أَخُوهُمْ لُوطٌ their brother[3] Lût
أَلَا تَتَّقُونَ ١٦١ "Will you not fear[4] Allah?"

إِنِّي لَكُمْ 162. "I am indeed unto you a
رَسُولٌ أَمِينٌ ١٦٢ Messenger worthy of trust."[5]

فَٱتَّقُوا۟ ٱللَّهَ 163. "So beware[6] of Allah
وَأَطِيعُونِ ١٦٣ and obey me."[7]

وَمَآ أَسْـَٔلُكُمْ 164. "And I do not ask of
عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration;[8]
إِنْ أَجْرِيَ إِلَّا my remuneration is not but
عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٦٤ on the Lord of all beings."[9]

أَتَأْتُونَ 165. "Do you go into the
ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ١٦٥ males[10] of the creatures?"

وَتَذَرُونَ 166. "And you leave[10]

---

1. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:123, p. 1184, n. 1).

2. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala'*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:123, p. 1184, n. 2).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:142, p. 1187, n. 1).

5. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:143, p. 1187, n. 3).

6. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:149, p. 1188, n. 6).

7. ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 26:149, p. 1188, n. 6).

8. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:145, p. 1187, n. 6).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:145, p. 1187, n. 7).

10. The people of Lût, peace be on him, were given to homosexuality. ذكران ***dhukrân*** (pl.; s. *dhakar*) = males. See *dhukûr* at 6:139, p. 450, n. 7.

11. تذرون ***tadharûna*** =you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. See *tadharû* at 4:129, p. 301, n. 11).

مَا خَلَقَ لَكُمْ رَبُّكُم	what your Lord has created[1]
مِّنْ أَزْوَٰجِكُم	for you of your partners?[2]
بَلْ أَنتُمْ قَوْمٌ	Nay, you are a people
عَادُونَ ١٦٦	exceeding all bounds.[3]
قَالُوا۟ لَئِن	167. They said: "If you
لَّمْ تَنتَهِ يَٰلُوطُ	do not desist,[4] O Lût,
لَتَكُونَنَّ	you shall surely be
مِنَ ٱلْمُخْرَجِينَ ١٦٧	of those driven out."[5]
قَالَ إِنِّى	168. He said: "Verily I am
لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ١٦٨	of your deed an abhorer."[6]
رَبِّ نَجِّنِى	169. "My Lord, save[7] me
وَأَهْلِى	and my family[8]
مِمَّا يَعْمَلُونَ ١٦٩	from what they do."
فَنَجَّيْنَٰهُ	170. So We saved[9] him
وَأَهْلَهُۥٓ أَجْمَعِينَ ١٧٠	and his family, all of them;
إِلَّا عَجُوزًا	171. Except an old woman[10]
فِى	among
ٱلْغَٰبِرِينَ ١٧١	those remaining behind.[11]

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:78, p. 1176, n. 8).

2. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 24:6, p. 1107, n. 9.

3. عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, those who are disobedient, exceed all bounds, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 23:7, p. 1076, n. 9).

3. تنته ***tantahi(î)*** = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 26:116, p. 1182, n. 8).

5. مخرجين ***mukhrajîn*** (pl.; acc./gen. of *mukhrajûn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See at 15:48, p. 817, n. 9).

6. قالين ***qâlîn*** (pl.; acc./gen. of *qâlûn*; s. *qâl*) = strong detesters, haters, abhorers (act. participle from *qalâ* [*qalw/qaly*], to fry, to bake).

7. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjâ* at 26:118, p. 1183, n. 4).

8. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 24:27, p. 1115, n. 4.

9. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 21:88, p. 1036, n. 11).

10. i. e., his wife who was an unbeliever and is disapprovingly referred to here as "an old woman" of his family. عجوز ***'ajûz*** (s.; pl. *'ajâ'iz/'ujuz*) = old woman, old man, advanced in years.

11. She, being an unbeliever, remained with the sinners and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 15:60, 819, n. 10).

ثُمَّ دَمَّرْنَا 172. Then We annihilated[1]
ٱلْءَاخَرِينَ ١٧٢ the others.

وَأَمْطَرْنَا عَلَيْهِم 173.And We rained[2] on them
مَّطَرًا فَسَآءَ a rain; and evil became[3]
مَطَرُ ٱلْمُنذَرِينَ ١٧٣ the rain for those warned.[4]

إِنَّ فِى ذَٰلِكَ لَءَايَةً 174.Verily therein is a sign;[5]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ١٧٤ believers.

وَإِنَّ رَبَّكَ 175. And indeed your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,
ٱلرَّحِيمُ ١٧٥ the Most Merciful.

Section (*Rukû'*) 10

كَذَّبَ 176. There did disbelieve[6]
أَصْحَٰبُ لْـَٔيْكَةِ the Dwellers[7] of the Wood[8]
ٱلْمُرْسَلِينَ ١٧٦ the Messengers.

إِذْ قَالَ لَهُمْ 177. When Shu'ayb said to
شُعَيْبٌ them:
أَلَا تَتَّقُونَ ١٧٧ "Will you not fear[9] Allah?"

[1] دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 25:36, p. 1148, n. 12).

[2] أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 15:74, p. 822, n. 10.

[3] The whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* (stones of baked clay), as mentioned at 11:82, p. 707 and at 15:74, p. 822. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 20:100, p. 1001, n. 5).

[4] منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 10:73, p. 664, n. 5).

[5] i. e., a pointer to the consequences of unbelief and disobedience to Allah. The ruins are still visible by the side of the Dead Sea. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:158, p. 1189, n. 10.

[6] كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 20:56, p. 987, n. 14).

[7] أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 26:61, p. 1173, n. 13).

[8] The "dwellers of the Wood" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymân Nadwî, *Târîkh-i-Arḍ al-Qur'ân*, {Urdu text}, Vol. II, pp. 21-25). أيكة ***'aykah*** = wood, jungle, forests, thicket. See at 15:78, p. 823, n. 4.

[9] تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:161, p. 1190, n. 4).

إِنِّي لَكُمْ 178. "Indeed I am unto you a
رَسُولٌ أَمِينٌ ١٧٨ Messenger worthy of trust."[1]

فَاتَّقُوا اللَّهَ 179. "So beware[2] of Allah
وَأَطِيعُونِ ١٧٩ and obey me."[3]

وَمَا أَسْأَلُكُمْ 180. "And I do not ask of
عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration;
إِنْ أَجْرِيَ إِلَّا my remuneration is not but
عَلَىٰ رَبِّ الْعَالَمِينَ ١٨٠ on the Lord of all beings."

۞ أَوْفُوا 181. "Give in full[4]
الْكَيْلَ وَلَا تَكُونُوا the measure[5] and do not be
مِنَ الْمُخْسِرِينَ ١٨١ of those causing loss."[6]

وَزِنُوا 182. "And weigh[7]
بِالْقِسْطَاسِ الْمُسْتَقِيمِ with scales[8] straight."[9]
١٨٢

وَلَا تَبْخَسُوا 183. "And reduce not[10]
النَّاسَ أَشْيَاءَهُمْ people in their goods,
وَلَا تَعْثَوْا فِي الْأَرْضِ and act not evilly[11] in the land
مُفْسِدِينَ ١٨٣ making mischief."[13]

1. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:162, p. 1190, n. 5).

2. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:163, p. 1190, n. 6).

3. ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a,* form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:163, p. 1190, n. 7).

4. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 17:35, p. 884, n. 3).

5. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 17:35, p. 884, n. 4.

6. i. e., causing loss to others by giving less than the full measure due to them. مخسرين ***mukhsirîn*** (pl.; acc./gen. of *mukhsirûn;* s. *mukhsir*) = those who cause loss, reducers (act. participle from *'akhsara,* form IV of *khsira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See *khasirû* at 23:102, p. 1100, n. 5).

7. زنوا ***zinû*** = you (all) weigh (v. ii. m. pl. imperative from *wazana* [*wazn/zianh*], to weigh. See at 17:35, p. 884, n. 6).

8. قسطاس ***qisṭâs*** (s.; pl. *qasâṭîs*)= scale, balance. See at 17:35, p. 884, n. 7.

9. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma,* form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 19:36, p. 959, n. 8).

10. i. e., do not defraud them by giving less than their due. لا تبخسوا ***lâ tabkhasû*** = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 11:85, p. 708, n. 9).

11. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

12. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn,* sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada,* form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:81, p. 666, n. 9).

وَٱتَّقُوا۟ ٱلَّذِى	184. "And beware[1] of Him
خَلَقَكُمْ	Who created[2] you
وَٱلْجِبِلَّةَ	and the generation[3]
ٱلْأَوَّلِينَ ﴿١٨٤﴾	of those of old.[4]
قَالُوٓا۟ إِنَّمَآ أَنتَ	185. They said: "You are but
مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾	one of those bewitched."[5]
وَمَآ أَنتَ إِلَّا	186. "And you are not but
بَشَرٌ مِّثْلُنَا	a human being[6] like us;
وَإِن نَّظُنُّكَ	and we indeed consider[7] you
لَمِنَ ٱلْكَـٰذِبِينَ ﴿١٨٦﴾	of those telling lies."[8]
فَأَسْقِطْ عَلَيْنَا	187. "Then drop[9] on us
كِسَفًا مِّنَ ٱلسَّمَآءِ	pieces[10] of the sky,
إِن كُنتَ	if you are
مِنَ ٱلصَّـٰدِقِينَ ﴿١٨٧﴾	of the truthful."[11]
قَالَ رَبِّىٓ	188. He said: "My Lord
أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾	knows best of what you do."
فَكَذَّبُوهُ	189. But they disbelieved[12]
فَأَخَذَهُمْ	him. So there seized[13] them

1. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:131, p. 1185, n. 5).

2. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:166 p. 1191, n. 1).

3. جبلة ***jibillah*** (s.; pl. *jibillât*) = nature, created being, generation.

4. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 7.

5. مسحرين ***musaḥḥarîn*** (pl.; acc./gern. of *masaḥḥarûn*; s. *musaḥḥar*) = those bewitched, spell-bound (passive participle from *saḥḥara*, form II of *saḥar* [*siḥr*], to bewitch. See *masḥûr* at 25:8, p. 1140, n. 5).

6. بشر ***bashar*** = man, human being, mankind. See at 23:33, p. 1084, n. 4.

7. نظن ***naẓunnu*** = we think, believe, suppose, consider (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 11:27, p. 687, n. 8).

8. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 24:7, p. 1108, n. 3).

9. أسقط ***'asqiṭ*** = (you) cause to fall, drop, topple, overthrow (v. ii. m. s. imperative from *'asqaṭa*, form IV of *saqaṭa* [*suqûṭ/masqaṭ*], *to fall. See tusqita* at 17:92, p. 902, n. 11).

10. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces. See at 17:92, p. 903, n. 1.

11. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 26:31, p. 1168, n. 5).

12. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:139, p. 1186, n. 7).

13. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 16:113, p. 866, n. 10).

عَذَابُ the punishment
يَوْمِ الظُّلَّةِ of a day of overshadowing.[1]
إِنَّهُۥ كَانَ عَذَابَ Verily it was the punishment
يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ of a day very grave.[2]

إِنَّ فِي ذَٰلِكَ لَءَايَةً 190. Verily therein is a sign;[3]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٩٠﴾ believers.

وَإِنَّ رَبَّكَ 191. And verily your Lord,
لَهُوَ الْعَزِيزُ He is the All-Mighty,[4]
الرَّحِيمُ ﴿١٩١﴾ the Most Merciful.

Section (*Rukû'*) 11

وَإِنَّهُۥ 192. And indeed it is
لَتَنزِيلُ a sent-down[5] of
رَبِّ الْعَٰلَمِينَ ﴿١٩٢﴾ the Lord of all-beings.[6]

نَزَلَ بِهِ 193. There came down with
الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ it the Faithful Spirit,[7]

عَلَىٰ قَلْبِكَ 194. Onto your heart
لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ that you be of the warners.[8]

---

1. ظلة ***ẓullah*** (s.; pl. ظلل *ẓulal*) = shade, overshadowing, canopy, awning, marquee. See at 7:160, p. 527, n. 9.

2. It is reported that Allah sent on them first an extreme heat and then an overshadowing cloud under which they gathered for shade and coolness; and when they all gathered under the shade of the cloud it was turned into a burning fire in which they all were destroyed (see the *tafsîrs* of Al-Ṭabarî and Ibn Kathîr on this *'ayah*). عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:135, p. 1185, n. 12).

3. i. e., a pointer to the consequences of unbelief and disobedience to Allah. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:174, p. 1192, n. 5.

4. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:140, p. 1186, n. 10.

5. This is a reiteration that the Qur'ân was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 20:4, p. 976, n. 6.

6. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:164, p. 1190, n. 9).

7. i. e., the angel Jibrîl. [*Rûḥ* is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as here in 26:193, and *Rûḥ al-Quds*, as in 2:87). See *rûh* at 19:17, p. 954, n. 9; and *'amîn* at 26:178, p. 1193, n. 1].

8. i. e., against Allah's displeasure and punishment for unbelief and sin. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to make a vow. See at 18:56, p. 932, n. 5).

بِلِسَانٍ عَرَبِيٍّ	195. In the Arabic tongue[1]
مُّبِينٍ ﴿١٩٥﴾	most clear.[2]
وَإِنَّهُ لَفِي	196. And verily it is[3] in
زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾	the scrptures[4] of those of old.[5]
أَوَلَمْ يَكُن لَّهُمْ آيَةً	197. Is it not for them a sign
أَن يَعْلَمَهُ	that there knows[6] it
عُلَمَٰٓؤُاْ	the scholars
بَنِيٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾	of the Children of Isrâ'îl?[7]
وَلَوْ	198. And had
نَزَّلْنَٰهُ عَلَىٰ	We sent it down[8] on
بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾	any of the non-Arabs,[9]
فَقَرَأَهُ	199. And he read[10] it
عَلَيْهِم	unto them,
مَّا كَانُواْ	they would not have been
بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾	in it believers.
كَذَٰلِكَ سَلَكْنَٰهُ	200.Thus have We inserted[11]
فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾	it in the hearts of the sinful.[12]

1. لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 20:27, p. 981, n. 7.

2. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna [bayn/bayân]*, to be clear, evident. See at 26:97, p. 1179, n. 9.

3. i. e., the coming of the Prophet Muhammad, peace and blessings of Allah be on him, and of the Qur'ân, is foretold in the previous scriptures.

4. زبر ***zubur*** (pl.; s, *zabûr*) = scripture.

5. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 26:137, p. 1186, n. 5.

6. يعلم ***ya'lama(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima ['ilm]*, to know. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 21:28,p.1019, n. 6).

7. Such as 'Abd Allah ibn Salâm, may Allah be pleased with him, who was a leading scholar of the Jews at Madina and who, being cognizant of what was written in the *Tawrâh* about the coming of the Prophet Muhammad, peace and blessing of Allah be on him, embraced Islam.

8. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala [nuzûl]*, to come down. See at 17:95, p. 904, n. 3).

9. أعجمين ***'a'jamîn***(pl.; acc./gen. of *'a'jamûn*; s. *'ajamî/'a'jamîy*)) = non- Arabs, foreigners.

10. قرأ ***qara'a*** = he read, recited, studied (v. iii. m. s. past from *qirâ'ah*, to read, recite. See *qara'ta* at 16:98, p. 861, n. 2).

11. i. e., thus We have set their heart about the Qur'ân. سلكنا ***salaknâ*** = channelled, threaded, passed, inserted (v. i. pl. past from *salaka [salk/sulûk]*, to insert, to enter upon a course. See *salaka* 20:53, p. 987, n.1).

12. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn;* s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama [jarm]*, to commit a crime. See at 25:31, p. 1147, n. 4).

لَا يُؤْمِنُونَ بِهِۦ 201. They will not believe in
حَتَّىٰ يَرَوُا۟ it till they see the
ٱلْعَذَابَ ٱلْأَلِيمَ ٢٠١ punishment most painful.[1]

فَيَأْتِيَهُم 202. So it will come to them
بَغْتَةً all of a sudden,[2]
وَهُمْ لَا يَشْعُرُونَ ٢٠٢ and they will not realize.[3]

فَيَقُولُوا۟ 203. Then they will say:
هَلْ نَحْنُ مُنظَرُونَ ٢٠٣ "Shall we be respited?"[4]

أَفَبِعَذَابِنَا 204. Is it then Our retribution
يَسْتَعْجِلُونَ ٢٠٤ they seek to hasten?[5]

أَفَرَءَيْتَ 205. Do you then see
إِن مَّتَّعْنَٰهُمْ if We make them enjoy[6]
سِنِينَ ٢٠٥ for years;

ثُمَّ جَآءَهُم 206. Then there comes to them
مَّا كَانُوا۟ يُوعَدُونَ ٢٠٦ what they are promised?[7]

مَآ أَغْنَىٰ 207. There shall not avail[8]
عَنْهُم مَّا كَانُوا۟ them what they had been
يُمَتَّعُونَ ٢٠٧ given to enjoy.[9]

---

[1] أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 25:37, p. 1149, n. 6.

[2] بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 22:55, p. 1065, n. 9.

[3] يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 23:56, p. 1089, n.8).

[4] When they see all of a sudden the punishment they will pray for being given time to enable them to believe and reform themselves. منظرون ***munẓarûn*** (pl.; s. *munẓar*) = those respited, given time, awaited (passive participle from *'anẓara* , form IV of *naẓara* [*naẓar/manẓar*], to see. See *munẓarin* at 15:36, p. 815, n. 2).

[5] يستعجلون ***yasta'jilûna*** = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 22:47, p. 1062, n. 13).

[6] متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 21:44, p.1024, n. 8).

[7] i. e., the promised punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 23:93, p. 1098, n. 2).

[8] i. e., even if they are given to enjoy for long years there will neither avail them the long time nor the benefits they are given to enjoy when the promised punishment befalls them. اغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 15:84, p. 824, n. 7).

[9] يمتعون ***yumatta'ûna*** = they are made to enjoy, granted to enjoy, furnished (v. iii. m. pl. impfct. passive from *matta'a*, from II of *mata'a*. See n. 6 above.

وَمَآ أَهۡلَكۡنَا	208. And We destroyed[1] not
مِن قَرۡيَةٍ إِلَّا لَهَا	any habitat[2] except it had
مُنذِرُونَ ٢٠٨	warners.[3]
ذِكۡرَىٰ	209. As a reminder;[4]
وَمَا كُنَّا	and We are not
ظَٰلِمِينَ ٢٠٩	unjust.[5]
وَمَا تَنَزَّلَتۡ	210. Nor did there come
بِهِ ٱلشَّيَٰطِينُ ٢١٠	down[6] with it the Satans.
وَمَا يَنۢبَغِي لَهُمۡ	211. Nor is it meet[7] for them,
وَمَا يَسۡتَطِيعُونَ ٢١١	nor are they capable of.[8]
إِنَّهُمۡ	212. Indeed they are
عَنِ ٱلسَّمۡعِ	from the hearing[9]
لَمَعۡزُولُونَ ٢١٢	kept aloof.[10]
فَلَا تَدۡعُ	213. Hence invoke not
مَعَ ٱللَّهِ إِلَٰهًا	along with Allah any other
ءَاخَرَ فَتَكُونَ	god and thus become
مِنَ ٱلۡمُعَذَّبِينَ ٢١٣	of those punished.[11]

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:139, p. 1186, n. 9).

2. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 25:51, p. 1153, n. 9.

3. منذرون ***mundhirûn*** (pl.; s. *mundhir*) = warners, (act. participle from *'andhara,* to warn, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 26:194, p. 1195, n. 8).

4. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 21:84, p. 1035, n. 9.

5. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 26:10, p. 1164, n. 3).

6. i. e., the Qur'ân was not brought down by Satans, as the unbelievers alleged. The *'âyah* resumes the theme reiterated at *'âyahs* 192-194. تنزلت ***tanazzalat*** = she or it came down, descended, lowered herself, gave up (v. iii. f. s. past from *tanazzala,* form V of *nazala* [*nuzûl*], to come down, get down. See *natanazzalu* at 19:64, p. 967, n. 5).

7. ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 25:18, p. 1147, n. 2).

8. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 16:73, p. 851, n. 2).

9. i. e., hearing of the Qur'ânic *wahy.* سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.

10. معزولون ***ma'zûlûn*** (pl.; s. *ma'zûl*) = those isolated, secluded, kept aloof, dissociated (passive participle from *'azala* [*'azl*], to set aside, to isolate. See *a'tazilu* at 19:47, p. 962, n. 13).

11. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 26:138, p. 1186, n. 6).

وَأَنذِرْ عَشِيرَتَكَ 214. And warn[1] your clan,[2]
ٱلْأَقْرَبِينَ (٢١٤) the near relatives.[3]

وَٱخْفِضْ جَنَاحَكَ 215. And lower[4] you wing[5]
لِمَنِ ٱتَّبَعَكَ for those who follow[6] you
مِنَ ٱلْمُؤْمِنِينَ (٢١٥) of the believers.

فَإِنْ عَصَوْكَ 216. So if they disobey[7] you,
فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا say: "I am innocent[8] of what
تَعْمَلُونَ (٢١٦) you do."

وَتَوَكَّلْ عَلَى 217. And rely[9] on
ٱلْعَزِيزِ the All-Mighty,
ٱلرَّحِيمِ (٢١٧) the Most Merciful,

ٱلَّذِي يَرَىٰكَ 218. Who sees you
حِينَ تَقُومُ (٢١٨) when you stand,[10]

وَتَقَلُّبَكَ 219.And your turning about[11]
فِي ٱلسَّٰجِدِينَ (٢١٩) among the prostrate ones.[12]

إِنَّهُۥ هُوَ ٱلسَّمِيعُ 220. Verily He is the All-
ٱلْعَلِيمُ (٢٢٠) Hearing, the All-Knowing.

[1] أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 19:39, p. 960, n. 6).

[2] عشيرة ***'ashîrah*** (s.; pl. *'aṣhâ'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 9:24, p. 586, n. 2.

[3] أقربين ***'aqrabîn*** (pl.; acc./gen/ of *'aqrabûn*; s. *'aqrab*, elative of *qarîb*) = near relations, relatives, next of kin. See at 2:215, p. 104, n. 5.

[4] اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease. See at 17:24, p. 880, n. 11).

[5] i. e., be kind and caring. جناح ***janâḥ*** (s.; pl. *'ajnihaḥ/ 'ajnuḥ*) = wing, side, flank. See at 15:88, p. 825, n. 10.

[6] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 26:111, p. 1181, n. 10).

[7] عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 11:59, p. 699, n. 2).

[8] برىء ***bari'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 11:54, p. 697, n. 5.

[9] توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 25:58, p. 1155, n. 7).

[10] i. e., stand in prayer.

[11] تقلب ***taqallub*** = moving/turning about, fluctuation, variation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 16:46, p. 842, n. 13).

[12] ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate ones (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 15:98, p. 827, n. 2).

هَلْ أُنَبِّئُكُمْ	221. Shall I inform[1] you
عَلَىٰ مَن تَنَزَّلُ	on whom come down[2]
ٱلشَّيَٰطِينُ ﴿٢٢١﴾	the Satans?
تَنَزَّلُ عَلَىٰ	222. They come down on
كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾	every arch liar,[3] sinful one.[4]
يُلْقُونَ ٱلسَّمْعَ	223. They lend[5] ear,
وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾	and most of them are liars.[6]
وَٱلشُّعَرَآءُ	224. And the poets,
يَتَّبِعُهُمُ	there follow[7] them
ٱلْغَاوُۥنَ ﴿٢٢٤﴾	the misguided ones.[8]
أَلَمْ تَرَ	225. Do you not see
أَنَّهُمْ فِى كُلِّ وَادٍ	that they in every vale[9]
يَهِيمُونَ ﴿٢٢٥﴾	do wander?[10]
وَأَنَّهُمْ يَقُولُونَ	226. And that they say
مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾	what they do not do.
إِلَّا ٱلَّذِينَ	227. Except those who
ءَامَنُوا۟	believe

[1] أنبيء **'unabbi'u** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a,* form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 22:72, p. 1071, n. 8).

[2] تنزل ***tanazzalu***(originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from *tanazzala,* form V of *nazala* [*nuzûl*], to come down, get down. See *tanazzalat* at 26:210, p. 1198, n. 6.

[3] أفاك *'affâk* = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa''âl* from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *ya'fikûna* at 26:45, p. 1171, n. 4).

[4] أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 4:107, p. 292, n. 5).

[5] يلقون ***yulqûna*** = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. *'alqâ al-sam'* is an idiom meaning: "to lend ear, to steal a hearing". See *yulqûna* at 3:44, p. 173, n. 1).

[6] كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 24:13, p. 1110, n. 1).

[7] This *'âyah* is a reply to those who allege that the Prophet, peace and blessings of Allah be on him, was a poet and that the Qur'ân is a book of verse. يتبع ***yattabi'u*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a,* form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 22:3, p. 1045, n. 4).

[8] غاوون ***ghâwûn*** = (pl.; s. *ghâwin*) = those gone astray, misguided, misled, seduced (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghâwîn* at 7:175, p. 534, n. 4).

[9] واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 20:12, p. 978, n. 9.

[10] i. e., they deal with every matter and speak all sorts of things. يهيمون ***yahîmûna*** = they wander, rove, roam, fall in love (v. iii. m. pl. impfct. from *hâma* [*haym/haymân*], to wander, fall in love).

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds;[1]
وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا	and remember[2] Allah often,
وَٱنتَصَرُوا۟	and help themselves[3]
مِنۢ بَعْدِ مَا ظُلِمُوا۟	after being wronged.[4]
وَسَيَعْلَمُ	And soon there will know
ٱلَّذِينَ ظَلَمُوٓا۟	those who transgress
أَىَّ مُنقَلَبٍ	by what overturning[5]
يَنقَلِبُونَ ٢٢٧	they will be overturned.[6]

[1] صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 24:55, p. 1129, n. 2.

[2] ذكروا ***dhakarû*** = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr /tadhkâr*], to remember. See at 3:135, p. 208, n. 4).

[3] انتصروا ***intaṣarû*** = they helped themselves, gained victory (v. iii. m. pl. past from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *yantaṣirûna* at 26:93, p. 1179, n. 3).

[4] ظلموا ***ẓulimû*** = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 14:41, p. 841, n. 3).

[5] منقلب ***munqalab*** = that which is turned over, place of overthrow, the hereafter, overturning, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See at 18:36, p. 924, n. 11).

[6] i. e., their change of circumstances and ultimate destiny. ينقلبون ***yanqalibûna*** = they turn, turn about, retreat, fall back, be overturned (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *yanqalibû* at 3:127, p. 206, n. 4).

27. *SÛRAT AL-NAML* (THE ANTS)
Makkan: 93 *'âyahs*

This is a Makkan *sûrah* and is closely related to the one preceding it and the one following it in respect of themes and the period of revelation. In fact these three *sûrahs — al-Shu'arâ'*, *al-Naml* and *al-Qaṣaṣ* — were revealed consecutively in the mid-Makan period and they are also arranged consecutively in the Qur'ân.

Like the other Makkan *sûrahs* this *sûrah* also deals with the fundamentals of the faith, namely, monotheism (*tawḥîd*), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân as a scripture sent down by Allah, and of resurrection, judgement, reward and punishment. These themes are brought home by drawing attention to the various aspects of the wonderful creation of Allah's and by a reference to some of the previous Prophets who all conveyed the same message, pointing out how Allah's retribution befell their unbelieving and disobedient peoples. In this context the accounts of Prophets Mûsâ, Ṣâlih and Luṭ, peace be on them, are given briefly while those of Prophets Dâûd and Sulaymân, peace be on them, are given in some detail. These two Prophets were special in the sense that along with their being Prophets they were also kings who were graced by Allah with special favours and capabilities, such as understanding the speeches of birds and other animals. These two Prophets, notwithstanding their being powerful kings, faithfully delivered the message of the truth to their peoples and to their contemporary rulers and kings. Specially this was the case with Sulaymân, peace be on him, to whose call to the truth Queen Bilqîs, the Queen of Sheba (Saba') responded and submitted humbly.

The *sûrah* is named *al-Naml* (the Ants) with reference to the incident of the warning given to the ants by their leader on the approach of Sulaymân and his army to a valley where those ants abounded. He understood the speech of the ant and spared them (*'âyahs* 18-19).

سُورَةُ النَّمْلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓ 1. *Ṭâ - Sîn.*[1]
تِلْكَ ءَايَٰتُ These are the signs[2]
ٱلْقُرْءَانِ وَكِتَابٍ of the Qur'ân and a Book[3]
مُّبِينٍ ١ open clear.[4]

هُدًى 2. A guidance[5]
وَبُشْرَىٰ and good tidings[6]
لِلْمُؤْمِنِينَ ٢ for the believers.[7]

---

[1] Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

[2] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 26:1, p. 1162, n. 2.

[3] The word "Book" is in apposition to the Qur'ân, meaning that the Qur'ân is the Book.

[4] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:115, p. 1181, n. 7.

[5] i. e., to the correct way of life and faith, Islâm. هدى ***hudan*** = guidance. See at 20:123, p. 1007, n. 4.

[6] i. e., of Allah's pleasure and rewards and a life of eternal peace and happiness in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 25:48, p. 1152, n. 11.

[7] The Qur'ân is a Book of guidance and good tidings for those who believe and fear Allah. See 2:2.

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ	3. Who perform[1] the prayers
وَيُؤْتُونَ ٱلزَّكَوٰةَ	and pay *zakâh*;[2]
وَهُم بِٱلْآخِرَةِ	and they are of the hereafter
هُمْ يُوقِنُونَ ٣	the ones that believe firmly.[3]
إِنَّ ٱلَّذِينَ	4. Verily those who do
لَا يُؤْمِنُونَ بِٱلْآخِرَةِ	not believe in the hereafter,
زَيَّنَّا لَهُمْ	We embellish[4] to them
أَعْمَٰلَهُمْ	their deeds.
فَهُمْ يَعْمَهُونَ ٤	So they wander blindly.[5]
أُوْلَٰٓئِكَ ٱلَّذِينَ	5. They are the ones
لَهُمْ	for whom there will be
سُوٓءُ ٱلْعَذَابِ	the evil[6] of punishment;
وَهُمْ فِى ٱلْآخِرَةِ	and they in the hereafter will
هُمُ ٱلْأَخْسَرُونَ ٥	be the ones worst in loss.[7]
وَإِنَّكَ	6. And indeed you are
لَتُلَقَّى ٱلْقُرْءَانَ	made to receive[8] the Qur'ân
مِن لَّدُنْ حَكِيمٍ	from the One All-Wise,
عَلِيمٍ ٦	All-Knowing.
إِذْ قَالَ مُوسَىٰ	7. When Mûsâ said

---

1. This *'âyah* further specifies the qualifications of the believers. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly in the prescribed times and manners and in congregation. See at 2:3, p. 5, n. 4

2. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 23:4, p. 1076, n. 1.

3. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 5:51, p. 355, n.7).

4. i. e., they, due to their unbelief, consider their deeds good. زينا ***zayyannâ*** = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 6:108, p. 436, n. 10).

5. i. e., in their error and conduct. يعمهون ***ya'mahûna*** = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 23:75, p. 1093, n. 12).

6. i. e., dire and painful punishment. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 26:156, p. 1189, n. 5).

7. For they will have no merit to their credit because of their unbelief. أخسرون ***'akhsarûn*** (pl.; s.*'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *'akhsarîn* at 18:103, p. 947, n. 4).

8. Here is another emphasis on the fact that the Qur'ân was sent down on him and that he did not make it up. تلقى ***tulaqqâ*** = you are met with, are made to receive/meet, are received (v. ii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân*], to meet. See *yulaqqawna* at 25:75, p. 1160, n. 13).

لِأَهْلِهِۦٓ	to his family:
إِنِّيٓ ءَانَسۡتُ نَارٗا	"Indeed I perceive[1] a fire.
سَـَٔاتِيكُم مِّنۡهَا	I shall bring you form there
بِخَبَرٍ أَوۡ ءَاتِيكُم	a news or shall bring you
بِشِهَابٖ قَبَسٖ	a blaze[2] of live coal[3] that
لَّعَلَّكُمۡ تَصۡطَلُونَ ۝٧	you may warm yourselves.[4]
فَلَمَّا جَآءَهَا	8. So when he came to it
نُودِيَ أَنۢ	he was addressed[5] that
بُورِكَ مَن فِي ٱلنَّارِ	blessed[6] are those in the fire[7]
وَمَنۡ حَوۡلَهَا	and those around it;
وَسُبۡحَٰنَ ٱللَّهِ	and Sacrosanct[8] is Allah,
رَبِّ ٱلۡعَٰلَمِينَ ۝٨	Lord of all beings.
يَٰمُوسَىٰٓ	9. "O Mûsa,
إِنَّهُۥٓ أَنَا ٱللَّهُ	Verily it is I, Allah,
ٱلۡعَزِيزُ ٱلۡحَكِيمُ ۝٩	the All-Mighty,theAll-Wise."
وَأَلۡقِ عَصَاكَۚ	10. "And throw[9] your stick."
فَلَمَّا رَءَاهَا تَهۡتَزُّ	But when he saw it moving[10]
كَأَنَّهَا جَآنّٞ	as if it was a sarpent[11] he
وَلَّىٰ مُدۡبِرٗا	avoided[12] turning his back[13]
وَلَمۡ يُعَقِّبۡۚ	and did not look back.[14]

[1] عانست **'ânastu** = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See at 20:10, p. 978, n. 2).

[2] شهاب **shihâb** (s.; pl. *shuhub*)= blaze, burning, luminous meteor, shooting star, flame.

[3] قبس **qabas** = firebrand, live coal. See at 20:7, p. 1204, n. 3.

[4] تصطلون **taṣṭalûna** = you warm yourselves (v. ii. m. pl. impfct. from *iṣṭalâ*, form VIII of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn. See *yaṣlâ* at 17:19, p. 879, n. 1).

[5] نودى **nûdiya** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 20:11, p. 978, n. 5).

[6] بورك **bûrika** = he was blessed (v. iii. m. s. past from *bâraka*, form III of *baraka*, to kneel down. See *bâraknâ* at 21: 81, p. 1034, n. 12).

[7] It was not "fire" but *nûr* (light) cast on the mountain

[8] سبحان **Subḥân** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 25:18, p. 1143, n. 1.

[9] ألق **'alqi** = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:69, p. 991, n. 1).

[10] تهتز **tahtazzu** = he moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See *ihtazzat* at 22:5, p. 1047, n. 2).

[11] جان **jânn** = jinn, serpent.

[12] ولى **wallâ** = he turned, turned away,fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See *tawallâ* at 24:11, p. 1109, n. 6).

[13] مدبر **mudbir** (s. ; pl. *mudbirûn*) = one who turns one's backs, flees, runs away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *mudbirîn* at 21:58, p. 1028, n. 6).

[14] يعقب **yu'aqqib**(*u*) = he pursues, follows, looks back (v. iii. m. s. impfct. from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *mu'aqqibât* at 13:11, p. 768, n. 1).

يَٰمُوسَىٰ لَا تَخَفۡ	"O Mûsâ, be not afraid.[1]
إِنِّي	Verily I,
لَا يَخَافُ لَدَيَّ	there fear[2] not before Me
ٱلۡمُرۡسَلُونَ ﴿١٠﴾	the Messengers."[3]
إِلَّا مَن ظَلَمَ	11. "Except he that wrongs,[4]
ثُمَّ بَدَّلَ حُسۡنَۢا	then changes[5] for goodness[6]
بَعۡدَ سُوٓءٖ	after badness,[7]
فَإِنِّي	then verily I am
غَفُورٞ	Oft-Forgiving,
رَّحِيمٞ ﴿١١﴾	Most Merciful."
وَأَدۡخِلۡ يَدَكَ	12. "And enter[8] your hand
فِي جَيۡبِكَ	into your pocket;[9]
تَخۡرُجۡ بَيۡضَآءَ	it will come out[10] white
مِنۡ غَيۡرِ سُوٓءٖۖ	without any malignity,
فِي تِسۡعِ ءَايَٰتٍ	being of nine signs[11]
إِلَىٰ فِرۡعَوۡنَ	to the Pharaoh
وَقَوۡمِهِۦٓۚ	and his people.
إِنَّهُمۡ كَانُواْ قَوۡمٗا	Verily they are a people
فَٰسِقِينَ ﴿١٢﴾	defiantly sinful."
فَلَمَّا جَآءَتۡهُمۡ	13. But when to them came

[1] لا تخف ***lâ takhaf*** = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf* /*makhâfah* /*khîfah*], to be afraid. See at 20:68, p. 990, n. 12).

[2] يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See *yakhâfûna* at 24:50, p. 1127, n. 3).

[3] Mûsâ, peace be on him, was thus informed that he was chosen as a Messenger of Allah. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 15:57, p 819, n.4.

[4] ظلم ***ẓalama*** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See at 18:87, p. 942, n. 19).

[5] i. e., repents, seeks forgiveness and abides by the injunctions of *sharî'ah*. بدل ***baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 7:162, p. 528, n. 7).

[6] حسن ***ḥusn*** = beauty, good, goodness, benevolence.

[7] i. e., unbelief and sins. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, injury, blemish, calamity, misfortune, bad deed. See at 27:5, p. 1203, n. 6).

[8] أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 7:151, p. 522, n. 3).

[9] جيب ***jayb*** (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket.

[10] i. e., when you bring it out. تخرج ***takhruj***(*u*) = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See *takhruju* at 23:20, p. 1079, n. 9).

[11] i. e., nine miracles given by Allah for being shown to the Pharaoh and his people. See for description of the miracles p. 906, n. 7.

ءَايَٰتُنَا مُبْصِرَةً Our signs[1] as eye-openers[2]
قَالُوا۟ they said:
هَٰذَا سِحْرٌ مُّبِينٌ "This is sorcery[3] quite clear."
١٣

وَجَحَدُوا۟ بِهَا 14. And they rejected[4] them,
وَٱسْتَيْقَنَتْهَآ though convinced[5] of them
أَنفُسُهُمْ were their selves,
ظُلْمًا وَعُلُوًّا unjustly and arrogantly.[6]
فَٱنظُرْ كَيْفَ كَانَ So see how was the
عَٰقِبَةُ ٱلْمُفْسِدِينَ end[7] of the mischief-makers.[8]
١٤

Section (*Rukû'*) 2

وَلَقَدْ ءَاتَيْنَا 15. And We indeed gave
دَاوُۥدَ وَسُلَيْمَٰنَ Dâwûd and Sulaymân
عِلْمًا وَقَالَا knowledge[9] and they said:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah
ٱلَّذِى فَضَّلَنَا Who has preferred[10] us
عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ to many of His servants,[11]
ٱلْمُؤْمِنِينَ ١٥ the believers."

وَوَرِثَ سُلَيْمَٰنُ 16.And Sulaymân inherited[12]
دَاوُۥدَ وَقَالَ from Dâwûd. And he said:
يَٰٓأَيُّهَا ٱلنَّاسُ "O you the people,

---

[1] أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:1, p. 1202, n. 2.

[2] i. e., to the truth and the right way. مبصرة ***mubṣirah*** (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See at 17:59, p. 892, n. 1).

[3] سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 21:3, p. 1013, n. 5.

[4] جحدوا ***jaḥadû*** = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 11:59, p. 699, n. 1).

[5] استيقنت ***istayqanat*** = she was convinced, ascertained, was sure, knew for certain (v. iii. f. s. past from *istayqana*, from X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. See *yûqinûa* at 27:3, p. 1203, n. 3).

[6] علو ***'ulûww*** = height, altitude, elevation, sublimity, highness. علوا ***'ulûwwan*** = being high, i.e., arrogantly. See at 17:42, p. 886, n. 9.

[7] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.

[8] مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 26:183, p. 1193, n. 12).

[9] i. e., special knowledge through *wahy*.

[10] فضل ***faḍḍala*** = he preferred, gave precedence, set (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 16:71, p. 849, n. 9).

[11] عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

[12] ورث ***waritha*** = he inherited, became heir (v. iii. m. s. past from *wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*, to inherit. See *yarithu* at 21:105, p. 951, n. 9).

عُلِّمْنَا	we have been taught[1]
مَنطِقَ ٱلطَّيْرِ	the speech[2] of the birds
وَأُوتِينَا	and we have been given
مِن كُلِّ شَيْءٍ	of everything.
إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ	This indeed is the grace[3]
ٱلْمُبِينُ ١٦	most obvious."[4]
وَحُشِرَ	17. And mustered[5] were
لِسُلَيْمَٰنَ جُنُودُهُۥ	unto Sulaymân his troops[6]
مِنَ ٱلْجِنِّ وَٱلْإِنسِ	of jinn and men
وَٱلطَّيْرِ فَهُمْ	and birds; and they were
يُوزَعُونَ ١٧	set in battle array.[7]
حَتَّىٰٓ إِذَآ أَتَوْا۟	18. Till when they came
عَلَىٰ وَادِ ٱلنَّمْلِ	upon the valley[8] of ants[9]
قَالَتْ نَمْلَةٌ	an ant said:
يَٰٓأَيُّهَا ٱلنَّمْلُ	"O you the ants,
ٱدْخُلُوا۟ مَسَٰكِنَكُمْ	enter your habitats[10]
لَا يَحْطِمَنَّكُمْ	that there crush[11] you not
سُلَيْمَٰنُ وَجُنُودُهُۥ	Sulaymân and his hosts
وَهُمْ لَا يَشْعُرُونَ ١٨	while they realize not."[12]
فَتَبَسَّمَ	19. So he smiled,[13]
ضَاحِكًا مِّن قَوْلِهَا	laughing[14] at her words

1. علم **'ullimnâ** = we were taught, instructed, informed (v. i. pl. past passive from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

2. منطق **manṭiq** = speech, diction, logic (verbal noun of *naṭaqa*, to speak, talk. See *yanṭiqu* at 23:62, p. 1090, n. 9).

3. فضل **faḍl** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:22, p. 1113, n. 2.

4. مبين **mubîn** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:1, p. 1202, n. 4.

5. حشر **ḥushira** = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *ḥashara* [*ḥashr*], to gather. See *yaḥshur* at 25:17, p. 1142, n. 9).

6. جنود **junûd** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 26:95, p. 1179, n. 6).

7. يوزعون **yûza'ûna** = they were set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain).

8. واد **wâdin** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 26:225, p. 1200, n. 9.

9. نملة **namlah** (s.; pl. *naml*) = an ant.

10. مساكن **masâkin** (pl.; s. *maskan*) = dwellings, abodes, habitats, residences, homes. See at 21:13, p. 1015, n. 13.

11. يحطمن **yaḥṭimanna** = he surely crushes, smashes, shatters (v. iii. m. s. impfct. emphatic from *ḥaṭama* [*ḥaṭm*], to smash, break, shatter).

12. i. e., they being unaware. يشعرون **yash'urûna** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 26:202, p. 1197, n.3).

13. تبسم **tabassama** = he smiled (v. iii. m. s. impfct. in form V of *basama/basima* [*basm*], to smile.

14. ضاحك **ḍâḥik** = one who laughs (act. participle from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *taḍ-ḥakûna* at 23:110, p. 1102, n. 4).

وَقَالَ رَبِّ	and said: "My Lord,
أَوْزِعْنِيٓ	give it to my lot[1]
أَنْ أَشْكُرَ	that I may be grateful[2] for
نِعْمَتَكَ ٱلَّتِيٓ	Your favour which
أَنْعَمْتَ عَلَيَّ	You have bestowed[3] on me
وَعَلَىٰ وَٰلِدَيَّ	and on my father,
وَأَنْ أَعْمَلَ صَٰلِحًا	and that I do good deeds[4]
تَرْضَىٰهُ	You are pleased[5] with;
وَأَدْخِلْنِي	and admit[6] me
بِرَحْمَتِكَ فِي	out of Your mercy among
عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾	Your righteous servants."
وَتَفَقَّدَ	20. And he inspected[7]
ٱلطَّيْرَ فَقَالَ	the birds and said:
مَا لِيَ	"What is the matter with me,
لَآ أَرَى ٱلْهُدْهُدَ	I do not see the hoopoe,[8]
أَمْ كَانَ	or is he
مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾	of the absentees?"
لَأُعَذِّبَنَّهُۥ	21. "I shall surely punish him
عَذَابًا شَدِيدًا	with a severe punishment
أَوْ لَأَاْذْبَحَنَّهُۥٓ	or shall indeed execute[10] him
أَوْ لَيَأْتِيَنِّي	or he shall bring me
بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾	a mandate[11] quite clear."

1. أوزع **'awzi'** = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from *'awza'a*, form IV of *waza'a* [*waz'*], to restrain. See *yûza'ûna* at 27:17, p. 1207, n. 7).

2. أشكر **'ashkura**(*u*) = I express gratitude, give thatnks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. The final letter is vowelless because of the particle *'an* coming before the verb. See *tashkurûna* at 23:78, p. 1049, n. 11).

3. أنعمت **'an'amta** = you bestowed grace, graced (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See *'an'amnâ* at 7:83, p. 900, n. 5).

4. صالح **ṣâliḥ** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 23:100, p. 1099, n. 4).

5. ترضى **tarḍâ** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 20:84, p. 995, n. 11).

6. أدخل **'adkhil** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 27:12, p. 1205, n. 8).

7. تفقد **tafaqqada** = he inspected, searched, examined, surveyed, reviewed, investigated (v. iii. m. s. past in form V of *faqada faqada* [*faqd/fiqdân/fuqd*], to lose. See *tafqidûna* , at 12:72, p. 749, n.2).

8. هدهد **hudhud** = hoopoe [a crested bird with salmon-coloured plumage].

9. غائبين **ghâ'ibîn** (pl.; acc./gen. of *ghâ'bûn*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb*] to be absent, unseen. See at 7:7, p. 467, n. 2).

10. لأذبحن **la 'adhbaḥanna** = I shall surely execute, slaughter, slay, sacrifice (v. i. s. impfct. emphatic from *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

11. سلطان **sulṭân** = authority, power, mandate, rule, sanction. See at 23:45, p. 1086, n. 13.

فَمَكَثَ غَيْرَ بَعِيدٍ	22. But he stayed[1] not far[2]
فَقَالَ أَحَطتُ	and said: "I have learnt[3]
بِمَا لَمْ تُحِطْ بِهِۦ	what you do not know and
وَجِئْتُكَ مِن سَبَإٍ	have come to you from Saba'
بِنَبَإٍ يَقِينٍ ٢٢	with a news[4] quite sure."[5]
إِنِّي وَجَدتُّ ٱمْرَأَةً	23. "I found a woman
تَمْلِكُهُمْ	ruling[6] over them
وَأُوتِيَتْ	and she has been given
مِن كُلِّ شَيْءٍ وَلَهَا	of everything; and she has
عَرْشٌ عَظِيمٌ ٢٣	a throne[7] quite magnificent."[8]
وَجَدتُّهَا وَقَوْمَهَا	24. "I found her and her people
يَسْجُدُونَ	prostrating themselves[9]
لِلشَّمْسِ مِن دُونِ ٱللَّهِ	to the sun in lieu of Allah;
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ	and Satan has embellished[10]
أَعْمَٰلَهُمْ	for them their deeds
فَصَدَّهُمْ	and has thus prevented[11]
عَنِ ٱلسَّبِيلِ	them from the way.[12]
فَهُمْ لَا يَهْتَدُونَ ٢٤	So they do not get guidance."[13]
أَلَّا يَسْجُدُوا۟	25. That they do not prostrate
لِلَّهِ ٱلَّذِى	themsleves to Allah Who

---

[1] مكث ***makatha*** = he stayed, remained, abided, lived (v. iii. m. s. past from *makth/mukûth*], to remain. See *yamkuthu* at 13:17, p. 712, n. 1).

[2] بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 22:12, p. 1049, n. 11).

[3] أحطت ***'aḥaṭ-tu*** = I encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended, learnt (v. i. s. past from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *'ahatnâ* at 18:91, p. 943, n.9).

[4] نبا ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 26:69, p. 1175, n. 4.

[5] يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 15:99, p. 826, n. 3.

[6] تملك ***tamliku*** = she owns, possesses, have power, rules, dominates (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 25:3, p. 1138, n. 5).

[7] عرش ***'arsh*** = throne. See at 25:59, p. 1156, n. 1.

[8] عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:189, p. 1195, n. 2).

[9] يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 7:206, p. 545, n. 4).

[10] زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 16:63, p. 847, n. 4).

[11] صد ***ṣadda*** = he prevented, stopped, hindered, debarred, repulsed, obstructed, resisted (v. iii. m. s. past from *ṣadd/ṣudûd*, to turn away, debar. See *yaṣuddûna* at 22:15, p. 1053, n. 13).

[12] i. e., the way of the truth, monotheism and worship of Allah Alone. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:42, p. 1151, n. 3.

[13] يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 23:49, p. 1087, n. 9).

يُخۡرِجُ ٱلۡخَبۡءَ	brings out[1] the hidden[2]
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	in the heavens and the earth
وَيَعۡلَمُ مَا تُخۡفُونَ	and knows what you conceal[3]
وَمَا تُعۡلِنُونَ ٢٥	and what you disclose.[4]
ٱللَّهُ لَآ إِلَٰهَ	26. Allah, there is no deity
إِلَّا هُوَ رَبُّ	except He, Lord of
ٱلۡعَرۡشِ ٱلۡعَظِيمِ ۩ ٢٦	the Throne most sublime.*
۞ قَالَ	27. He said:
سَنَنظُرُ	"We shall see[5] whether
أَصَدَقۡتَ	you have spoken the truth[6]
أَمۡ كُنتَ	or you are
مِنَ ٱلۡكَٰذِبِينَ ٢٧	of those telling lies."[7]
ٱذۡهَب	28. "Go
بِّكِتَٰبِي هَٰذَا	with this letter[8] of mine
فَأَلۡقِهۡ إِلَيۡهِمۡ	and deliver[9] it to them;
ثُمَّ تَوَلَّ عَنۡهُمۡ	then turn away[10] from them
فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ٢٨	and see what they return."[11]
قَالَتۡ	29. She said:
يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ	"O you the nobles,[12]

1. يخرج ***yukhrija***(*u*) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 10:31, p. 649, n. 6).

2. خبء ***kahb'*** = that which is hidden.

3. تخفون ***tukhfûna*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. See at 6:91, p. 428, n. 4).

4. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it. تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 16:19, p. 833, n. 1).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

5. ننظر ***nanẓuru*** = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 16:33, p. 837, n. 12).

6. صدقت ***ṣadaqta*** = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:113, p. 387, n. 3).

7. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 26:186, p. 1194, n. 8).

8. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 24:33, p. 1118, n. 12.

9. ألق ***'alqi*** = you throw, fling, cast off, deliver (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:10, p. 1204, n. 9).

10. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See *tawallaw* at 24:54, p. 1128, n. 8).

11. i. e., in reply. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 21:58, p. 1028, n. 7).

12. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

إِنِّيٓ أُلۡقِيَ إِلَيَّ	verily delivered[1] to me has been
كِتَٰبٞ كَرِيمٌ ٢٩	a noble[2] letter."
إِنَّهُۥ مِن سُلَيۡمَٰنَ	30. "It is from Sulaymân and
وَإِنَّهُۥ بِسۡمِ ٱللَّهِ	it is with the name of Allah
ٱلرَّحۡمَٰنِ	the Most Compassionate,
ٱلرَّحِيمِ ٣٠	the Most Merciful."
أَلَّا تَعۡلُواْ عَلَيَّ	31."That do not overtop[3] me
وَأۡتُونِي	and come to me
مُسۡلِمِينَ ٣١	as Muslims."[4]

Section (*Rukû'*) 3

قَالَتۡ	32. She said:
يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ	"O you the nobles,[5]
أَفۡتُونِي فِيٓ أَمۡرِي	counsel[6] me in my affair;[7]
مَا كُنتُ	I do not use to
قَاطِعَةً أَمۡرًا حَتَّىٰ	dispose of[8] any affair until
تَشۡهَدُونِ ٣٢	you see with your own eyes'."[9]
قَالُواْ نَحۡنُ	33. They said: "We are
أُوْلُواْ قُوَّةٖ	owners[10] of power and
وَأُوْلُواْ بَأۡسٖ شَدِيدٖ	owners of severe[11] prowess,[12]
وَٱلۡأَمۡرُ إِلَيۡكِ	and the command is yours;

1. ألقي *'ulqiya* = he was thrown, flung, cast, delivered (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:46, p. 1171, n. 5).

2. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 26:58, p. 1173, n. 7).

3. لا تعلوا *lâ ta'lû* = do not be high/ rise/ascend/exalt yourself, stand out, overtop (v. ii. m. pl. imperative {prohibition} from *'alâ* [*'ulûw*], to go up, rise. See *'alâ* at 23:91, p. 1097, n. 5).

4. i. e., submitting completely and sincerely to Allah.

5. ملأ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

6. أفتوا *'aftû* = you counsel, give opinion, advise (v. ii. m. pl. imperative from *aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See at 12:43, p. 738, n. 12).

7. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 24:62, p. 1134, n. 6.

8. قاطعة *qâṭi'ah* (f. s.; mas. *qâṭi'*; pl. *qâṭi'ûn*) = one who cuts, cuts off, severs, decides finally, disposes of (act. participle from *qaṭa'a* [*qaṭ'*], to cut, cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

9. i. e., you consider and give your opinion. تشهدون *tash-hadûna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

10. *'ûlû* = owners, possessors, people of.

11. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 23:77, p. 1094, n. 5).

12. بأس *ba's* = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 21:12, p. 1015, n. 9.

so see[1] what you will order."[2]	فَٱنظُرِي مَاذَا تَأۡمُرِينَ ٣٣
34. She said: "Verily kings,	قَالَتۡ إِنَّ ٱلۡمُلُوكَ
when they enter a habitation,	إِذَا دَخَلُواْ قَرۡيَةً
they destroy[3] it and	أَفۡسَدُوهَا
make[4] the respected ones[5] of	وَجَعَلُوٓاْ أَعِزَّةَ
its inhabitants humiliated.[6]	أَهۡلِهَآ أَذِلَّةٗۖ
And suchwise they will do."	وَكَذَٰلِكَ يَفۡعَلُونَ ٣٤
35. "And I am going to send[7]	وَإِنِّي مُرۡسِلَةٌ
to them with a present[8]	إِلَيۡهِم بِهَدِيَّةٖ
and wait to see[9] with what	فَنَاظِرَةُۢ بِمَ
the messengers return."[10]	يَرۡجِعُ ٱلۡمُرۡسَلُونَ ٣٥
36. So when they came	فَلَمَّا جَآءَ
to Sulaymân he said:	سُلَيۡمَٰنَ قَالَ
"Do you aid[11] me with wealth?	أَتُمِدُّونَنِ بِمَالٖ
But what Allah has given me	فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ
is better[12] than what	خَيۡرٞ مِّمَّآ
He has given you.	ءَاتَىٰكُمۚ
Nay, you with your present	بَلۡ أَنتُم بِهَدِيَّتِكُمۡ
are delighted!"[13]	تَفۡرَحُونَ ٣٦
37. "Go back to them.	ٱرۡجِعۡ إِلَيۡهِمۡ

1. انظرى ***unẓurî*** = you (f.) see, look, consider, wait and see (v. ii. f. s. imperative from *naẓara* [*naẓr/ manẓar*], to see, view, look at. *See nanẓuru* at 27:27, p. 1210, n. 5).

2. تأمرين ***ta'murîna*** = you order, command, bid, enjoin (v. ii. f. s. impfct. from *'amara* [*'amr*], to order, to command. *See ta'muru* at 25:60, p. 1156, n. 3).

3. أفسدوا ***'afsadû*** = they destroyed, spoilt, ruined, corrupted (v. iii. m. pl past from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. *See fasadat* at 23:71, p. 1092, n. 6).

4. جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 14:30, p. 798, n. 4).

5. أعزة ***'a'izzah*** (pl.; s. عزيز *'azîz*) = strong, mighty, hard, respected, distinguished, honourable. See at 5:54, p. 357, n. 5.

6. أذلة ***'adhillah*** (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, humiliated, lowly. See at 5:54, p. 357, n. 4.

7. مرسلة ***mursilah*** (f. s.; m. *mursil*, pl. *mursilûn*) = sender, in the process of sending, one going to send, send out, despatch (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursila* at 26:27, p. 1167, n. 9).

8. هدية ***hadîyah*** (s/; pl. *hadâyâ*) = present, gift.

9. ناظرة ***nâẓirah*** (f.; s, *nâẓir;* pl. *nâẓirûn*) = one who sees, looks, waits, waits and sees (act. participle from *naẓara*. See n. 1 above).

10. يرجع ***yurji'u*** = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*] , to return. See *yurji'a* at 20:91, p. 998, n. 7).

11. تمدون ***tumiddûna*** = you aid, help, assist, support, reinforce, provide, delay, postpone (v. ii. m. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See *numiddu* at 23:55, p. 1089, n. 4).

12. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 25:15, p. 1141, n. 13./

13. تفرحون ***tafraḥûna*** = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥûna* at 13:135, p. 789, n. 8).

فَلَنَأْتِيَنَّهُم	We will surely go to them
بِجُنُودٍ	with troops[1]
لَّا قِبَلَ لَهُم بِهَا	they have no power to resist;[2]
وَلَنُخْرِجَنَّهُم	and we will oust[3] them
مِّنْهَا أَذِلَّةً	from there disgraced[4] and
وَهُمْ صَاغِرُونَ ﴿٣٧﴾	they will be contemptible."[5]
قَالَ	38. He said:
يَا أَيُّهَا الْمَلَؤُا	"O you the chiefs,[6]
أَيُّكُمْ يَأْتِينِي	who of you will bring me
بِعَرْشِهَا قَبْلَ أَن	her throne[7] before that they
يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾	come to me as Muslims?"
قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ	39. A crafty one[8] of the jinn
أَنَا آتِيكَ بِهِ	said: " I shall bring it to you
قَبْلَ أَن تَقُومَ	before that you rise
مِن مَّقَامِكَ	from your place;[9]
وَإِنِّي عَلَيْهِ لَقَوِيٌّ	and I am for it indeed strong
أَمِينٌ ﴿٣٩﴾	and trustworthy."[10]
قَالَ الَّذِي عِندَهُ	40. There said the one who
عِلْمٌ مِّنَ الْكِتَابِ	had knowledge of the Book:
أَنَا آتِيكَ بِهِ قَبْلَ أَن	"I shall bring it before that

[1] جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:17, p. 1207, n. 6).

[2] قبل – ***qibal*** power, ability. لا قبل له به *lâ qibala lahu bihi* is an idiom meaning: he has not power over it, he is unable to resist it.

[3] لنخرجن ***la nukhrijanna*** = we shall surely drive out, will oust, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 14:13, p. 791, n. 8).

[4] أذلة ***'adhillah*** (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, humiliated, disgraced, lowly. See at 27:34, p. 1212, n. 6.

[5] صاغرون ***ṣâghirûn*** (pl.; s. *ṣâghir*) = lowly ones, despised, humiliated, contemptible. See *ṣâghirîn* at 7:13, p. 469, n. 3.

[6] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:32, p. 1211, n. 5).

[7] عرش ***'arsh*** = throne. See at 27:23, p. 1209, n. 7.

[8] عفريت ***'ifrît*** (s.; pl. *'afârît*) = a crafty one, cunning, wily, mischievous.

[9] مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, location, spot, station, standing (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See *muqâm* at 25:76, p. 1161, n. 4).

[10] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:178, p. 1193, n. 1).

يَرْتَدَّ إِلَيْكَ	there falls back[1] to you
طَرْفُكَ	your glance."[2]
فَلَمَّا رَءَاهُ مُسْتَقِرًّا	So when he saw it settled[3]
عِندَهُۥ قَالَ	before him he said:
هَٰذَا مِن فَضْلِ رَبِّى	"This is of the grace of my
لِيَبْلُوَنِىٓ	Lord that He may test[4] me
ءَأَشْكُرُ	whether I express gratitude[5]
أَمْ أَكْفُرُ	or be ungrateful.[6]
وَمَن شَكَرَ	And whoever expresses
فَإِنَّمَا يَشْكُرُ	gratitude he but expresses
لِنَفْسِهِۦ	gratitude for himself.
وَمَن كَفَرَ	And whoever turns ungrateful,
فَإِنَّ رَبِّى	then indeed my Lord is
غَنِىٌّ كَرِيمٌ ﴿٤٠﴾	Above Want,[7] All-Bountiful."
قَالَ نَكِّرُوا۟ لَهَا	41. He said: "Disguise[8] her
عَرْشَهَا نَنظُرْ	throne for her; we shall see[9]
أَتَهْتَدِىٓ	whether she will be guided[10]
أَمْ تَكُونُ مِنَ ٱلَّذِينَ	or will be of those that
لَا يَهْتَدُونَ ﴿٤١﴾	are not guided ."
فَلَمَّا جَآءَتْ	42. So when she came
قِيلَ أَهَٰكَذَا	it was said: "Is it like this

1. يرتد *yartadda*(*u*) = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:54, p. 357, n. 3).

2. i. e., before the twinkling of your eye. طرف *ṭarf* = glance, look, eye. See at 14:43, p. 803, n. 4.

3. The throne was brought and set before him before the twinkling of his eyes. مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 25:76, p. 1161, n. 3).

4. يبلو *yabluwa*(*lu*) = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 11:7, p. 679, n. 9).

5. أشكر *'ashkuru*= I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See *'ashkura* at 27:19, p. 1208, n. 2).

6. أكفر *'akfuru* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [*kufr*], to cover. See *kafarta* at 18:37, p. 925, n. 3).

7. Allah is above all want. It is we who are in need of His favour and forgiveness. غني *ghaniy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 22:64, p. 1068, n. 6.

8. نكروا *nakkirû* = (you all) make unrecognizable, disguise, mask, make indefinite (v. ii. m. pl. imperative from *nakkara*, form II of *nakira* [[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkirûna* at 16:83, p. 855, n. 5).

9. ننظر *nanẓur*(*u*) = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nanẓuru* at 27:27, p. 1210, n. 5).

10. i. e., guided to the point of recognizing her own throne. تهتدي *tahtadî* = she receives guidance, is guided (v. iii. f. s. impfct. from *ihtadâ*, form VII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See *yahtadûna* at 27:24, p. 1209, n. 13).

عَرْشُكِ قَالَتْ	your throne?"[1] She said:
كَأَنَّهُۥ هُوَ	"As if it is that."
وَأُوتِينَا	"And we had been given
ٱلْعِلْمَ مِن قَبْلِهَا	knowledge before her
وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾	and we had been Muslims."[2]
وَصَدَّهَا	43. But there had barred[3] her
مَا كَانَت تَّعْبُدُ	what she used to worship[4]
مِن دُونِ ٱللَّهِ	besides Allah.
إِنَّهَا كَانَتْ	Verily she was
مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾	of a people of unbelievers.[5]
قِيلَ لَهَا	44. It was said to her:
ٱدْخُلِى ٱلصَّرْحَ	"Enter[6] the palace."[7]
فَلَمَّا رَأَتْهُ	But when she saw it
حَسِبَتْهُ لُجَّةً	she thought[8] it was a pool[9]
وَكَشَفَتْ عَن	and she uncovered[10]
سَاقَيْهَا	her two legs.
قَالَ إِنَّهُۥ صَرْحٌ	He said: "It is a palace
مُّمَرَّدٌ مِّن قَوَارِيرَ	paved[11] with crystals."[12]
قَالَتْ رَبِّ إِنِّى	She said: "My Lord, I have
ظَلَمْتُ نَفْسِى	indeed wronged myself
وَأَسْلَمْتُ	and I surrender[13]

[1] عرش ***'arsh*** = throne. See at 27:38, p. 1213, n. 7.

[2] This is Sulaymân's statement (see Al-Tabarî, *Tafsîr*, XIX, 167).

[3] صد ***sadda*** = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *sadd*, to turn away. See at 4:55, p. 265, n. 1).

[4] i. e., she had intelligence and understanding enough to find the right way, but her having been born and brought up in polytheism and worship of the sun had made her attached to that. This is further clarified in the next clause of the *'âyah.* تعبد ***ta'budu*** = she worships, serves (v. iii. f. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 26:92, p. 1179, n. 1).

[5] كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 26:19, p. 1166, n. 3).

[6] ادخلي ***udkhulî*** = you (f) enter, go in (v. ii. f. s. imperative from *dakhala* [*dukhûl*], to enter. See *udkhulû* at 16:29, p. 836, n. 3).

[7] صرح ***ṣarḥ*** (s.; pl. *ṣurûḥ*) = palace, edifice, lofty structure, castle.

[8] حسبت ***hasibat*** = she thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *ḥasibtum* at 23:115, p. 1103, n. 1).

[9] لجة ***lujjah*** (s.; pl. *lujaj*) = pool, depth of the sea, gulf, chasm. See *lujjîy* at 24:40, p. 1123, n. 1.

[10] كشفت ***kashafat*** = she removed, disclosed, uncovered (v. iii. f. s. past from *kashafa* [*kashf*], to remove. See *kashafnâ* at 23:75, p. 1093, n. 8).

[11] ممرد ***mumarrad*** = paved, plastered, mortared, faced (pass. participle from *marrada*, form II of *marada* [*murûd/murûdah/marâdah*], to be refractory).

[12] قوارير ***qawârîr*** (pl.; s. *qârûrah*) = glass, crystals.

[13] أسلمت ***'aslamtu*** = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See at 3:20, p. 162, n. 6).

مَعَ سُلَيْمَٰنَ	along with Sulaymân
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾	to Allah, Lord of all beings.[1]

Section (Rukû') 4

وَلَقَدْ أَرْسَلْنَآ	45. And We had indeed sent[2]
إِلَىٰ ثَمُودَ أَخَاهُمْ	to the Thamûd their brother[3]
صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ	Sâlih that you worship Allah.[4]
فَإِذَا هُمْ	Then lo, they became
فَرِيقَانِ	two groups[5]
يَخْتَصِمُونَ ﴿٤٥﴾	contesting one another.[6]
قَالَ يَٰقَوْمِ	46. He said: "O my people,
لِمَ تَسْتَعْجِلُونَ	why do you wish to hasten[7]
بِٱلسَّيِّئَةِ	with the evil[8]
قَبْلَ ٱلْحَسَنَةِ	before the good thing?[9]
لَوْلَا تَسْتَغْفِرُونَ	Why not ask forgiveness[10]
ٱللَّهَ لَعَلَّكُمْ	of Allah that you may
تُرْحَمُونَ ﴿٤٦﴾	be bestowed mercy?"
قَالُوا۟ ٱطَّيَّرْنَا	47. They said:"We augur ill[11]
بِكَ وَبِمَن مَّعَكَ	of you and of those with you."
قَالَ طَٰٓئِرُكُمْ	He said: "Your augury[12]
عِندَ ٱللَّهِ	lies with Allah.

---

1. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:192, p. 1195, n. 6).

2. أرسلنا **'arsalnâ** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 25:56, p. 1155, n. 1).

3. The Arabs use to address a person of a particular tribe or clan as their "brother".

4. i. e., worship Allah Alone to the exclusion of all imaginary deities.

5. i. e., the one of believers and the other of unbelievers. فريقان **farîqân** (dual; s. *farîq;* pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See *farîq* at 24:47, p. 1126, n. 3).

6. يختصمون **yakhtaṣimûna** = they quarrel/ dispute/ argue/ contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

7. تستعجلون **tasta'jilûna** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 10:51, p. 655, n. 13).

8. i. e., the threatened punishment by Allah. سيئة **sayyi'ah** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 23:96, p. 1098, n. 9.

9. i. e., Allah's mercy, forgiveness and favours. حسنة **ḥasanah** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 16:12, p. 869, n. 8.

10. تستغفرون **tastaghfirûna** = you (all) seek forgiveness, ask for pardon (v. ii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfirûna* at 8:33, p. 558, n. 7).

11. اطيرنا **iṭṭayyarnâ** (originally *taṭayyarnâ*) = we augurred ill, saw an evil omen (v. i. pl. past from *taṭayyara*, form V of *ṭâra* [*ṭayr/ ṭayrân*], to fly. See *yaṭṭayyarû* at 7:131, p. 513, n. 5).

12. The pre-Islamic Arabs used to augur by means of particular birds flying at particular times. طائر **ṭâ'ir** = flying bird, augury by bird. See at 17:13, p. 877, n. 2.

Nay, you are a people	بَلۡ أَنتُمۡ قَوۡمٞ
under trial."[1]	تُفۡتَنُونَ ٤٧
48. And there were in the	وَكَانَ فِي ٱلۡمَدِينَةِ
city[2] nine chiefs[3]	تِسۡعَةُ رَهۡطٖ
making mischief[4] in the land	يُفۡسِدُونَ فِي ٱلۡأَرۡضِ
and did not rectify.[5]	وَلَا يُصۡلِحُونَ
	٤٨
49. They said:	قَالُواْ
"Swear one another[6] by Allah	تَقَاسَمُواْ بِٱللَّهِ
that we will attack him by	لَنُبَيِّتَنَّهُۥ
night[7] and his family,	وَأَهۡلَهُۥ
then we will say to his heir:[8]	ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ
we did not witness[9]	مَا شَهِدۡنَا
the destruction[10] of his people	مَهۡلِكَ أَهۡلِهِۦ
and we ineed are truthful."	وَإِنَّا لَصَٰدِقُونَ
	٤٩
50.And they schemed[11] a plot	وَمَكَرُواْ مَكۡرٗا
and We devised a plan	وَمَكَرۡنَا مَكۡرٗا
while they realized not.	وَهُمۡ لَا يَشۡعُرُونَ
	٥٠
51. Then see how	فَٱنظُرۡ كَيۡفَ
was	كَانَ
the end of their plot.	عَٰقِبَةُ مَكۡرِهِمۡ

1. تفتنون ***tuftanûna*** = you are tried/ put to test/under trial (v. ii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *yiuftanûna* at 9:126, p. 633, n. 4).

2. i. e, al-Hijr, in the north-west of Arabia.

3. رهط ***rahṭ*** (s.; pl. *'arhuṭ/'arhâṭ/'arâhiṭ*) = a group of people (less than ten), clan, relatives, chiefs. See at 11:91, p. 711, n. 3.

4. i. e., by their unbelief (*kufr*) and sinful acts; and they were the persons who took the lead in killing the she-camel. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 26:152, p. 1188, n. 10).

5. يصلحون ***yuṣliḥûna*** = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, proper. See at 26:152, p. 1188, n. 11).

6. تقاسموا ***taqâsamû*** = you (all) swear one another, bind yourselves by oath (v. ii. m. pl. imperative from *taqâsama*, form VI of *qasama* [*qasm*], to divide. Aee *qâsamâ* at 7:21, p. 47, n. 4).

7. i. e., to kill Sâlih, peace be on him, and his family. لنبيتن ***la nubayyitanna*** = we shall surely attack by night, do by night, brood by night, put up for the night, contrive, harbour, design (v. i. pl. impfct. from *bayyata*, form II of *bâta* [*bayt /bayât /mabît / mabât /baytûtah*], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).

8. i. e., the next of kin entitled to the blood-wit. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:45, p. 962, n. 4.

9. شهدنا ***shahidnâ*** = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See at 12:81, p. 752, n. 7).

10. مهلك ***mahlik*** = destruction, time or place of destruction (verbal noun and also noun of place or time from *halaka*. See at 18:59, p. 934, n. 4).

11. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 16:45, p. 842, n. 9).

أَنَّا دَمَّرْنَٰهُمْ that We annihilated[1] them
وَقَوْمَهُمْ أَجْمَعِينَ (٥١) and their people,one and all.[2]

فَتِلْكَ بُيُوتُهُمْ 52. So those are their houses
خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ in ruins,[3] for they transgressed.[4]
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign[5]
لِّقَوْمٍ يَعْلَمُونَ for a people that know.
(٥٢)

وَأَنجَيْنَا 53. And We saved[6]
ٱلَّذِينَ ءَامَنُوا۟ those who believed
وَكَانُوا۟ يَتَّقُونَ and used to fear Allah.[7]
(٥٣)

وَلُوطًا 54. And Lût,
إِذْ قَالَ لِقَوْمِهِۦٓ when he said to his people:
أَتَأْتُونَ ٱلْفَٰحِشَةَ "Do you commit the adultery[7]
وَأَنتُمْ تُبْصِرُونَ while you see through?"[8]
(٥٤)

أَئِنَّكُمْ لَتَأْتُونَ 55. "Verily you go unto
ٱلرِّجَالَ شَهْوَةً men in passion[9]
مِّن دُونِ ٱلنِّسَآءِ in stead of women.
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
تَجْهَلُونَ (٥٥) lacking sense."[10]

---

1. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 26:172, p. 1192, n. 1).

2. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.

3. خاوية ***khâwiyah*** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate, in ruins. See at 22:45, p. 1062, n. 2).

4. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 21:2, p. 1013, n. 13).

5. i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 21:5, p. 1013, n. 10.

6. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 26:119, p. 1183, n. 5.

7. The people of Lût were given to homosexuality (see the following *'âyah*). فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 24:19, p. 1111, n. 8.

8. تبصرون ***tubṣirûna*** = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 21:3, p. 1013, n. 6).

9. شهوة ***shahwah*** (s.; pl. *shahawât*) = passion, desire, lust, sensuousness, craving, greed. See at 7:81, p. 497, n. 6.

10. Technically *jâhilîyah* means ignoring guidance and indulging in deeds and conduct disapproved by *sharî'ah*. Hence a literate person possessed of material civilization may as well be a *jâhil* in the technical sense. تجهلون ***tajhalûna*** = you ignore, lack sense (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See at 11:29, p. 688, n. 7).

فَمَا كَانَ ۞	56. So no reply was there
جَوَابَ قَوْمِهِۦٓ	of his people
إِلَّآ أَن قَالُوٓاْ	except that they said:
أَخْرِجُوٓاْ ءَالَ لُوطٍ	"Drive[1] the Lût family
مِّن قَرْيَتِكُمْ	out of your town.[2]
إِنَّهُمْ أُنَاسٌ	Verily they are a folk
يَتَطَهَّرُونَ ﴿٥٦﴾	practising purity."[3]
فَأَنجَيْنَٰهُ	57. So We saved[4] him
وَأَهْلَهُۥٓ	and his family
إِلَّا ٱمْرَأَتَهُۥ	except his wife.
قَدَّرْنَٰهَا	We destined[5] her to be
مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾	of those remaining behind.[6]
وَأَمْطَرْنَا عَلَيْهِم	58. And We rained[7] on them
مَّطَرًا فَسَآءَ	a rain; and evil became[8]
مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾	the rain for those warned.[9]

Section (*Rukû'*) 5

قُلِ ٱلْحَمْدُ	59. Say: "All the praise is
لِلَّهِ وَسَلَٰمٌ	for Allah and peace
عَلَىٰ عِبَادِهِ ٱلَّذِينَ	be on His servants
ٱصْطَفَىٰٓ	whom He has chosen.[11]

1. i. e., they said to one another. أخرجوا ***'akhrijû*** = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja,* form IV of *kharaja* [*khurûj*], to go out. See at 7:82, p. 497, n.8.

2. قرية ***qaryah*** (s.; pl. قرى ***quran***) = habitation, town, village, hamlet. See at 26:208, p. 1198, n. 2.

3. يتطهرون ***yataṭahharûna*** = they purify themselves, get themselves cleaned, practise purity (v. ii. m. pl. imperative from *taṭahhara,* form V of *tahara/tahura* [*ṭuhr /ṭahârah*], to be pure, clean. See at 7:82, p. 497, n. 11).

4. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ,* form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 27:53, p. 1218, n. 6.

5. قدرنا ***qaddarnâ*** = destined, decreed, assessed, estimated (v. i. pl. past from *qaddara,* form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

6. She, being an unbeliever, remained with the sinners and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn;* s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 15:60, p. 819, n. 10).

7. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara,* form IV of *maṭara* , to rain. See at 26:173, p. 1192, n. 2).

8. A rain of *sijjîl* stones was showered on them and the land was turned upside down. The ruins are still visible by the side of the Dead Sea (see 11:82, p. 707 and at 15:74, p. 822). ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw',* to be bad. See at 26:173, p. 1192, n. 3).

9. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn,* sing. *mundhar*) = those who are warned, (pass. participle from *'andhara,* to warn, form IV of *nadhara,* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

10. i. e., the Prophets and Messengers of Allah. اصطفى ***iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 3:42, p. 172, n. 5).

ءَآللَّهُ خَيۡرٌ Is Allah better[1]
أَمَّا يُشۡرِكُونَ (٥٩) or what they set as partners?[2]

Part (*Juz'*) 20

أَمَّنۡ خَلَقَ 60. Or He[3] Who created
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ the heavens and the earth
وَأَنزَلَ لَكُم and sends down[4] for you
مِّنَ ٱلسَّمَآءِ مَآءً from the sky water?[5]
فَأَنۢبَتۡنَا بِهِۦ Thus We grow[6] therewith
حَدَآئِقَ ذَاتَ بَهۡجَةٍ gardens[7] full of beauty.[8]
مَّا كَانَ لَكُمۡ أَن It is not for you that you can
تُنۢبِتُواْ شَجَرَهَآ grow[9] the plants[10] thereof.
أَءِلَٰهٌ Is there any deity
مَّعَ ٱللَّهِ along with Allah?
بَلۡ هُمۡ قَوۡمٌ Nay, they are a people
يَعۡدِلُونَ (٦٠) making equal.[11]

أَمَّن جَعَلَ 61. Or He[12] Who has made
ٱلۡأَرۡضَ قَرَارًا the earth a stable abode[13]
وَجَعَلَ خِلَٰلَهَآ and has set through it
أَنۡهَٰرًا rivers[14]
وَجَعَلَ لَهَا and has appointed for it
رَوَٰسِيَ high and firm mountains;[15]

---

[1] خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 27:36, p. 1212, n. 12.

[2] i. e., partners with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 24:55, p. 1129, n. 9).

[3] i. e., or He is better Who created . خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:184 p. 1194, n. 2).

[4] أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:6, p. 1139, n. 7).

[5] i. e., in the form of rain and snow.

[6] أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 26:7, p. 1163, n. 11).

[7] حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, parks.

[8] بهجة ***bahjah*** = beauty, delight, joy.

[9] تنبتوا ***tunbitû(na)*** = you grow, cause to grow, produce, sprout, germinate (v. ii. m. pl. impfct. from *'anbata*, form IV of *nabata*. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See n. 6 above).

[10] شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

[11] i. e., they make their imaginary gods equal with Allah . يعدلون ***ya'dilûna*** = they make equal, equalize, equate, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

[12] i. e., or He is better Who...

[13] قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:50, p. 1088, n. 2.

[14] أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 20:76, p. 993, n.7.

[15] The function of mountains in stabilizing the earth's crust is now an established scientific fact. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

وَجَعَلَ	and has made
بَيْنَ ٱلْبَحْرَيْنِ	between the two seas[1]
حَاجِزًا	a barrier?[2]
أَءِلَٰهٌ	Is there any deity
مَّعَ ٱللَّهِ	along with Allah.
بَلْ أَكْثَرُهُمْ	Nay, most of them
لَا يَعْلَمُونَ ٦١	do not know.[3]
أَمَّن يُجِيبُ	62. Or He Who responds[4]
ٱلْمُضْطَرَّ	to the distressed[5]
إِذَا دَعَاهُ	when he calls Him
وَيَكْشِفُ ٱلسُّوٓءَ	and removes[6] the evil,[7]
وَيَجْعَلُكُمْ	and makes you
خُلَفَآءَ ٱلْأَرْضِ	successors[8] of the earth?
أَءِلَٰهٌ	Is there any deity
مَّعَ ٱللَّهِ	along with Allah?
قَلِيلًا مَّا	Little is that
تَذَكَّرُونَ ٦٢	you take heed.[9]
أَمَّن يَهْدِيكُمْ	63. Or is He Who shows you
فِى ظُلُمَٰتِ	the way in the darkness
ٱلْبَرِّ وَٱلْبَحْرِ	of the land[11] and the sea,
وَمَن يُرْسِلُ ٱلرِّيَٰحَ	and Who sends the winds
بُشْرًۢا	as good tidings[12]

1. بحرين ***baḥrayn*** (dual; acc./gen. of *baḥrân*; s. *baḥr*; pl. *biḥâr/abḥâr/buḥûr/abḥur*) = two seas.

2. i. e., He has so set two seas side by side, one of salt water and the other of sweet water, that their waters do not get mingled with each other. The site of the two seas may be identified with the two seas near Bahrayn. The description may apply even to the big rivers meeting and falling into the seas. حاجز ***ḥâjiz*** (s.; pl. *ḥawâjiz*) = barrier, obstacle, hurdle, bar, barricade, fence, screen.

3. i. e., the polytheists do not know the greatness and uniqueness of Allah and the gravity of their offence of setting partners with Him. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 10:55, p. 653, n. 5).

4. Or He (Allah) is better Who responds to prayers? The imaginary deities cannot and do not respond to the prayers of their worshippers. يجيب ***yujîbu*** = he responds, answers, replies (v. iii. m. s. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel. See *istajabnâ* at 21:90 p. 1037, n. 5).

5. مضطر ***muḍṭarr*** = distressed, constrained, compelled, obliged, coerced (passive participle form *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *iḍṭarra* at 16 :115, p. 867, n. 10).

6 يكشف ***yakshifu*** = he removes, uncovers, lifts, discloses, exposes (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *kashafnâ* at 23:73, p. 1093, n. 8).

7. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:11, p. 1205, n. 7).

8. i. e., successors to those who pass away before you. خلفاء ***khulafâ'*** (pl.; s. *khalîfah*)= successors. See at 7:74, p. 495, n. 2.

9. تذكرون ***tadhakkarûna*** (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 24:27, p. 1115, n. 4).

10. i. e., by means of the location of stars, light and other objects.

11. بر ***barr*** = land, open country. See at 17:67, p. 895, n. 3.

12. بشرى ***bushrâ*** = glad tidings, good news. See at 27:2, p. 1202, n. 5.

بَيْنَ يَدَىْ رَحْمَتِهِۦٓ	in advance of His mercy?[1]
أَءِلَٰهٌ	Is there any deity
مَّعَ ٱللَّهِ	along with Allah?
تَعَٰلَى ٱللَّهُ	All-Exalted[2] is Allah
عَمَّا يُشْرِكُونَ ٦٣	from what they associate.[3]
أَمَّن يَبْدَؤُا۟	64. Or is He Who originates[4]
ٱلْخَلْقَ	the creation[5]
ثُمَّ يُعِيدُهُۥ	and will then repeat[6] it; and
وَمَن يَرْزُقُكُم	Who gives you provision[7]
مِّنَ ٱلسَّمَآءِ	out of the heaven
وَٱلْأَرْضِ	and the earth?[8]
أَءِلَٰهٌ	Is there any deity
مَّعَ ٱللَّهِ	along with Allah?
قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ	Say: "Bring your proof,[9]
إِن كُنتُمْ صَٰدِقِينَ ٦٤	if you are truthful."[10]
قُل لَّا يَعْلَمُ	65. Say: "There know not
مَن فِى	those who are in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth
ٱلْغَيْبَ إِلَّا ٱللَّهُ	the unseen[11] except Allah;
وَمَا يَشْعُرُونَ	nor can they realize[12]
أَيَّانَ يُبْعَثُونَ ٦٥	when they will be resurected."[13]

[1] i. e., the coming of rains and pulsating of the earth for vegetation and crops.

[2] تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 23:115, p. 1103, n. 5).

[3] i. e., with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 27:59, p. 1220, n. 2).

[4] يبدأ ***yabda'u*** = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:34, p. 650, n. 3).

[5] خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.

[6] i. e., at the resurrection. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 17:51, p. 889, n. 1).

[7] يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 10:31, p. 649, n. 1).

[8] i. e., by means of rains for irrigation and the growth of vegetation, plants crops out og the earth.

[9] برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 23:117, p. 1103, n. 9.

[10] i. e., in your belief that there are partners of Allah. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 26:187, p. 1194, n. 11).

[11] غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 23:92, p. 1097, n. 8.

[12] يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 27:18, p. 1207, n.12).

[13] يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 26:87, p. 1178, n. 4).

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ	66. Nay, their knowledge fails
فِى ٱلْءَاخِرَةِ	to catch[1] up the hereafter.
بَلْ هُمْ فِى شَكٍّ مِّنْهَا	Nay, they are in doubt[2] of it;
بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾	Nay, they are to it blind.[3]

Section (*Rukû'*) 7

وَقَالَ ٱلَّذِينَ	67. And there say those who
كَفَرُوٓا۟	disbelieve:[4]
أَءِذَا كُنَّا تُرَٰبًا	"Is it when we become dust,[5]
وَءَابَآؤُنَآ	and our fathers, shall
أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾	we really be brought out?"[6]
لَقَدْ	68. "Indeed
وُعِدْنَا هَٰذَا	we have been promised[7] this,
نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ	we and our fathers before.
إِنْ هَٰذَآ إِلَّآ	This[8] is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾	the myths[9] of the ancients."[10]
قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ	69. Say: " Travel[11] in the land
فَٱنظُرُوا۟ كَيْفَ كَانَ	then observe[12] how was
عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾	the end[13] of the sinful."[14]
وَلَا تَحْزَنْ	70. And do not be sad[15]
عَلَيْهِمْ	over them

---

1. i. e., fails to comprehend. ادارك ***iddâraka*** (originally *tadâraka*) = followed one another, failed to catch up (v. iii. m. s. past in form VIII of *daraka* [*darak /dark*], to attain. See *iddarakû* at 7:38, p. 479, n. 3).

2. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 14:9, p. 789, n. 6.

3. عمون ***'amûn*** (pl.; s. *'amin*) = blind.

4. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 18:106, p.948, n. 2).

5. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.

6. i. e., brought out alive. مخرجون ***mukhrajûn*** (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See at 23:35, p. 1084, n. 12).

7. وعدنا ***wu'idnâ*** = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [*wa'd*], to make a promise. See at 23:83, p. 1095, n. 10).

8. i. e., this talk about the hereafter.

9. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 25:5, p. 1139, n. 2.

10. اولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 26:185, p. 1194, n. 4.

11. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 16: 36, p. 839, n. 11).

12. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 10:101, p. 673, n. 5).

13. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:14, p. 1206, n. 7.

14. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 26:200, p. 1196, n. 12).

15. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 16:127, p. 871, n. 6).

وَلَا تَكُن فِي ضَيْقٍ	nor be in distress[1]
مِّمَّا	on account of what
يَمْكُرُونَ ٧٠	they conspire.[2]
وَيَقُولُونَ	71. And they say:
مَتَىٰ هَٰذَا الْوَعْدُ	"When will this promise[3] be,
إِن كُنتُمْ صَادِقِينَ ٧١	if you are truthful?"[4]
قُلْ عَسَىٰٓ	72. Say: "Probably there is
أَن يَكُونَ رَدِفَ لَكُم	already close behind[5] you
بَعْضُ الَّذِي	some of that which
تَسْتَعْجِلُونَ ٧٢	you seek to hasten."[6]
وَإِنَّ رَبَّكَ	73. And verily your Lord
لَذُو فَضْلٍ عَلَى النَّاسِ	is full of grace[7] to mankind;
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَشْكُرُونَ ٧٣	do not express gratitude.[8]
وَإِنَّ رَبَّكَ	74. And indeed your Lord
لَيَعْلَمُ	knows
مَا تُكِنُّ صُدُورُهُمْ	what do conceal[9] their hearts[10]
وَمَا يُعْلِنُونَ ٧٤	and what they disclose.[11]

[1] ضيق **ḍîq**= narrowness, depression, distress, constraint. See at 16:127, p. 871, n. 7.

[2] This is a consolation to the Prophet, peace and blessings of Allah be on him, and the Muslims. يمكرون **yamkurûna** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 16:127, p. 871, n. 8).

[3] i. e., when will the promised thing [Allah's punishment or destruction and resurrection] come? The unbelievers said and say so out of unbelief and impatience. وعد **wa'd** (s.; pl. *wu'ûd*) = promise. See at 21:38, p. 1022, n. 7.

[4] صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:64, p. 1222, n. 10).

[5] ردف **radifa** = he or it came next/ immediately/closely behind, befell (v. iii. m. s. past from *radf*, to come next).

[6] تستعجلون **tasta'jilûna** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 27:46, p. 1216, n. 7).

[7] So He does not immediately take the unbelieving and sinful ones to task and give them respite to repent and reform. فضل **faḍl** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:16, p. 1207, n. 3.

[8] يشكرون **yashkurûna** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 14:38, p. 801, n. 8).

[9] تكن **tukinnu** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover).

[10] صدور **ṣudûr** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 1547, p. 817, n. 2.

[11] يعلنون **yu'linûna** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 16:23, p. 834, n. 1).

وَمَا مِنْ غَآئِبَةٍ	75. And no unseen[1] is there
فِى ٱلسَّمَآءِ وَٱلْأَرْضِ	in the heaven and the earth
إِلَّا فِى كِتَٰبٍ مُّبِينٍ (٧٥)	but is in a book quite clear.[2]
إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ	76. Verily this Qur'ân relates[3]
عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ	to the Children of Isrâ'îl
أَكْثَرَ ٱلَّذِى	most of that which
هُمْ فِيهِ يَخْتَلِفُونَ (٧٦)	they differ in.[4]
وَإِنَّهُۥ	77. And it[5] is indeed
لَهُدًى وَرَحْمَةٌ	a guidance[6] and mercy
لِّلْمُؤْمِنِينَ (٧٧)	for the believers.
إِنَّ رَبَّكَ	78. Verily your Lord
يَقْضِى بَيْنَهُم	will settle[7] between them
بِحُكْمِهِۦ	with His decree,[8]
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,
ٱلْعَلِيمُ (٧٨)	the All-Wise.
فَتَوَكَّلْ عَلَى ٱللَّهِ	79. So rely[9] on Allah.
إِنَّكَ عَلَى ٱلْحَقِّ	Certaily you are on the truth,
ٱلْمُبِينِ (٧٩)	most conspicuous.[10]

[1] غائبة ***ghâ'ibah*** (f. s.; m. *ghâ'ib*; pl. *ghâ'ibûn/ ghuyyab/ ghuyyâb*) = unseen, absent, invisible, hidden. See *ghâ'ibîn* at 27:20, p. 1208, n. 9.

[2] مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:16, p. 1207, n. 4.

[3] i. e., relates the truth about most what they are in disagreement about. يقص ***yaquṣṣu*** = he or it relates, narrates, recounts (v. iii. m. s. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See *naquṣṣu* at 20:99, p. 1000, n. 11).

[4] يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 16:39, p. 840, n. 8).

[5] i. e., this Qur'ân.

[6] i. e., to the truth and to the right way of life and conduct. هدى ***hudan*** = guidance. See at 27:2, p. 1202, n. 5.

[7] يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:93, p. 670, n. 10).

[8] حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:83, p. 1177, n. 10.

[9] توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 26:217, p. 1199, n. 9).

[10] This is an assurance and encouragement for the Prophet, peace and blessings of Allah be on him, and also for all those who adhere to the Qur'ân and *sunnah*.

إِنَّكَ لَا	80. Verily you cannot
تُسْمِعُ ٱلْمَوْتَىٰ	make the dead[1] listen[2]
وَلَا تُسْمِعُ ٱلصُّمَّ	nor can make the deaf[3] hear
ٱلدُّعَآءَ إِذَا وَلَّوْا۟	the call when they retreat[4]
مُدْبِرِينَ ﴿٨٠﴾	turning their back.[5]
وَمَآ أَنتَ	81. Nor can you
بِهَٰدِى ٱلْعُمْىِ	guide the blind[6]
عَن ضَلَٰلَتِهِمْ ۖ	out of their error.[7]
إِن تُسْمِعُ	You cannot make listen any
إِلَّا مَن يُؤْمِنُ	but those who believe
بِـَٔايَٰتِنَا	in Ours signs[8]
فَهُم مُّسْلِمُونَ ﴿٨١﴾	and are thus Muslims.[9]
۞ وَإِذَا وَقَعَ ٱلْقَوْلُ	82.And when the word falls[10]
عَلَيْهِمْ	on them
أَخْرَجْنَا لَهُمْ	We shall bring out[11] for them
دَآبَّةً مِّنَ ٱلْأَرْضِ	a beast[12] from the earth
تُكَلِّمُهُمْ	speaking[13] to them
أَنَّ ٱلنَّاسَ كَانُوا۟	that men had been
بِـَٔايَٰتِنَا	with regard to Our Signs
لَا يُوقِنُونَ ﴿٨٢﴾	not believing firmly.[14]

---

[1] i. e., at heart because of persistent unbelief.

[2] تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam'/samâ'/samâ'ah/masma'*], to hear. See at 10:42, p. 653, n. 3).

[3] i. e., the one not willing to hear. صم ***ṣumm*** (pl.; sing. *asamm*) deaf. See at 25:73, p. 1160, n. 4.

[4] ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 17:46, p. 887, n. 10).

[5] مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 21:58, p. 1028, n. 6).

[6] i. e., blind to the truth and unwilling to see it. عمي ***'umy*** (sing. *'a'mâ*) = blind. See at 17:97, p. 905, n. 2).

[7] ضلالة ***ḍalâlah*** = error, wrong way, going astray. See at 7:60, p. 489, n.7.

[8] أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:3, p. 1206, n. 1.

[9] i. e., those who surrender themselves completely and sincerely to Allah.

[10] i. e., the sentence of punishment is passed. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 10:51, p. 655, n. 11).

[11] أخرجنا ***'akhrajnâ*** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 6:57, p. 1173, n. 3).

[12] This will be one of the chief signs of the approach of final destruction and resurrection. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 24:45, p. 1125, n. 4.

[13] تكلم ***tukallimu*** = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallima* at 19:10, p. 952, n. 10.

[14] يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 27:3, p. 1203, n.3).

Section (*Rukû'*) 7

وَيَوْمَ	83. And the day
نَحْشُرُ	We shall muster[1]
مِن كُلِّ أُمَّةٍ	from every community[2]
فَوْجًا مِّمَّن	a band[3] of those who
يُكَذِّبُ بِـَٔايَٰتِنَا	disbelieved[4] in Ours signs
فَهُمْ	and then they
يُوزَعُونَ ﴿٨٣﴾	will be set in array.[5]
حَتَّىٰٓ إِذَا جَآءُو	84. Till when they come,
قَالَ	He will say:
أَكَذَّبْتُم	"Did you disbelieve
بِـَٔايَٰتِى	in Our signs
وَلَمْ تُحِيطُوا۟	while you did not encompass[6]
بِهَا عِلْمًا	them in knowledge,
أَمَّاذَا كُنتُمْ	or what had you been
تَعْمَلُونَ ﴿٨٤﴾	doing?"[7]
وَوَقَعَ ٱلْقَوْلُ	85. And the word will fall[8]
عَلَيْهِم	on them
بِمَا ظَلَمُوا۟	for they had transgressed,[9]
فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾	and they will not speak .[10]

[1] نحشر ***naḥshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 20:102, p. 1001, n. 9).

[2] أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:51, p. 1088, n. 7.

[3] فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment.

[4] يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 26:12, p. 1164, n. 6).

[5] يوزعون ***yûza'ûna*** = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain). See at 27:17, p. 1207, n. 7).

[6] تحيطوا ***tuḥîṭû(na)*** = you comprehend, grasp fully, encompass, enclose, encircle (v. ii. m. pl. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yuḥîṭû* at 10:39, p. 652, n. 1).

[7] تعلمون ***ta'malûna*** = they do, perform, act, work (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See *y'amalûna* at 4:17, p. 245, n. 14).

[8] i. e., the sentence of punishment will be passed. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 27:82, p. 1226, n. 10).

[9] ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:52, p. 1218, n. 4).

[10] i. e., will not speak anything in defence, because they will have no defence. ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 21:63, p. 1029).

أَلَمْ يَرَوْا	86. Do they not see
أَنَّا جَعَلْنَا ٱلَّيْلَ	that We have made[1] the night
لِيَسْكُنُوا فِيهِ	that they may rest[2] therein,
وَٱلنَّهَارَ مُبْصِرًا	and the day giving visibility?[3]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يُؤْمِنُونَ ٨٦	for a people that believe.
وَيَوْمَ	87. And the day
يُنفَخُ فِى ٱلصُّورِ	the trumpet[4] will be blown,[5]
فَفَزِعَ	terrified[6] will be
مَن فِى ٱلسَّمَٰوَٰتِ	all those in the heavens
وَمَن فِى ٱلْأَرْضِ	and all those in the earth,
إِلَّا مَن شَآءَ ٱللَّهُ	except those that Allah will.
وَكُلٌّ أَتَوْهُ	And all shall come to Him
دَٰخِرِينَ ٨٧	in utter humility.[7]
وَتَرَى	88. And you will see
ٱلْجِبَالَ	the mountains[8]
تَحْسَبُهَا	that you think[9]
جَامِدَةً	are solid and inanimate,[10]
وَهِىَ تَمُرُّ	but they shall pass by[11]
مَرَّ ٱلسَّحَابِ	like the passing of the clouds—
صُنْعَ ٱللَّهِ ٱلَّذِىٓ	the work[12] of Allah Who
أَتْقَنَ كُلَّ شَىْءٍ	excels[13] in everything.

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:45, p. 1152, n. 1).

2. يسكنوا ***yaskunû*** = they repose, rest, be tranquil, calm (v. iii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *taskunû* at 10:67, p. 661, n. 7).

3. مبصر ***mubsir*** (s.; pl. *mubṣirûn*) = one who sees through/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. صور ***ṣûr*** = horn, bugle, trumpet. See at 23:101, p. 1099, n. 11.

5. i. e., for the Resurrection. ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 20:102, p. 1001, n. 7).

6. فزع ***fazi'a*** = he was terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).

7. داخرين ***dâkhirîn*** (pl.; acc./gen. of *dâkhirûn;* s. *dâkhir*) = those who become small, humble, lowly (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

8. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 24:43, p. 1124, n. 8.

9. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

10. جامدة ***jâmidah*** (f.; m. *jâmid*) = solid., stiff, motionless, inanimate (act. participle from *jamada* [*jamd/jumûd*], to be stiff, to freeze, to cogulate).

11. تمر ***tamurru***= she or it passes by, passes, walks past, elapses, runs out (v. iii. f. s. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See *yamurrûna* at 12:105, p. 760, n. 7).

12. صنع ***ṣun'*** = work, performance, to do, to perform. See at 18:104, p. 947, n. 11.

13. أتقن ***'atqana*** = he perfected, was proficient, excelled, mastered (v. iii. m. s. past in form IV from the root *taqn*).

إِنَّهُۥ خَبِيرٌۢ	Verily He is All-Aware
بِمَا تَفْعَلُونَ ﴿٨٨﴾	of what you do.
مَن جَآءَ	89. Whoever comes
بِٱلْحَسَنَةِ	with the good deed[1]
فَلَهُۥ خَيْرٌ مِّنْهَا	he shall have better than that;
وَهُم	and they shall be
مِّن فَزَعٍ يَوْمَئِذٍ	from the horror[2] of that day
ءَامِنُونَ ﴿٨٩﴾	safe and secure.[3]
وَمَن جَآءَ	90. And whoever comes
بِٱلسَّيِّئَةِ	with the bad deed,[4]
فَكُبَّتْ	overthrown[5] will be
وُجُوهُهُمْ فِى ٱلنَّارِ	their faces[6] in the fire.
هَلْ تُجْزَوْنَ	"Are you recompensed[7]
إِلَّا مَا كُنتُمْ	except for what you had been
تَعْمَلُونَ ﴿٩٠﴾	doing?"
إِنَّمَآ أُمِرْتُ	91. I have been but ordered[8]
أَنْ أَعْبُدَ	that I worship[9]
رَبَّ هَٰذِهِ ٱلْبَلْدَةِ	the Lord of this town[10]
ٱلَّذِى حَرَّمَهَا	Who has made it inviolable;[11]
وَلَهُۥ كُلُّ شَىْءٍ	and to Him belongs everything.
وَأُمِرْتُ	And I have been commanded

[1] i. e., comes in the hereafter with a good deed. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 27:46, p. 1216, n. 9.

[2] فزع ***faza'*** = terror, fright, alarm, consternation, panic. See at 21:103, p. 1040, n. 12.

[3] ءامنون ***'âminûn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âminîn* at 26:146, p. 1187, n. 10).

[4] سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 27:46, p. 1216, n. 8.

[5] كبت ***kubbat*** = she or it was toppled, overthrown, capsized, turned upside down (v. iii. f. s. past passive from *kabba* [*kabb*], to overturn, topple.

[6] i. e., they will be overthrown in the fire. *kubbat wajhuhu* is an idiom meaning: he was overthrown. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances, aspects. See at 25:34, p. 1148, n. 3).

[7] تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 10:52, p. 656, n. 4).

[8] أمرت ***'umirtu*** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

[9] This is a clear command for *tawḥîd* (monotheism) in respect of worship and submission. أعبد ***'a'buda*** (*u*) = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship, serve. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'a'bdû* at 10:104, p. 674, n. 4).

[10] i. e., Makka. بلدة ***baldah*** = town, city, village, rural community.

[11] حرّم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).

أَنْ أَكُونَ مِنَ	that I be of
ٱلْمُسْلِمِينَ ﴿٩١﴾	the Muslims.
وَأَنْ أَتْلُوَا	92. And that I recite[1]
ٱلْقُرْءَانَ	the Qur'ân.
فَمَنِ ٱهْتَدَىٰ	So whoever receives guidance[2]
فَإِنَّمَا يَهْتَدِى	he will receive guidance
لِنَفْسِهِۦ	for his self;
وَمَن ضَلَّ	and whoever goes astray,[3]
فَقُلْ إِنَّمَآ أَنَا۠	then say: " I am but
مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾	of those giving warning."[4]
وَقُلِ	93. And say:
ٱلْحَمْدُ لِلَّهِ	"All the praise is for Allah.
سَيُرِيكُمْ ءَايَٰتِهِۦ	He will show[5] you His signs[6]
فَتَعْرِفُونَهَا	and you will recognize[7] them.
وَمَا رَبُّكَ	And Your Lord is not
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾	unmindful[8] of what you do."

[1] The Prophet, peace and blessings of Allah be on him, was given the Qur'ân by Allah and he was ordered by Him to recite it to the people. أتلوا *'atluwa(lû)* = I recite, read aloud (v. i. s. impfct. from *talâ* [*tilâwah*], to recite. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'atlu* at 6:151, p. 456, n. 11).

[2] اهتدى ***ihtadâ*** = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 20:135, p. 1011, n. 10).

[3] ضل ***dalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah,* to loose one's way. See at 18:104, p. 947, n. 7).

[4] منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn,* sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara,* to warn, form IV of *nadhara,* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

[5] يري ***yurî*** = he shows, makes [someone] see (v. iii. m. s. impfct. from *'arâ,* form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 13:12, p. 768, n. 10

[6] آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:81, p. 1226, n. 8.

[7] تعرفون ***ta'rifûna*** = you (all) know, recognize, are aware of (v. ii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 18:83, p. 855, n. 3).

[8] So He knows whatever you do openly and secretly and will recompense you accordingly. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed). See at 14:42, p. 802, n. 7.

28. *SÛRAT AL-QAṢAṢ* (The Narrative)

Makkan: 88 *'âyahs*

This is also a Makkan *sûrah* which belongs to the group of the two previous *sûrahs* (*Al- Shu'arâ'* and *al-Naml*) in respect of both the period of revelation and themes, dealing mainly with *tawḥîd* (monotheism), *risâlah* (messengership of Prophet Muḥammad, peace and blessings of Allah be on him) and *ba'th* (resurrection). In fact this *sûrah* is supplementary and complementary to the two previous *sûrahs*.

It is called *al-Qaṣaṣ* (The Narrative) mainly with reference to the narrative of the Prophet Mûsâ, peace be on him, and his struggle with Fir'aun (the Pharaoh), which it gives in greater detail than that done in any other *sûrah*, bringing into proper relief the struggle between the truth and the untruth, between arrogance and intransigence on the one hand and belief and obedience to Allah on the other. This is further highlighted by the story of Qârûn and his dealings with his people.

سُورَةُ القَصَص

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ①	1. *Tâ-Sîn-Mîm.*[1]
تِلْكَ ءَايَٰتُ	2. These are the signs[2]
ٱلْكِتَٰبِ ٱلْمُبِينِ ②	of the Book[3] quite clear.[4]
نَتْلُوا۟ عَلَيْكَ	3. We recite[5] unto you
مِن نَّبَإِ مُوسَىٰ	of the tidings[6] of Mûsâ
وَفِرْعَوْنَ بِٱلْحَقِّ	and Fir'aun in truth
لِقَوْمٍ يُؤْمِنُونَ ③	for a people that believe.[7]
إِنَّ فِرْعَوْنَ	4. Indeed Fir'aun
عَلَا فِى ٱلْأَرْضِ	became arrogant[8] in the land

---

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., the text and teachings. أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 24:58, p. 1131, n. 5.

3. i. e., the Qur'ân.

4. مبين *mubîn* = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:75, p. 1225, n. 2

5. نتلو *natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:108, p. 198, n. 5).

6. نبأ *naba'* (s.; pl.*'anbâ'*) = news, tidings. See at 27:22, p. 1209, n. 4.

7. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

8. علا *'alâ* = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from *'ulûw*, to go up, rise. See at 23:91, p. 1097, n. 5).

and made its people	وَجَعَلَ أَهْلَهَا
into sects,[1]	شِيَعًا
oppressing[2]	يَسْتَضْعِفُ
a group[3] of them,	طَآئِفَةً مِّنْهُمْ
slaughtering[4] their sons and	يُذَبِّحُ أَبْنَآءَهُمْ
keeping alive[5] their women.	وَيَسْتَحْيِۦ نِسَآءَهُمْ
Verily he was	إِنَّهُۥ كَانَ
of the mischief-makers.[6]	مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾
5. And We desired[7] that	وَنُرِيدُ أَن
We bestow grace[8] on those	نَّمُنَّ عَلَى ٱلَّذِينَ
who were oppressed	ٱسْتُضْعِفُوا۟
in the land	فِى ٱلْأَرْضِ
and make them leaders[9]	وَنَجْعَلَهُمْ أَئِمَّةً
and make them	وَنَجْعَلَهُمُ
the inheritors.[10]	ٱلْوَٰرِثِينَ ﴿٥﴾
6. And to establish[11] them	وَنُمَكِّنَ لَهُمْ
in the land and show	فِى ٱلْأَرْضِ وَنُرِىَ
Fir'aun and Hâmân	فِرْعَوْنَ وَهَٰمَٰنَ
and their hosts	وَجُنُودَهُمَا
from them[12] that which they	مِنْهُم مَّا
had been apprehending.[13]	كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

[1] شيع ***shiya'*** (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents, . See at 15:10, p. 809, n. 6.

[2] يستضعف ***yastaḍ'ifu*** = he oppresses, deems weak, treats as weak, (v. iii. m. s. impfct. from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustaḍ'afûna* at 7:137, p. 515, n. 4).

[3] طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number. See at 24:2, p. 1106, n. 5.

[4] يذبح ***yudhabbiḥu*** = he slaughters, kills, massacres, murders (v. iii. m. s. impfct. from *dhabbaḥa*, form II of *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

[5] يستحي ***yastaḥyî*** = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istaḥyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See at 2:26, p. 14, n. 1).

[6] مفسدين ***mufsidîn*** (pl.; acc. /gen. of ***mufsidûn***, sing. *mufsid*) = mischief-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 27:14, p. 1206, n. 8).

[7] نريد ***nurîdu*** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 11:79, p. 706, n. 4).

[8] نمن ***namunna*** (*u*) = we bestow grace, grace, favour, (v. i. pl. impfct. from *manna* [*mann*], to be kind, gracious. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yamunnu* at 14:10, p. 790, n. 10).

[9] أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See 'at 21:73, p. 1031, n.9.

[10] i. e., inheritors of the graces and resources given to their oppressors, Fir'aun and his people. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/ turâth*], to inherit. See at 21:89, p. 1037, n. 4).

[11] نمكن ***numakkina***(*u*) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. from *makkana*, form II of *makuna* [*makânah*], to be strong. See *numakkin* at 6:6, p. 393, n. 6).

[12] i. e., from the oppressed group.

[13] يحذرون ***yaḥdharûna*** = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 9:122, p. 632, n.4).

وَأَوْحَيْنَآ	7. And we communicated[1]
إِلَىٰٓ أُمِّ مُوسَىٰٓ	to the mother of Mûsâ
أَنْ أَرْضِعِيهِ	that you give suck[2] to him;
فَإِذَا خِفْتِ عَلَيْهِ	then if you fear[3] on his life
فَأَلْقِيهِ فِي ٱلْيَمِّ	throw[4] him in the river[5]
وَلَا تَخَافِي وَلَا تَحْزَنِيٓ	and neither fear nor grieve;[6]
إِنَّا رَآدُّوهُ	We indeed will restore[7] him
إِلَيْكِ وَجَاعِلُوهُ	to you and make him one
مِنَ ٱلْمُرْسَلِينَ ٧	of the Messengers.
فَٱلْتَقَطَهُۥٓ	8. Then there picked[8] him up
ءَالُ فِرْعَوْنَ	the family of Fir'aun
لِيَكُونَ لَهُمْ	that he could be for them
عَدُوًّا وَحَزَنًا	an enemy and a grief.[9]
إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ	Verily Fir'un and Hâmân
وَجُنُودَهُمَا كَانُوا۟	and their troops had been
خَٰطِـِٔينَ ٨	sinning.[10]
وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ	9. And Fir'aun's wife said:
قُرَّتُ عَيْنٍ لِّي	"A delight[11] of eye for me
وَلَكَ	and for you.
لَا تَقْتُلُوهُ عَسَىٰٓ	Do not kill him; maybe
أَن يَنفَعَنَآ	that he will benefit[1] us

1. أوحينا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:63, p. 1174, n. 3. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

2. أرضعى *'arḍi'î* = you (f.) give suck, breast-feed (v. ii. f. s. imperative from *'arḍa'a*, form IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed, to give suck . See *'arḍa'na* at 4:23, p. 249, n. 1).

3. خفت *khifti* = you (f.) feared, apprehended, dreaded, was afraid (v, iii. f. s. past from *khâfa* [*khawf*], to fear. See *khiftu* at 26:21, p. 1166, n.6).

4. ألقى *'alqî* = you (f.) cast, fling, throw, pose, set forth, deliver (v. ii. f. s. imperative from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqi* at 27:28, p. 1210, n. 9).

5. يم *yamm* (s.; pl. *yamûm*) = open sea, river. See at 20:97, p. 1000, n. 8.

6. لا تحزني *lâ taḥzanî* = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 19:24, p. 956, n. 10).

7. راد *râdd* = one who puts back, repels, resists, returns, restores (active participle from *radda* [*radd*], to send back, to put back. See at 10:107, p. 675, n. 7).

8. Mûsâ's mother did as advised and threw him in the river puttimg him in a basket. التقط *iltaqaṭa* = he picked up, collected, received (v. iii. m. s. past in form VIII of *laqaṭa* [*laqṭ*], to gather, to pick up. See *yaltaqiṭ* at 12:10, p. 725, n. 9).

9. حزن *ḥazan* = to grieve, to be sad. See at 9:92, p. 617, n. 6.

10. خاطئين *khâṭi'în* (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:97, p. 757, n. 8).

11. قرة *qurrah* = delight, freshness, coolness. See at 25:74, p. 1160, n. 7.

12. ينفع *yanfa'a* (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yanfa'u* at 11:34, p. 669, n. 1).

or we will adopt[1] him as a son."	أَوْ نَتَّخِذَهُۥ وَلَدًا
But they realized[2] not.	وَهُمْ لَا يَشْعُرُونَ ٩
10. And there became	وَأَصْبَحَ
the heart[3] of Mûsâ's mother	فُؤَادُ أُمِّ مُوسَىٰ
unoccupied.[4]	فَٰرِغًا
She would indeed have	إِن كَادَتْ
disclosed[5] about him	لَتُبْدِى بِهِۦ
had it not been that	لَوْلَآ أَن
We strengthened[6] her heart	رَّبَطْنَا عَلَىٰ قَلْبِهَا
in order that she could be	لِتَكُونَ
of the believers.	مِنَ ٱلْمُؤْمِنِينَ ١٠
11. And she said to his sister:[7]	وَقَالَتْ لِأُخْتِهِۦ
"Follow his track".[8]	قُصِّيهِ
So she observed[9] him	فَبَصُرَتْ بِهِۦ
from a distance[10]	عَن جُنُبٍ
while they realized not.	وَهُمْ لَا يَشْعُرُونَ ١١
12. And We had prohibited	۞ وَحَرَّمْنَا
for him the suckling mothers[11]	عَلَيْهِ ٱلْمَرَاضِعَ
beforehand.	مِن قَبْلُ
So she said: "Shall I direct	فَقَالَتْ هَلْ أَدُلُّكُمْ
you to the people of a family	عَلَىٰٓ أَهْلِ بَيْتٍ

---

[1] نتخذ ***nattakhidha(u)*** = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by the particle *'an* coming before it. See at 25:18, p. 1143, n. 3).

[2] i. e., they did not realize that their destruction would happen through that child. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 27:65, p. 1222, n.12).

[3] فؤاد ***fu'âd*** (s.; pl. *'af'idah*) = heart. See *'af'idah* at 23:78, p. 1094, n. 10.

[4] i. e,. devoid of all other thoughts except the thought of her son. فارغ ***fârigh*** = vacant, empty, void, unoccupied (act. participle from *faragha* [*furûgh/ farâgh*], to be empty, vacant. See *'ufrigh* at 18:96, p. 945, n. 5.

[5] تبدي ***tubdî*** = she discloses, gives out, expresses, declares, reveals (v. iii. f. s. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See *tubdûna* at 24:29, p. 1116, n. 2).

[6] i. e., strengthened her heart with faith and patience. ربطنا ***rabaṭnâ*** = we tied up, fastened (v. i. pl. impfct. from *rabata* [*rabṭ*], to bind. *rabaṭa 'alâ qalbihi* means: to fortify someone, to give patience. See at 18:14, p. 914, n. 2).

[7] i. e., to her daughter, sister of Mûsâ.

[8] قصي ***quṣṣî*** = you (f.) follow, follow the track (v. ii. f. s. imperative from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to recount, relate, follow. See *yaqussu* at 27:76, p. 1225, n. 3).

[9] بصرت ***basurat*** = she observed, realized, understood, saw (v. iii. f. s. past from *baṣura* [*baṣar*], to see, to realize, to understand. See *baṣurtu* at 20:96, p. 999, n. 7).

[10] جنب ***junub*** = state of ceremonial impurity, distance, near, one not belonging to the tribe, stranger. See at 5:6, p. 330, n. 10.

[11] i. e., Allah made the child Mûsâ refuse the milk of other suckling mothers. مراضع ***marâḍi'*** (pl.; s. *murḍi'ah*) = suckling mothers, wet-nurses, foster mothers. See *murḍi'ah* at 22:22, p. 1044, n. 6.

يَكْفُلُونَهُۥ	who will take charge[1] of him
لَكُمْ وَهُمْ	for you and they will be
لَهُۥ نَـٰصِحُونَ ١٢	for him sincere advisers.[2]
فَرَدَدْنَـٰهُ	13. Thus We restored[3] him
إِلَىٰٓ أُمِّهِۦ	to his mother
كَىْ تَقَرَّ عَيْنُهَا	so that at rest[4] be her eye
وَلَا تَحْزَنَ	and she grieves[5] not
وَلِتَعْلَمَ أَنَّ	and that she knows that
وَعْدَ ٱللَّهِ حَقٌّ	the promise of Allah is true;
وَلَـٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَعْلَمُونَ ١٣	do not know.

Section (*Rukû'*) 2

وَلَمَّا بَلَغَ	14. And when he attained[6]
أَشُدَّهُۥ	his maturity[7]
وَٱسْتَوَىٰٓ	and became well balanced,[8]
ءَاتَيْنَـٰهُ	We gave him
حُكْمًا وَعِلْمًا	judgement[9] and knowledge.
وَكَذَٰلِكَ نَجْزِى	And thus do We reward[10]
ٱلْمُحْسِنِينَ ١٤	the righteous.[11]
وَدَخَلَ ٱلْمَدِينَةَ	15. And he entered the town

1. يكفلون ***yakfulkûna*** = they sponsor, take charge of, become responsible for (v. iii. m. pl. impfct. from *kafala* [*kafl/kufûl/kafâlah*), to be responsible for. See *yakfulu* at 20:40, p. 983, n. 12).

2. ناصحون ***nâṣiḥûn*** (pl.; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See *nâṣiḥîn* at 12:11, p. 725, n. 12).

3. رددنا ***radadnâ*** = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 17:6, p. 874, n. 5).

4. i. e., she becomes glad and mentally at peace. تقر ***taqarra(u)*** = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [*qarâr*], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle *kay* coming before the verb. See *nuqirru* at 22:5, p. 1046, n. 6).

5. تحزن ***taḥzana(u)*** = she grieves, becomes sad (v. iii. f. s. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See at 20:40, p. 984, n. 1).

6. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 24:59, p. 1131, n. 6).

7. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 22:5, p. 1046, n. 12.

8. استوى ***istawâ*** = he became even, well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 25:59, p. 1155, n. 11).

9. حكم ***hukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 27:78, p. 1225, n. 8.

10. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 21:29, p. 1020, n. 1).

11. محسنين ***muhsinîn*** = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 22:37, p. 1059, n. 8).

عَلَىٰ حِينِ غَفْلَةٍ	at a time of inadvertence[1]
مِّنْ أَهْلِهَا	on the part of its people
فَوَجَدَ فِيهَا رَجُلَيْنِ	and found therein two men
يَقْتَتِلَانِ	fighting each other,[2]
هَٰذَا مِن شِيعَتِهِۦ	the one being from his sect[3]
وَهَٰذَا مِنْ عَدُوِّهِۦ	and the other from his enemy.[4]
فَٱسْتَغَٰثَهُ	So there sought his help[5]
ٱلَّذِى مِن شِيعَتِهِۦ	the one who was of his sect
عَلَى ٱلَّذِى	against the one who was
مِنْ عَدُوِّهِۦ	of his enemy.
فَوَكَزَهُۥ مُوسَىٰ	So Mûsâ struck him with his
فَقَضَىٰ عَلَيْهِ	fist[6] and did away[7] with him.
قَالَ هَٰذَا مِنْ	He said: "This is of the
عَمَلِ ٱلشَّيْطَٰنِ	deed of Satan.
إِنَّهُۥ عَدُوٌّ	Verily he is an enemy,
مُّضِلٌّ مُّبِينٌ ١٥	manifestly misleading."[8]
قَالَ رَبِّ إِنِّى	16. He said:"My Lord, I have
ظَلَمْتُ نَفْسِى	indeed wronged[9] myself.
فَٱغْفِرْ لِى	Therefore forgive[10] me."
فَغَفَرَ لَهُۥٓ	So He forgave him.
إِنَّهُۥ هُوَ ٱلْغَفُورُ	Verily He is Most Forgiving,
ٱلرَّحِيمُ ١٦	Most Merciful.

1. غفلة ***ghaflah*** = negligence, indifference, carelessness, inadvertence. See at 21:97, p. 1039, n. 10.

2. يقتتلان ***yaqtatilâni*** = they (two) fight each other, combat each other (v. iii. m. dual past in from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).

3. شيعة ***shî'ah*** (s.; pl. *shiya'*) = sect, party, faction, followers.

4. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 26:77, p. 1176, n. 6.

5. استغاث ***istaghâtha*** = he asked for help, sought relief, (v. iii. m. s. impfct. *in* form X from the root *ghawth*, help, aid. See *yastagîthû* at 18:29, p. 922, n. 4).

6. وكز ***wakaza*** = he struck with the fist, hit (v. iii. m. s. past from *wakz* , to strike with the fist.

7. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. *qaḍâ 'alâ* is an idiom meaning: he did away with, killed, put an eend to. See *qaḍâ* at 19:35, p. 959, n.5).

8. مضل ***muḍill*** (s.; pl. *muḍillûn*) = one who misleads, misguides, leads astray (act. participle from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See ***muḍillîn*** at 18:51, p. 930, n. 10).

9. ظلمت ***ẓalamtu*** = I did wrong, transgressed, committed injustice (v. i. s. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See *ẓalamû* at 27:84, p. 1227, n. 9).

10. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 26:86, p. 1178, n. 1).

قَالَ رَبِّ	17. He said: " My Lord,
بِمَآ أَنْعَمْتَ	since you have bestowed grace[1]
عَلَيَّ فَلَنْ أَكُونَ	on me, I shall never be
ظَهِيرًا لِّلْمُجْرِمِينَ	a helper[2] for the sinful."[3]
(١٧)	
فَأَصْبَحَ فِي ٱلْمَدِينَةِ	18.So he became[4] in the town
خَآئِفًا يَتَرَقَّبُ	fearful,[5] keeping watch;[6]
فَإِذَا ٱلَّذِي	and lo, the one who
ٱسْتَنصَرَهُۥ	had sought his help[7]
بِٱلْأَمْسِ	the previous day
يَسْتَصْرِخُهُۥ	calling out[8] to him.
قَالَ لَهُۥ مُوسَىٰٓ	Mûsâ said to him:
إِنَّكَ لَغَوِيٌّ	"You are a misleading person,[9]
مُّبِينٌ (١٨)	quite clearly.
فَلَمَّآ أَنْ أَرَادَ	19. Then as he intended[10]
أَن يَبْطِشَ بِٱلَّذِي	to get hold[11] of the one who
هُوَ عَدُوٌّ لَّهُمَا	was an enenmy to them
قَالَ يَٰمُوسَىٰٓ	he said: "O Mûsâ,
أَتُرِيدُ أَن تَقْتُلَنِي كَمَا	do you want to kill me as
قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ	you killed a person yesterday.
إِن تُرِيدُ إِلَّآ	You intend naught but
أَن تَكُونَ جَبَّارًا	to become a tyrant[12]
فِي ٱلْأَرْضِ	in the land

[1] أنعمت **'an'amta** = you bestowed grace, graced (v. ii. m. s. past from *'an'ama,* form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 27:19, p. 1208, n. 3).

[2] ظهير **ẓahîr** = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 25:55, p.1154, n. 15).

[3] مجرمين **mujrimîn** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 27:69, p. 1223, n. 14).

[4] أصبح **'aṣbaḥa** = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 5:30, p. 343, n. 3).

[5] خائف **khâ'if** = fearful. apprehensive (act. participle from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *lâ takhaf* at 27:10, p. 1205, n. 1).

[6] يترقب **yataraqqabu** = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from *taraqqaba*, form V of *raqaba* [*ruqûb/ raqâbah*], to observe, watch. See *tarqub* at 20:94, p. 999, n. 4).

[7] استنصر **istanṣara** = he asked for help, prayed for support, sought victory (v. iii. m. s. past in form X of *naṣara* [*naṣr /nuṣûr*], to help. See *istanṣarû* at 8:72, p. 574, n. 6).

[8] يستصرخ **yastaṣrikhu** = cries for help, calls out (v. iii. m. s. impfct. from *istaṣrakha,* form X of *ṣarakha* [*ṣurâkh/ ṣarîkh*], to cry, to yell. See *muṣrikh* at 14:22, p. 795, n. 6).

[9] غوي **ghawîy** = erring one, misleading person.

[10] أراد **'arâda** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 25:62, p. 1157, n. 2).

[11] يبطش **yabṭisha(u)** = he seizes, gets hold of, captures, (v. iii. m. s. impfct. from *baṭasha* [*baṭsh*], to seize, to attack with violence. The final letter takes *fatḥah* for the particle *'an* being before the verb. See *baṭashtum* at 26:130, p. 1185, n. 3).

[12] جبار **jabbâr** (s.; pl. *jabbârûn/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive. See at 19:32, p. 958, n. 9).

وَمَا تُرِيدُ أَن تَكُونَ	and do not intend[1] to be
مِنَ ٱلْمُصْلِحِينَ ١٩	of the peace-makers.[2]
وَجَآءَ رَجُلٌ	20. And there came a man
مِّنْ أَقْصَا	from the farthest part[3]
ٱلْمَدِينَةِ يَسْعَىٰ	of the city, running.[4]
قَالَ يَٰمُوسَىٰٓ	He said: "O Mûsâ,
إِنَّ ٱلْمَلَأَ	indeed the leaders[5]
يَأْتَمِرُونَ بِكَ	are conferring[6] about you
لِيَقْتُلُوكَ	in order to kill you.
فَٱخْرُجْ	So leave.[7]
إِنِّى لَكَ مِنَ	Verily I am for you of
ٱلنَّٰصِحِينَ ٢٠	the well-wishers.[8]
فَخَرَجَ مِنْهَا	21. So he departed from it
خَآئِفًا يَتَرَقَّبُ	in fear, keeping watch.[9]
قَالَ رَبِّ نَجِّنِى	He said: "My Lord, save[10] me
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٢١	from the transgressing people.

Section (*Rukû'*) 3

وَلَمَّا تَوَجَّهَ	22. And when he proceeded[11]
تِلْقَآءَ مَدْيَنَ قَالَ	towards[12] Madyan he said:
عَسَىٰ رَبِّىٓ	"Hopefully my Lord

[1] تريد ***turîdu*** = you intend, desire, have in mind (v. ii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. See *'arâda* at 28:19, p. 1237, n. 10).

[2] مصلحين ***muṣliḥîn*** (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aslaha*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ ṣalâḥiyah/ maṣlaḥah*], to be good, right, proper, in order. See at 7:170, p. 532, n. 7).

[3] أقصى ***'aqṣâ***= farther, remoter, more distant, farthest, remotest (elative of *qaṣîy*). See at 17:1, p. 872, n. 5.

[4] يسعى ***yas'â*** = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See *tas'â* at 20:66, p. 990, n. 9).

[5] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:38, p. 1213, n. 6).

[6] يأتمرون ***ya'tamirûna*** = they confer, deliberate, take counsel, plot (v. iii. m. pl. impfct. from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'muru* at 24:21, p. 1112, n. 8).

[7] اخرج ***ukhruj*** = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 15:34, p. 814, n. 6).

[8] ناصحين ***nâṣiḥîn*** (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See at 12:11, p. 725, n. 12).

[9] يترقب ***yataraqqabu*** = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from *taraqqaba*, form V of *raqaba* [*ruqûb/ raqâbah*], to observe, watch. See *tarqub* at 28:18, p. 1237, n. 6).

[10] نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjâ* at 26:169, p. 1191, n. 7).

[11] توجه ***tawajjaha*** = he turned his face, faced, headed, proceeded (v. iii. m. s. past in form V of *wajuha* [*wajâhah*], to be distinctive. See *wajjahtu* at 6:78, p. 423, n. 3).

[12] تلقاء ***tilqâ'*** (preposition) = opposite, in front of, towards.

will guide me	أَن يَهْدِيَنِي
to the right[1] course.[2]	سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾
23. And when he arrived[3] at	وَلَمَّا وَرَدَ
the water of Madyan[4]	مَآءَ مَدْيَنَ
he found on it	وَجَدَ عَلَيْهِ
a group of people[5]	أُمَّةً مِّنَ ٱلنَّاسِ
giving drink[6]	يَسْقُونَ
and he found beyond them	وَوَجَدَ مِن دُونِهِمُ
two women keeping away.[7]	ٱمْرَأَتَيْنِ تَذُودَانِ
He said:	قَالَ
"What is the matter[8] with you?"	مَا خَطْبُكُمَا
They said: "We give not	قَالَتَا لَا نَسْقِي
drink till there drive away[9]	حَتَّىٰ يُصْدِرَ
the sheperds[10]	ٱلرِّعَآءُ
and our father is an old man	وَأَبُونَا شَيْخٌ
advanced in age."	كَبِيرٌ ﴿٢٣﴾
24. So he gave drink for them	فَسَقَىٰ لَهُمَا
then turned away[11]	ثُمَّ تَوَلَّىٰٓ
to the shade[12] and said:	إِلَى ٱلظِّلِّ فَقَالَ
"My Lord, verily I am for	رَبِّ إِنِّي
whatever you send down on	لِمَآ أَنزَلْتَ إِلَيَّ
me of grace ever in need."[13]	مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

---

[1] سواء *sawâ'* = straight, even, equal, same, alike. See at 26:136, p.1186, n. 1.

[2] سبيل *sabîl* (pl. *subul/asbilah)* = way, path, road, means, course. See at 27:24, p. 1209, n. 12. (*sawâ' al-sabîl* is an idiom meaning: right course, correct way).

[3] ورد *warada* = he arrived, came, drew water (v. iii. m. s. past from *wurûd*, to come , to arrive. See *waradû* at 21:99, p. 1040, n. 1).

[4] i. e., a particular place having water.

[5] أمة *'ummah* (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 27:83, p. 1227, n. 2.

[6] i. e., watering their flock of cattle. يسقون *yasqûna* = they give drink, water, irrigate (v. iii. m. pl. impfct. from *saqâ* [*saqy*], to give a drink. See *yasqî* at 26:79, p. 1176, n. 11).

[7] i. e., keeping away their flock. تذودان *tadhûdâni* = they (two fem.) protecting, keeping away, driving away, removing, defending (v. iii. f. dual impfct. from *dhâda* [*dhawd/dhiyâd*], to drive away, to protect).

[8] خطب *khaṭb* (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 20:95, p. 999, n. 6.

[9] i. e., drive away their flock. يصدر *yuṣdira(u)* = he despatches, drives away, sends, sends out, issues, publishes, makes out, exports (v. iii. m. s. impfct. from *'aṣdara*, form IV of *ṣadara* [*ṣudûr*] to go out, to proceed. The final letter takes *fatḥah* because of an implied *'an* in *ḥattâ* coming before the verb.).

[10] رعاء *ri'â'* (pl.; s. *râ'in*) = shepherd, herdsman, keeper, pastor. See *râ'ûn* at 23:8, p. 1076, n. 12.

[11] تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 22:4, p. 1045, n. 7).

[12] i. e., the shade of a tree. ظل *ẓill* (s.; pl. *ẓilâl/ẓulâl/'aẓlâl*)= shade, shadow, shelter. See at 25:45, p.1151, n. 12.

[13] فقير *faqîr* (s.; pl. *fuqarâ'*) = poor, indigent, in need. See at 3:181, p. 227, n. 2.

فَجَآءَتۡهُ	25. Then there came to him
إِحۡدَىٰهُمَا	one of the two women
تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ	walking[1] shyly.[2]
قَالَتۡ إِنَّ أَبِي	She said: "Indeed my father
يَدۡعُوكَ لِيَجۡزِيَكَ	calls you that he may pay[3]
أَجۡرَ	you the remuneration[4] for
مَا سَقَيۡتَ	that you have given drink[5]
لَنَاۚ	on our behalf."
فَلَمَّا جَآءَهُۥ	So when he came to him
وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ	and related[6] to him the story,
قَالَ لَا تَخَفۡۖ	he said: "Do not fear,[7]
نَجَوۡتَ مِنَ	you have escaped[8] from
ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٥	the transgressing people."
قَالَتۡ إِحۡدَىٰهُمَا	26. One of the two said:
يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ	"O my father, hire[9] him;
إِنَّ خَيۡرَ مَنِ	verily the best of those
ٱسۡتَـٔۡجَرۡتَ	whom you can hire is the
ٱلۡقَوِيُّ ٱلۡأَمِينُ ٢٦	one strong and trustworthy."[10]
قَالَ إِنِّيٓ أُرِيدُ	27. He said: "I intend to
أَنۡ أُنكِحَكَ	give in marriage[11] to you one
إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ	of these two daughters of mine

[1] تمشى ***tamshî*** = she walks, goes on foot, proceeds, moves along (v. iii. f. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:40, p. 983, n. 10).

[2] استحياء ***istiḥyâ'*** = to be shy, ashamed, to let live (verbal noun in form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See *yastaḥyî*at 28:4, p. 1232, n. 5).

[3] يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:38, p. 1122, n. 1).

[4] أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 26:164, p. 1190, n. 8).

[5] سقيت ***saqayta*** = you gave drink, watered, irrigated (v. ii. m. s. past from *saqâ* [*saqy*], to give a drink. See *yasqûna* at 28:23, p. 1239, n. 6).

[6] قص ***qaṣṣa*** = he related, narrated, recounted (v. iii. m. s. past from *qaṣṣ/ qaṣaṣ*, to cut, to relate. See *yaquṣṣu* at 27:76, p. 1225, n. 3).

[7] لا تخف ***lâ takhaf*** = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 27:10, p. 1205, n. 1).

[8] نجوت ***najawta*** = you escaped, saved yourself (v. ii. m. s. past from *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjaynâ* at 26:170, p. 1191, n. 9).

[9] استأجر ***ista'jir*** = hire, rent, hold under a lease, engage on pay (v. ii. m. s. imperative from *'ista'jara*, form X of *'ajara* [*'ajr*], to reward, to remunerate. See *'ajr* at n. 4 above.

[10] أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 27:39, p. 1213, n. 10).

[11] أنكح ***'unkiḥa*** (*u*) = I give in marriage (v. i. s. impfct. from *'ankaḥa*, form IV of *nakaḥa* [*nikâḥ*], to marry, to get married. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yankiḥu* at 24:3, p. 1106, n. 6.

عَلَىٰٓ أَن تَأْجُرَنِي	provided that you recompense[1]
ثَمَٰنِيَ حِجَجٍ	me for eight years;[2]
فَإِنْ أَتْمَمْتَ عَشْرًا	but if you complete[3] ten
فَمِنْ عِندِكَ	that will be on your accord;
وَمَآ أُرِيدُ	but I do not intend[4]
أَنْ أَشُقَّ عَلَيْكَ	that I make it hard[5] on you.
سَتَجِدُنِيٓ	You will find me,
إِن شَآءَ ٱللَّهُ	if Allah wills,
مِنَ ٱلصَّٰلِحِينَ	of the righteous ones."[6]
(٢٧)	
قَالَ ذَٰلِكَ	28. He said: " That is so,
بَيْنِي وَبَيْنَكَ	between me and you;
أَيَّمَا ٱلْأَجَلَيْنِ	whichever of the two terms[7]
قَضَيْتُ	I complete,[8]
فَلَا عُدْوَٰنَ عَلَيَّ	no enmity[9] will be against me;
وَٱللَّهُ عَلَىٰ مَا	and Allah is over what we
نَقُولُ وَكِيلٌ (٢٨)	say a Trustee."[10]

Section (Rukû') 4

۞ فَلَمَّا قَضَىٰ مُوسَى	29. So when Mûsâ completed
ٱلْأَجَلَ	the term and
وَسَارَ بِأَهْلِهِۦٓ	travelled[11] with his family
ءَانَسَ	he perceived[12]

---

[1] i. e., you work for me in consideration of this marriage. تأجر *ta'jura*(*u*) = you recompense, remunerate, reward (v. ii. m. s. impfct. from *'ajara* [*'ajr*], to reward. The final letter takes *fathah* for the particle *'an* coming before the verb. See *ista'jir* at 28:26, p. 1240, n. 9).

[2] حجج *ḥijaj* (pl.; s. *hijjah*) = years.

[3] أتممت *'atmamta* = you completed, finished (v. ii. m. s. past from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See *'atmamnâ* at 7:142, p. 517, n.6).

[4] أريد *'urîdu* = I desire, intend (v. i. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *nurîdu* at 28:5, p. 1232, n. 7).

[5] أشق *'ashuqqa* (*u*) = I be heavy, hard, burdensome, oppressive (v. i. s. impfct. from *shaqqa* [*shaqq/mashaqqah*], to be heavy. The final letter takes *fathah* for the particle *'an* coming before the verb. See *tushâqqûna* at 16:27, p. 835, n. 7).

[6] صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *salaha* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 26:83, p. 1177, n. 12).

[7] أجلين *'ajalayn* (dual; acc./gen/ of *'ajalân*; pl. *'âjâl*) = two term, dates, deadlines. See *'ajal* at 23:43, p. 1086, n. 4.

[8] قضيت *qaḍaytu* = I decreed, judged, ruled, decided judicially, performed, completed (v. i. s. past from *qaḍâ* [*qaḍâ'*], to finish, to settle. See *qaḍaytum* at 12:68, p.747, n. 8).

[9] عدوان *'udwân* = hostility, hostile action, aggression, enmity. See at 5:62, p. 360, n. 9.

[10] وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 25:43, p. 1151, n. 6).

[11] سار *sâra* = he travelled, journeyed (v. iii. m. s. past from *sayr /sayrûrah / masîr /masîrah/ tasyâr*, to move, to travel. See *yusîrûna* at 22: 46, p. 1062, n. 7).

[12] ءانس *'ânasa* = he perceived, discerned, sensed (v. iii. m. s. past in form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See *'ânastu* at 27:7, p. 1204, n. 1).

مِن جَانِبِ ٱلطُّورِ	from the side[1] of the Mount
نَارًا	a fire.
قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟	He said to his family: "Wait;[2]
إِنِّىٓ ءَانَسْتُ نَارًا	I have perceived[3] a fire,
لَّعَلِّىٓ ءَاتِيكُم	maybe I shall bring you
مِّنْهَا بِخَبَرٍ أَوْ	from it a message or
جَذْوَةٍ مِّنَ ٱلنَّارِ	a burning log[4] of the fire that
لَعَلَّكُمْ تَصْطَلُونَ	you may warm yourselves."[5]
٢٩	
فَلَمَّآ أَتَىٰهَا	30. So when he came to it
نُودِىَ مِن	he was addressed[6] from
شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ	the right bank[7] of the valley
فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ	in the blessed spot[8]
مِنَ ٱلشَّجَرَةِ	from the tree,
أَن يَـٰمُوسَىٰٓ	that "O Mûsâ,
إِنِّىٓ أَنَا ٱللَّهُ	verily it is I, Allah,
رَبُّ ٱلْعَـٰلَمِينَ	Lord of all beings."
٣٠	
وَأَنْ	31. And that
أَلْقِ عَصَاكَ	"You throw[9] your stick."[10]
فَلَمَّا رَءَاهَا تَهْتَزُّ	But when he saw it moving[11]
كَأَنَّهَا جَآنٌّ	as if it were a serpent,[12] he
وَلَّىٰ مُدْبِرًا	retreated[13] turning his back[14]

1. جانب **jânib** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 19:52, p. 963, n. 1.

2. امكثوا **umkuthû** = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [*makth/mukûth*], to remain. See at 20:10, p. 978, n. 1).

3. ءانست **'ânastu** = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See at 27:7, p. 1204, n. 1).

4. جذوة **jadhwah** (s.; pl. *jidhan/judhan/jidhâ'*) = firebrand, burning log.

5. تصطلون **taṣṭalûna** = you warm yourselves (v. ii. m. pl. impfct. from *iṣṭalâ*, form VIII of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn. See at 27:7 p. 1204, n. 4).

6. نودى **nûdiya** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 27:8, p. 1204, n. 5).

7. شاطىء **shâṭi'** (s.; pl. *shawâṭi'/shuṭ'ân*) = shore, coast, bank, beach, strand.

8. بقعة **buq'ah** (s.; pl. *buqa'*/biqâ') = spot, place, site.

9. الق **'alqi** = you throw, fling, cast off, deliver (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:28, p. 1210, n. 9).

10. عصا **'aṣâ** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:63, p. 1174, n. 5.

11. تهتز **tahtazzu** = she moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See at 27:10, p. 1204, n. 10).

12. جان **jânn** = jinn, serpent.

13. ولى **wallâ** = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 27:10, p. 1204, n. 12).

14. مدبر **mudbir** (s. ; pl. *mudbirûn*) = one who turns one's backs, flees, runs away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 27:10, p. 1204, n. 13).

وَلَمْ يُعَقِّبْ	and did not pursue.[1]
يَٰمُوسَىٰٓ أَقْبِلْ	"O Mûsâ, go ahead,[2]
وَلَا تَخَفْ إِنَّكَ	and do not fear,verily you are
مِنَ ٱلْأٓمِنِينَ ﴿٣١﴾	of those safe and secure."[3]
ٱسْلُكْ يَدَكَ	32. "Enter[4] your hand
فِى جَيْبِكَ	in your pocket;[5]
تَخْرُجْ بَيْضَآءَ	it will come out[6] white[7]
مِنْ غَيْرِ سُوٓءٍ	without any malignity;[8]
وَٱضْمُمْ إِلَيْكَ	and draw[9] to you
جَنَاحَكَ	your arm[10]
مِنَ ٱلرَّهْبِ	against fear.[11]
فَذَٰنِكَ بُرْهَٰنَانِ	So these are two proofs[12]
مِن رَّبِّكَ إِلَىٰ	from your Lord to
فِرْعَوْنَ وَمَلَإِي۟هِۦٓ	Fir'aun and his chiefs.[13]
إِنَّهُمْ كَانُوا۟ قَوْمًا	Verily they are a people
فَٰسِقِينَ ﴿٣٢﴾	defiantly sinful."
قَالَ رَبِّ	33. He said: "My Lord,
إِنِّى قَتَلْتُ مِنْهُمْ	I have killed of them
نَفْسًا	a person,
فَأَخَافُ	so I fear
أَن يَقْتُلُونِ ﴿٣٣﴾	that they will kill me."

1. يعقب ***yu'aqqib(u)*** = he pursues, follows, looks back (v. iii. m. s. impfct. from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. The final letter is vowelless because of the particle *lam* coming before the verb. See at 27:10, p. 1204, n. 14).

2. أقبل ***'aqbil*** = go ahead, advance, turn forward, draw near (v. ii. m. s. imperative from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbalû* at 12:71, p. 748, n. 14).

3. ءامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 26:146, p. 1187, n. 10).

4. اسلك ***usluk*** = you insert, enter {in the transitive sense}; also follow, behave, travel (v. ii. m. s. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See at 23:27, p. 1082, n. 4).

5. جيب ***jayb*** (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket. See at 27:12, p. 1205, n. 9.

6. i. e., when you bring it out. تخرج ***takhruj***(*u*) = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 27:12, p. 1205, n. 10).

7. بيضاء ***bayḍâ'*** (f.; m. *'abyaḍ*) = white, bright, clean. See at 20:22, p. 980, n. 12.

8. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).

9. اضمم ***uḍmum*** = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *ḍamma* [*ḍamm*], to join, draw together. See at 20:22, p. 980, n. 9).

10. جناح ***janâḥ*** (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank, arm. See at 26:215, p. 1199, n. 5.

11. رهب ***rahb*** = fear, alarm, dread, fright, terror, awe, panic.

12. i. e., miracles. برهانان ***burhânân*** (dual; s. *burhân*; pl. *barâhîn*) = two evidences, proofs. See *burhân* at 27:64, p. 1222, n. 9.

13. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:20, p. 1238, n. 5).

وَأَخِى هَـٰرُونُ	34. And my brother Hârûn,
هُوَ أَفْصَحُ مِنِّى	he is more eloquent[1] than me
لِسَانًا فَأَرْسِلْهُ	in speech. So send[2] him
مَعِىَ رِدْءًا	with me as a helper;[3]
يُصَدِّقُنِىٓ	he will bear me out.[4]
إِنِّىٓ أَخَافُ أَن	I indeed fear that
يُكَذِّبُونِ ۝٣٤	they will disbelieve[5] me."
قَالَ	35. He[6] said:
سَنَشُدُّ	"We will strengthen[7] your
عَضُدَكَ بِأَخِيكَ	arm[8] by your brother
وَنَجْعَلُ لَكُمَا	and will set[9] for you
سُلْطَـٰنًا	an authority;[10]
فَلَا يَصِلُونَ إِلَيْكُمَا	so they will not get at[11] you.
بِـَٔايَـٰتِنَآ أَنتُمَا	With Our signs, you two
وَمَنِ ٱتَّبَعَكُمَا	and those who follow[12] you,
ٱلْغَـٰلِبُونَ ۝٣٥	will be the victors.
فَلَمَّا جَآءَهُم مُّوسَىٰ	36. So when Mûsâ came to
بِـَٔايَـٰتِنَا بَيِّنَـٰتٍ	them with Our signs quite clear
قَالُوا۟ مَا هَـٰذَآ إِلَّا	they said: "This is not but
سِحْرٌ مُّفْتَرًى	sorcery[13] fabricated;[14]
وَمَا سَمِعْنَا بِهَـٰذَا	and we have not heard of this

1. أفصح ***'afṣaḥu*** = more eloquent, fluent (elative of *faṣîḥ*, act. participle from *faṣaḥa* [*faṣâḥah*], to be eloquent).

2. i. e., make him also a Messenger. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:17, p. 1165, n. 6).

3. ردء ***rid'*** (s.; pl. *ardâ'*) = help, support, helper.

4. يصدق ***yuṣaddiqu*** = he confirms, bears out, accepts as true, believes (v. iii. m. s. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣadaqnâ* at 21:9, p. 1014, n. 9).

5. ***yukadhdhibûni***(originally *yukadhdhibûna+nî*) : يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:12, p. 1124, n. 6).

6. i. e., Allah said.

7. نشد ***nashuddu*** = we strengthen, make firm, strong, hard, fortify, (v. i. pl. impfct. from *shadda* [*shadd*], to make firm. See *ushdud* at 20:31, p. 981, n. 11).

8. عضد ***'aḍud*** (s.; m. & f.; pl. *'a'ḍâd*) = upper arm, power, help, aide. See at 18:51, p. 930, n. 11.

9. نجعل ***naj'alu*** = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 18:94, p. 944, n. 5).

10. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 27:21, p. 1208, n. 11.

11. يصلون ***yaṣilûna*** = they reach, go to, get at, arrive, keep the link, join (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See at 13:21, p. 773, n. 8).

12. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 26:215, p. 1199, n. 6).

13. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 27:13, p. 1206, n. 3.

14. مفترى ***muftaran*** = fabricated, made up falsely (pass. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 25:4, p. 1138, n. 10).

فِيٓ ءَابَآئِنَا ٱلْأَوَّلِينَ	amongst our fathers of old."[1]
٣٦	
وَقَالَ مُوسَىٰ	37. And Mûsâ said:
رَبِّيٓ أَعْلَمُ بِمَن	"My Lord knows best[2] who
جَآءَ بِٱلْهُدَىٰ	has come with the guidance[3]
مِنْ عِندِهِۦ	from Him
وَمَن تَكُونُ لَهُۥ	and for whom will be
عَٰقِبَةُ ٱلدَّارِ	the ultimate[4] abode.[5]
إِنَّهُۥ لَا يُفْلِحُ	Verily successful[6] shall not
ٱلظَّٰلِمُونَ ٣٧	be the trangressors."[7]
وَقَالَ فِرْعَوْنُ	38. And Fir'aun said:
يَٰٓأَيُّهَا ٱلْمَلَأُ	"O you the chiefs,[8]
مَا عَلِمْتُ لَكُم	I do not know you have
مِّنْ إِلَٰهٍ غَيْرِي	any god other than me.
فَأَوْقِدْ لِي	So set fire[9] for me
يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ	O Hâmân on the clay[10]
فَٱجْعَل لِّي صَرْحًا	and make for me a tower[11]
لَّعَلِّيٓ أَطَّلِعُ إِلَىٰٓ	so that I may ascend[12] to
إِلَٰهِ مُوسَىٰ	the god of Mûsâ;
وَإِنِّي لَأَظُنُّهُۥ	and indeed I consider[13] him
مِنَ ٱلْكَٰذِبِينَ ٣٨	of those telling lies."

---

[1] أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 26:196, p. 1196, n. 5.

[2] أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 19:70, p. 969, n. 1).

[3] هدى ***hudan*** = guidance. See at 27:77, p. 1225, n. 6.

[4] عاقبة ***'âqibah*** (s.; pl. عوقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:69, p. 1223, n. 13.

[5] i. e., paradise in the hereafter. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.

[6] يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 23:117, p. 1103, n. 11).

[7] i. e., the unbelieving polytheists (note that at 31:13 *shirk* (setting partners with Allah is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 25:8, p. 1140, n. 3).]

[8] ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:32, p. 1243, n. 13).

[9] أوقد ***'awqid*** = set fire, lit, enkindle, ignite (v. ii. m. s. imperative from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqûd*], to burn, to take fire. See *yûqadu* at 2:17, p. 9, n. 9).

[10] i. e., for making bricks طين ***ṭîn*** = clay, soil. See at 23:12, p. 1077, n. 7.

[11] صرح ***ṣarḥ*** (s.; pl. *ṣurûḥ*) = palace, edifice, lofty structure, castle, tower. See at 27:44, p. 1215, n. 7.

[12] أطلع ***'aṭṭali'u*** = I look into, am aquainted with, come to know , have access to, ascend (v. i. s. impfct. in form VIII of *ṭala'a* [*ṭulû'*), to rise. See *iṭṭala'a* at 19:78, p. 971, n. 3).

[13] أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 18:135, p. 924, n. 8

وَٱسْتَكْبَرَ	39. And he turned arrogant,[1]
هُوَ وَجُنُودُهُۥ	he and his hosts,[2]
فِى ٱلْأَرْضِ	in the land without any right;
بِغَيْرِ ٱلْحَقِّ	without any right;
وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا	and they thought[3] that they
لَا يُرْجَعُونَ ﴿٣٩﴾	to Us shall not be returned.[4]
فَأَخَذْنَٰهُ	40. Hence We seized[5] him
وَجُنُودَهُۥ	and his hosts
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ	and hurled[6] them into the sea.[7]
فَٱنظُرْ	So see
كَيْفَ كَانَ	how was
عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾	the end[8] of the transgressors.
وَجَعَلْنَٰهُمْ أَئِمَّةً	41.And We made them leaders[9]
يَدْعُونَ إِلَى ٱلنَّارِ	calling to the fire;
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
لَا يُنصَرُونَ ﴿٤١﴾	they shall not be helped.[10]
وَأَتْبَعْنَٰهُمْ	42. And We caused to follow
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً	them[11] in this world a curse;[12]
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
هُم مِّنَ	they will be of
ٱلْمَقْبُوحِينَ ﴿٤٢﴾	those rendered repugnant.[13]

1. استكبر ***istakbara*** = he turned arrogant, boasted, became proud, haughty (v. iii. m. s. past in form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *istakbarû* 25:21, p. 1144, n. 9).

2. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:39, p. 1213, n. 1).

3. ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *zanna* [ظن *ẓann*], to think, to suppose. See at 18:53, p. 931, n. 6).

4. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 24:64, p. 1136, n. 1).

5. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 23:64, p. 1091, n. 1).

6. نبذنا ***nabadhnâ*** = we threw, hurled, rejected (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See *nabadhtu* at 20:96, p. 999, n. 13).

7. Fir'aun and his hosts were drowned when they pursued Mûsâ. peace be on him, and his people. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 28:7, p. 1233, n. 5.

8. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:37, p. 1245, n. 4.

9. أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See at 28:5, p. 1232, n.9.

10. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 21:39, p. 1013, n. 3).

11. أتبعنا ***'atba'nâ*** = we caused to follow, followed, pursued, subordinated (v. i. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 23:44, p. 1086, n. 9).

12. i. e., exclusion from Allah's mercy. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 24:7, p. 1108, n. 2.

13. مقبوحين ***maqbûhîn*** (pl.; acc./ gen/ of *maqbûhûn*; s. *maqbûh*) = those made ugly, repugnant, disgusting, disgraceful (passive participle from *qabuha* [*qubh/qabh/qabâhah*], to be ugly, repugnant).

Section (*Rukû'*) 5

وَلَقَدْ ءَاتَيْنَا	43. And We indeed gave
مُوسَى ٱلْكِتَٰبَ	Mûsâ the Book,
مِنۢ بَعْدِ مَآ أَهْلَكْنَا	after that We had destroyed[1]
ٱلْقُرُونَ ٱلْأُولَىٰ	the generations[2] of old,
بَصَآئِرَ لِلنَّاسِ	as enlightenment[3] for men
وَهُدًى وَرَحْمَةً	and as guidance and mercy
لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾	that they might take heed.[4]
وَمَا كُنتَ	44. And you were not
بِجَانِبِ ٱلْغَرْبِىِّ إِذْ	at the western side[5] when
قَضَيْنَآ إِلَىٰ مُوسَى	We had decreed[6] to Mûsâ
ٱلْأَمْرَ	the command[7]
وَمَا كُنتَ	nor were you
مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾	of those witnessing.[8]
وَلَٰكِنَّآ أَنشَأْنَا	45.But We brought into being[9]
قُرُونًا	generations,
فَتَطَاوَلَ	then prolonged became[10]
عَلَيْهِمُ ٱلْعُمُرُ	on them the age.
وَمَا كُنتَ ثَاوِيًا	Nor were you a resident[11]
فِىٓ أَهْلِ مَدْيَنَ	among the people of Madyan
تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا	reciting on them Our signs

[1] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:139, p. 1186, n. 9).

[2] i. e., generations like the peoples of Nûh and Lût, peace be on them, the 'Âd, the Thamûd and the inhabitants of Madyan. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 25:38, p. 1149, n. 9.

[3] i. e., enlightenment about the right and the wrong and about what is good or bad for them. بصائر ***basâ'ir*** (pl.; s. *basîrah*) = enlightenment, insight, perspicacity. See at 17:102, p. 907, n. 1.

[4] يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 20:44, p. 984, n. 12).

[5] جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 28:29, p. 1242, n. 1.

[6] قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 17:4, p. 873, n. 6).

[7] i. e., appointed him a Messenger and gave him the command to go to Fir'aun . أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.

[8] The Prophet, peace and blessings of Allah be on him, received information about these incidents only through *wahy* (see also 3:44; 11:49,100; 12:102 and 20:99. See also Ibn Kathîr, *Tafsîr* , VI, 249-250). شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 21: 78, p. 1033, n. 8).

[9] أنشأنا ***'ansha'nâ*** = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:78, p. 1094, n. 7).

[10] تطاول ***taṭâwala*** = he or it became prolonged (v. iii. m. s. past in form VI of *ṭâla* [*ṭawl*], to be long. See *ṭâla* at 21:44, p. 1024, n. 9).

[11] ثاو ***thâwin*** = resident, one who stays (act. participle from *thawâ* [*thawâ'/thuwîy/mathwan*], to stay, live. See *mathwan* at 12:23, p. 730, n. 10.

وَلَٰكِنَّا كُنَّا	but We have been
مُرْسِلِينَ ﴿٤٥﴾	sending.[1]
وَمَا كُنتَ	46. Nor were you
بِجَانِبِ ٱلطُّورِ	by the side of the mountain[2]
إِذْ نَادَيْنَا	when We called out;[3]
وَلَٰكِن رَّحْمَةً	but as a mercy[4]
مِّن رَّبِّكَ	from your Lord
لِتُنذِرَ قَوْمًا	that you may warn[5] a people
مَّآ أَتَىٰهُم	to whom had not come[6]
مِّن نَّذِيرٍ مِّن قَبْلِكَ	any warner[7] before you
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾	so that they may take heed.[8]
وَلَوْلَآ	47. And if not,[9]
أَن تُصِيبَهُم	that there should hit[10] them
مُّصِيبَةٌۢ بِمَا	a calamity because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded,[11]
فَيَقُولُوا۟	then they would say:
رَبَّنَا لَوْلَآ أَرْسَلْتَ	"Our Lord, why did you not
إِلَيْنَا رَسُولًا	send to us a Messenger so
فَنَتَّبِعَ ءَايَٰتِكَ	we could follow[12] Your signs
وَنَكُونَ	and be
مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾	of the believers?"

[1] i. e., sending *wahy* to you about these facts. مرسلين ***mursilîn*** (accusative /genitive of *mursilûn*, sing. *mursil*) = those who send, send out, senders (act. participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See *mursilah* 27:35, p. 1212, n. 7).

[2] طور ***ṭûr*** = mountain Mount Sinai.

[3] i. e., called out to Mûsâ. نادينا ***nâdaynâ*** = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 26:10, p. 1164, n. 2).

[4] i. e., all this facts have been communicated to you (the Prophet) as mercy from your Lord.

[5] تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of an implied *'an* in *li* of motivation coming before the verb. See at 19:97, p. 975, n. 7.

[6] يأتى ***'âtâ*** = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See at 16:1, p. 827, n. 1).

[7] نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 26:115, p. 1182, n. 6.

[8] يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 28:43, p. 1247, n. 14).

[9] i. e., if a Messenger was not sent to them.

[10] تصيب ***tuṣîba***(*u*) = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 24:63, p. 1135, n. 8).

[11] i. e., of deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).

[12] نتبع ***nattabi'a***(*u*) = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter takes *fatḥah* for of a hidden *'an* in the causal *fâ'* coming before the verb. See *ittaba'a* at 20:123, p. 1007, n. 5)

فَلَمَّا جَآءَهُمُ	48. But when there has come
ٱلْحَقُّ مِنْ عِندِنَا	to them the truth[1] from Us
قَالُوا۟	they say:
لَوْلَآ أُوتِىَ	"Why is he not given[2]
مِثْلَ مَآ أُوتِىَ	the like of what was given
مُوسَىٰٓ	to Mûsâ?"
أَوَلَمْ يَكْفُرُوا۟	Did they not disbelieve[3]
بِمَآ أُوتِىَ مُوسَىٰ	in what was given to Mûsâ
مِن قَبْلُ	previously?"
قَالُوا۟ سِحْرَانِ	They say: "Two sorceries,[4]
تَظَٰهَرَا	supporting each other."[5]
وَقَالُوٓا۟ إِنَّا	And they say: "We indeed
بِكُلٍّ كَٰفِرُونَ (٤٨)	in each do disbelieve."
قُلْ فَأْتُوا۟ بِكِتَٰبٍ	49. Say: "Then bring a book
مِّنْ عِندِ ٱللَّهِ هُوَ	from Allah that is
أَهْدَىٰ مِنْهُمَآ	a better guide[6] than the two,
أَتَّبِعْهُ إِن كُنتُمْ	I shall follow[7] it, if you are
صَٰدِقِينَ (٤٩)	truthful."[8]
فَإِن لَّمْ يَسْتَجِيبُوا۟	50. So if they respond[9] not
لَكَ فَٱعْلَمْ	to you, then know
أَنَّمَا يَتَّبِعُونَ	that they but follow

---

[1] i. e., the divine guidance embodied in the Qur'ân.

[2] أوتى *'ûtiya* = he is given (v. iii. m. s. past passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *la 'âtiyanna* at 19:77, p. 971, n.2).

[3] i. e., they disbelieved even when a whole book was given all at once to Mûsâ, peace be on him. يكفروا *yakfurû(na)* = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 16:55, p. 845, n. 2).

[4] The unbelievers dubbed both the miracles and the Torah given to Mûsâ, peace be on him, and the Qur'ân given to Prophet Muhammad, peace and blessings of Allah be on him, as sorceries, one supporting the other. سحران *siḥrân* (dual; s. *siḥr*; pl. *asḥâr*) = two sorceries, magics. See *siḥr* at 28:35, p. 1244, n. 13.

[5] تظاهرا *taẓâhârâ* = they (two) support each other (v. iii. m. dual past from *taẓâhara*, form VI of *ẓahara* [*ẓuhûr*], to be visible, to come into view. The sense is derived from *ẓahr*, back; hence *taẓâhara* means putting one's back to the back of another in support and help. See *taẓâharûna* at 2:85, p. 40, n. 1).

[6] أهدى *'ahdâ* = more in the right, better guided, better guide (elative of *hâdin*). See at 17:584, p. 900, n. 10.

[7] أتبع *'attabi'(u)* = I follow, pursue, obey (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See *ittaba'a* 28:35, p. 1244, n. 12).

[8] صادقين *sâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:71, p. 1224, n. 4).

[9] يستجيبوا *yastajîbû(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:52. p. 931, n. 2).

أَهْوَآءَهُمْ	their whims.[1]
وَمَنْ أَضَلُّ	And who is worse astray[2]
مِمَّنِ ٱتَّبَعَ	than the one who follows
هَوَىٰهُ بِغَيْرِ هُدًى	his whim without guidance
مِّنَ ٱللَّهِ	from Allah?[3]
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides not
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾	the transgressing[4] people.

Section (*Rukû'*) 6

۞ وَلَقَدْ	51. And indeed We have
وَصَّلْنَا لَهُمُ	caused to reach[5] them
ٱلْقَوْلَ لَعَلَّهُمْ	the word[6] that they might
يَتَذَكَّرُونَ ﴿٥١﴾	take heed.[7]
ٱلَّذِينَ ءَاتَيْنَٰهُمُ	52. Those to whom We gave
ٱلْكِتَٰبَ مِن قَبْلِهِۦ	the Book before it,
هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾	they in it do believe.
وَإِذَا يُتْلَىٰ	53. And when it is recited[8]
عَلَيْهِمْ قَالُوٓا۟	unto them they say:
ءَامَنَّا بِهِۦٓ	"We believe in it.
إِنَّهُ ٱلْحَقُّ	It is indeed the truth
مِن رَّبِّنَآ	from our Lord.

---

[1] أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 13:37, p. 781, n. 2).

[2] أضل *'aḍallu* = worse astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 17:72, p. 897, n. 1.

[3] i. e., guidance as communicated through His Messenger — the Qur'ân and *sunnah.*

[4] i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*). ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers(active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

[5] وصلنا **wassalna** = we caused to reach, delivered, connected, conducted, escorted, communicated (v. i. pl. past from *waṣṣala*, from II of *waṣala* [*wuṣûl*], to reach. See *yaṣilûna* at 28:35, p. 1244, n. 11).

[6] i. e., the text and teachings of the Qur'ân. قول *qawl* (s.; pl. *'aqwâl*) = word, speech, saying, statement).

[7] يتذكرون *yatadhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 28:46, p. 1248, n. 9).

[8] يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:30, p. 1056, n. 4).

إِنَّا كُنَّا	We indeed had been
مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾	before it Muslims."
أُوْلَٰٓئِكَ يُؤْتَوْنَ	54. Such ones will be given
أَجْرَهُم مَّرَّتَيْنِ	their reward twice,[1]
بِمَا صَبَرُواْ	for they bear with patience[2]
وَيَدْرَءُونَ بِٱلْحَسَنَةِ	and ward off[3] with the good[4]
ٱلسَّيِّئَةَ وَمِمَّا	the evil;[5] and out of what
رَزَقْنَٰهُمْ	We provide[6] for them
يُنفِقُونَ ﴿٥٤﴾	they spend.[7]
وَإِذَا سَمِعُواْ	55. And if they hear[8]
ٱللَّغْوَ	the vain talk[9]
أَعْرَضُواْ عَنْهُ	the turn away[10] from it
وَقَالُواْ لَنَآ أَعْمَٰلُنَا	and say: "We have our deeds
وَلَكُمْ أَعْمَٰلُكُمْ	and you have your deeds;
سَلَٰمٌ عَلَيْكُمْ	peace be on you;
لَا نَبْتَغِي	we do not seek[11]
ٱلْجَٰهِلِينَ ﴿٥٥﴾	the ignorant ones."[12]
إِنَّكَ لَا تَهْدِي	56. Verily you cannot guide
مَنْ أَحْبَبْتَ	whomsoever you like
وَلَٰكِنَّ ٱللَّهَ يَهْدِي	but Allah guides
مَن يَشَآءُ	whom He will

[1] i. e, once for their belief in the Book given to them and again for their belief in the Qur'ân. مرتين ***marratayn*** (dual; acc./gen. of *marratân;* s. *marrah,* pl. *marrât*) = twice, two times. See at 9:126, p. 633, n. 5.

[2] i. e., for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 25:75, p. 1160, n. 12).

[3] يدرءون ***yadra'ûna*** = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [*dar'*], to avert. See at 13:22, p.774, n. 3).

[4] i. e., with good deeds and good behaviour. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 27:89, p. 1229, n. 1.

[5] i. e., the bad deeds and bad behaviour. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 27:89, p. 1229, n. 4.

[6] رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:172, p. 81, n.2.

[7] i. e., in *zakâh* and *sadaqah.* ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa,* form IV of *nafaqa* [*nafaq*], to be used up. See at 22:35, p. 1058, n. 6).

[8] سمعوا ***sami'û*** = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 25:12, p. 1141, n. 4).

[9] لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 25:72, p. 1159, n. 11.

[10] أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *mu'riḍûn* at 24:48, p. 1126, n. 7).

[11] نبتغي ***nabtaghî*** = we seek, desire, wish (v. i. pl. impfct. from *ibtaghâ,* form VIII of *baghâ* [*bughâ'*], to seek, desire. See *yabtaghûna* at 24:33, p. 1118, n. 11).

[12] جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn,* sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:33, p. 734, n. 6).

وَهُوَ أَعْلَمُ	and He is best aware of
بِٱلْمُهْتَدِينَ ﴿٥٦﴾	the receipients of guidance.[1]
وَقَالُوٓا۟	57. And they say:
إِن نَّتَّبِعِ ٱلْهُدَىٰ	"If we follow[2] the guidance
مَعَكَ	with you
نُتَخَطَّفْ	we shall be carried away[3]
مِنْ أَرْضِنَآ ۚ	from our land."
أَوَلَمْ نُمَكِّن	Have We not established[4]
لَّهُمْ حَرَمًا ءَامِنًا	for them a safe sanctuary[5]
يُجْبَىٰٓ إِلَيْهِ	to which are gathered[6]
ثَمَرَٰتُ كُلِّ شَىْءٍ	the fruits[7] of everything
رِّزْقًا مِّن لَّدُنَّا	as provision from Us?
وَلَٰكِنَّ أَكْثَرَهُمْ	But most of them
لَا يَعْلَمُونَ ﴿٥٧﴾	do not know.
وَكَمْ أَهْلَكْنَا	58. And how many We
مِن قَرْيَةٍۭ	destroyed[8] of a habitation
بَطِرَتْ	that was ungrateful[9] of
مَعِيشَتَهَا ۖ	their means of livelihood.
فَتِلْكَ مَسَٰكِنُهُمْ	So those are their habitats
لَمْ تُسْكَن	that have not been inhabited
مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ	after them except a little;

---

[1] مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 16:125, p. 871, n. 2).

[2] نتبع ***nattabi'***(*u*)= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *at* 26:40, p. 1169, n. 11).

[3] The Makkan unbelievers feared that if they accepted Islam and renounced the worship of idols the other Arabs would rise against them and oust them from their guardianship of the Ka'ba and the idold in and around it. نتخطف ***nutakhaṭṭaf*** (*u*) = we are carried away, swept away (v. i. pl. impfct. passive from *takhaṭṭafa*, form V of *khaṭafa/ khaṭifa* [*khaṭf*], to snatch, to seize. The final letter is voeless because the verb is conclusion of a conditional clause. See *yatakhaṭṭafu* at 8:25, p. 555, n.9).

[4] نمكن ***numakkin***(*u*) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:6, p. 393, n. 6).

[5] i. e., the Ka'ba and Makka. حرم ***ḥaram*** (s.; pl. *'aḥrâm*) = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct.

[6] يجبى ***yujbâ*** = he ir it is collected, accumulated, brought together, compiled, amassed, gathered, piled up (v. iii. m. s. impfct. passive from *jabâ* [*jabw/jibâyah*], to collect, gather. See *ijtabaynâ* at 19:58, p. 965, n. 7).

[7] The allusion is to Makka's position as the centre of a wide network of international trade. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:67, p. 848, n. 5).

[8] أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:208, p. 1198, n. 1).

[9] بطرت ***baṭirat*** = she took lightly, dealt ungratefully/wantonly (v. iii. f. s. past from *baṭira* [*baṭar*], to be wanton, reckless).

أَفَمَن	61. Is then the one whom
وَعَدْنَٰهُ	We have promised[1]
وَعْدًا حَسَنًا	a good promise[2]
فَهُوَ لَٰقِيهِ	and he will receive[3] it,
كَمَن	like the one whom We
مَّتَّعْنَٰهُ	have granted to enjoy[4] the
مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا	pleasure of the worldly life
ثُمَّ هُوَ	and then he will be
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾	of those brought along?[5]
وَيَوْمَ	62. And the day
يُنَادِيهِمْ	He will summon[6] them
فَيَقُولُ أَيْنَ	and say: "Where are those
شُرَكَآءِىَ ٱلَّذِينَ	partners[7] of Mine whom
كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾	you used to maintain?[8]
قَالَ ٱلَّذِينَ	63. There will say those
حَقَّ عَلَيْهِمُ	on whom will be due[9]
ٱلْقَوْلُ رَبَّنَا	the sentence:[10] "Our Lord,
هَٰٓؤُلَآءِ ٱلَّذِينَ	these are those whom
أَغْوَيْنَآ	we had led astray[11]—
أَغْوَيْنَٰهُمْ	we had led them astray

[1] وعدنا *wa'adnâ* = we promised, gave the word, threatened (v. i. pl. past from *wa'ada* [*wa'd*], to make a promise. See *wu'idnâ* at 27:68, p. 1223, n. 7).

[2] i. e., the promise of paradise.

[3] لاق *lâqin* = one who meets, comes across, receives (act. participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See *mulâqû* at 11:29, p. 688, n. 6).

[4] متعنا *matta'nâ* = we made (someone) enjoy, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 26:205, p.1197, n. 6).

[5] i. e., for trial. محضرون *muḥḍarîn* (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥḍar* at 3:30, p. 167, n. 3).

[6] ينادي *yunâdî* = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 3:193, p. 232, n. 2).

[7] شركاء *shurakâ'* (pl.; s. *sharîk*) partners, sharers, associates. See at 16:27, p. 835, n. 5.

[8] تزعمون *taz'umûna* = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See at 6:22, p. 399, n. 9)..

[9] i. e., the leaders of unbelief and polytheism. حق *ḥaqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 22:18, p. 1051, n. 10).

[10] i. e., the sentence of punishment.

[11] أغوينا *'aghwaynâ* = we led astray, misled, lured (v. i. pl. past from *'aghwâ*, form IV of *ghawâ* [*ghayy /ghawâyah*], to go astray. See *'aghwayta* at 15:39, p. 815, n. 6).

as we had gone astray.[1]	كَمَا غَوَيْنَا
We plead our innocence[2]	تَبَرَّأْنَا
to You. It is not us they	إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا
had been worshipping.	يَعْبُدُونَ (٦٣)
64. And it will be said:"Call	وَقِيلَ ٱدْعُوا۟
on[3] the partners of yours."[4]	شُرَكَآءَكُمْ
So they will call them;	فَدَعَوْهُمْ
but they will not respond[5]	فَلَمْ يَسْتَجِيبُوا۟
to them	لَهُمْ
and they will see	وَرَأَوُا۟
the punishment.	ٱلْعَذَابَ
Had it been that they	لَوْ أَنَّهُمْ
used to receive guidance![6]	كَانُوا۟ يَهْتَدُونَ (٦٤)
65. And the day He will call[7]	وَيَوْمَ يُنَادِيهِمْ
them and say: "What reply	فَيَقُولُ مَاذَآ أَجَبْتُمُ
you gave[8] to the Messengers?"	ٱلْمُرْسَلِينَ (٦٥)
66. So blind[9] to them will be	فَعَمِيَتْ عَلَيْهِمُ
the intelligence[10] that day	ٱلْأَنۢبَآءُ يَوْمَئِذٍ
and they	فَهُمْ
will not ask one another.[11]	لَا يَتَسَآءَلُونَ (٦٦)

[1] غوينا ***ghawaynâ*** = we went astray, (v. i. pl. past from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghawâ* at 20:121, p. 1006, n. 12).

[2] تبرأنا ***tabarra'nâ*** = we pleaded innocence, absolved ourselves, cleared ourselves, rid ourselves, disowned, disavowed (v. i. pl. past in form *tabarra'a*, form V of *bari'a* [*barâ'ah*], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).

[3] ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 17:56, p. 890, n. 6).

[4] i. e., the partners they used to ascribe to Allah.

[5] يستجيبوا ***yastajîbû***(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 28:50. p. 1249, n. 9).

[6] يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 27:24, p. 1209, n. 13).

[7] ينادى ***yunâdî*** = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:62, p. 1254, n. 6).

[8] أجبتم ***'ajabtum*** = you (all) responded , gave reply, replied, answered (v. ii. m. pl. past from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *'ujibtum* at 5:109, p. 384, n. 8).

[9] عميت ***'amiyat*** = she or it became blind, lost sight (v. iii. f. s. past from *'amiya* [*'aman*], to be blind. See *ta'mâ* at 22:46, p. 1062, n. 10).

[10] i. e., they will have no plea and excuse (see Al-Ṭabarî, *Tafsîr*, XX, 98-99) أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 26:6, p. 1163, n. 9.

[11] i. e., they will not ask one another about what reply to give. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 23:101, p. 1099, n. 13).

فَأَمَّا مَن تَابَ	67. But as to he that repents[1]
وَءَامَنَ وَعَمِلَ صَٰلِحًا	and believes and acts rightly,[2]
فَعَسَىٰٓ أَن يَكُونَ	it may be that he will be
مِنَ ٱلْمُفْلِحِينَ ٦٧	of those successful.[3]
وَرَبُّكَ	68. And your Lord
يَخْلُقُ مَا يَشَآءُ	creates whatever He will
وَيَخْتَارُ	and choses.[4]
مَا كَانَ لَهُمُ	It is not for them
ٱلْخِيَرَةُ	the making of choice.[5]
سُبْحَٰنَ ٱللَّهِ	Sacrosanct[6] is Allah;
وَتَعَٰلَىٰ	and All-Exalted[7] is He
عَمَّا يُشْرِكُونَ ٦٨	above what they associate.[8]
وَرَبُّكَ يَعْلَمُ	69. And your Lord knows
مَا تُكِنُّ صُدُورُهُمْ	what their hearts conceal[9]
وَمَا يُعْلِنُونَ ٦٩	and what they disclose.[10]
وَهُوَ ٱللَّهُ	70. And He is Allah;
لَآ إِلَٰهَ إِلَّا هُوَ	there is no deity except He.
لَهُ ٱلْحَمْدُ	His is all the praise
فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ	in the first[11] and the hereafter;
وَلَهُ ٱلْحُكْمُ	and His is the decision[12]

---

[1] تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

[2] صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

[3] مفلحين ***mufliḥîn*** (pl.; acc./gen. of *mufliḥûn*; s. *mufliḥ*) = successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

[4] i. e., for special favour like the selection as Prophet and Messenger. يختار ***yakhtâru*** = he choses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

[5] خيرة ***khiyarah*** = choice, option, picking.

[6] سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

[7] تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 27:63, p. 1222, n. 2).

[8] i. e., with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 27:63, p. 1222, n. 3).

[9] تكن ***tukinnu*** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover. See at 27:74, p. 1224, n. 9).

[10] تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 27:25, p. 1210, n. 4).

[11] i. e., in this world.

[12] حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

فَأَمَّا مَن تَابَ	67. But as to he that repents[1]
وَءَامَنَ وَعَمِلَ صَـٰلِحًا	and believes and acts rightly,[2]
فَعَسَىٰٓ أَن يَكُونَ	it may be that he will be
مِنَ ٱلْمُفْلِحِينَ	of those successful.[3]
٦٧	
وَرَبُّكَ	68. And your Lord
يَخْلُقُ مَا يَشَآءُ	creates whatever He will
وَيَخْتَارُ	and choses.[4]
مَا كَانَ لَهُمُ	It is not for them
ٱلْخِيَرَةُ	the making of choice.[5]
سُبْحَـٰنَ ٱللَّهِ	Sacrosanct[6] is Allah;
وَتَعَـٰلَىٰ	and All-Exalted[7] is He
عَمَّا يُشْرِكُونَ	above what they associate.[8]
٦٨	
وَرَبُّكَ يَعْلَمُ	69. And your Lord knows
مَا تُكِنُّ صُدُورُهُمْ	what their hearts conceal[9]
وَمَا يُعْلِنُونَ ٦٩	and what they disclose.[10]
وَهُوَ ٱللَّهُ	70. And He is Allah;
لَآ إِلَـٰهَ إِلَّا هُوَ	there is no deity except He.
لَهُ ٱلْحَمْدُ	His is all the praise
فِى ٱلْأُولَىٰ وَٱلْـَٔاخِرَةِ	in the first[11] and the hereafter;
وَلَهُ ٱلْحُكْمُ	and His is the decision[12]

---

[1] تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

[2] صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

[3] مفلحين ***mufliḥîn*** (pl.; acc./gen. of *mufliḥûn*; s. *mufliḥ*) = successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

[4] i. e., for special favour like the selection as Prophet and Messenger. يختار ***yakhtâru*** = he choses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

[5] خيرة ***khiyarah*** = choice, option, picking.

[6] سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

[7] تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 27:63, p. 1222, n. 2).

[8] i. e., with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 27:63, p. 1222, n. 3).

[9] تكن ***tukinnu*** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover. See at 27:74, p. 1224, n. 9).

[10] تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 27:25, p. 1210, n. 4).

[11] i. e., in this world.

[12] حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

وَإِلَيْهِ	and to Him
تُرْجَعُونَ ﴿٧٠﴾	you shall all be returned.[1]
قُلْ أَرَءَيْتُمْ إِن	71. Say: "Do you see[2] if
جَعَلَ ٱللَّهُ عَلَيْكُمُ	Allah sets[3] over you
ٱلَّيْلَ سَرْمَدًا	the night interminably[4]
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	till the Day of Resurrection,
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ	who is the god other than Allah
يَأْتِيكُم بِضِيَآءٍ	that can bring you light?[5]
أَفَلَا تَسْمَعُونَ	Will you not then hearken?"[6]
﴿٧١﴾	
قُلْ أَرَءَيْتُمْ إِن	72. Say: "Do you see, if
جَعَلَ ٱللَّهُ عَلَيْكُمُ	Allah sets over you
ٱلنَّهَارَ سَرْمَدًا	the day interminably
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	till the Day of Resurrection,
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ	who is the god other than Allah
يَأْتِيكُم بِلَيْلٍ	that can bring you night
تَسْكُنُونَ فِيهِ	that you rest[7] therein?
أَفَلَا تُبْصِرُونَ	Will you not then realize?"[8]
﴿٧٢﴾	
وَمِن رَّحْمَتِهِۦ	73. And it is of His mercy[9]
جَعَلَ لَكُمُ	that He has set for you
ٱلَّيْلَ وَٱلنَّهَارَ	the night and the day

[1] i. e., for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 23:115, p. 1103, n. 4).

[2] رءيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 26:75, p. 1176, n. 4).

[3] جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 25: 61, p. 1156, n. 7).

[4] The night and the day are set by Allah. They do not happen automatically or just by "nature". The earth's rotation and its tilt are in accordance with Allah's plan and setting. سرمد ***sarmad*** = endless duration, eternity, perpetual, interminable, without interruption.

[5] ضياء ***ḍiyâ'*** = incandescent light, incandescence, glow, light. See at 21:48, p. 1026, n. 2.

[6] تسمعون ***tasma'ûna*** = you (all) hear, listen, pay attention, hearken (v. ii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 26:25, p. 1167, n. 4).

[7] تسكنون ***taskunûna*** = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. See *taskunû* at 10:67, p. 661, n. 7.

[8] تبصرون ***tubṣirûna*** = you see, see through, understand, observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 27:54, p. 1218, n. 8).

[9] Allah has set the night and the day out of mercy for His creatures and for their benefit.

لِتَسْكُنُوا۟ فِيهِ	that you may rest therein
وَلِتَبْتَغُوا۟	and that you may seek[1]
مِن فَضْلِهِۦ	of His grace[2] and that
وَلَعَلَّكُمْ تَشْكُرُونَ ٧٣	you may express gratitude.[3]
وَيَوْمَ	74. And the day
يُنَادِيهِمْ	He will call out[4] to them
فَيَقُولُ أَيْنَ	and say: "Where are
شُرَكَآءِىَ ٱلَّذِينَ	those partners[5] of mine that
كُنتُمْ تَزْعُمُونَ ٧٤	you used to maintain?"[6]
وَنَزَعْنَا	75. And We shall take off[7]
مِن كُلِّ أُمَّةٍ	from every community[9]
شَهِيدًا فَقُلْنَا	a witness[9] and say:
هَاتُوا۟ بُرْهَـٰنَكُمْ	"Bring your evidence."[10]
فَعَلِمُوٓا۟ أَنَّ	Then they will know that
ٱلْحَقَّ لِلَّهِ	the truth belongs to Allah.
وَضَلَّ عَنْهُم	And lost[11] to them will be
مَّا كَانُوا۟	all that they used to
يَفْتَرُونَ ٧٥	invent falsely.[12]

Section (*Rukû'*) 8

۞ إِنَّ قَـٰرُونَ كَانَ	۞76. Verily Qârûn was

1. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:33, p. 1119, n. 8).

2. i. e., means of livelihood. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.

3. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 23: 78, p. 1094, n. 11).

4. ينادى ***yunâdî*** = he calls, calls out, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:65, p. 1255, n. 7).

5. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 28:62, p. 1254, n. 7.

6. تزعمون ***taz'umûna*** = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See at 28:62, p. 1254, n. 8).

7. نزعنا ***naza'nâ*** = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *naza'a* [*naz''*], to remove, to take away. See at 15:47, p. 817, n. 1).

8. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:23, p. 1239, n. 5.

9. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:78, p 1074, n. 2).

10. برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 27:64, p. 1222, n. 9.

11. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 27:192, p. 1230, n.3).

12. يفترون ***yaftarûna*** = they fabricate, make up, impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 16:116, p. 868, n. 2).

وَكُنَّا نَحْنُ	and it is We Who have been
ٱلْوَٰرِثِينَ ٥٨	the inheritors.[1]
وَمَا كَانَ رَبُّكَ	59. Nor is your Lord
مُهْلِكَ ٱلْقُرَىٰ	to destroy[2] the habitations[3]
حَتَّىٰ يَبْعَثَ	until He sends out[4]
فِىٓ أُمِّهَا	in their metropolis
رَسُولًا يَتْلُوا۟	a Messenger reciting[6]
عَلَيْهِمْ ءَايَٰتِنَا	unto them Our signs;[6]
وَمَا كُنَّا	nor are We
مُهْلِكِى ٱلْقُرَىٰٓ	to destroy the habitations
إِلَّا وَأَهْلُهَا	except as their inhabitatnts[7]
ظَٰلِمُونَ ٥٩	are transgressors.[8]
وَمَآ	60. And whatever
أُوتِيتُم مِّن شَىْءٍ	you are given of anything
فَمَتَٰعُ	it is a chattel[9] of
ٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life
وَزِينَتُهَا	and its adornment;[10]
وَمَا عِندَ ٱللَّهِ	but what is with Allah
خَيْرٌ وَأَبْقَىٰٓ	is the best and everlasting.[11]
أَفَلَا	Will you not then
تَعْقِلُونَ ٦٠	understand?[12]

1. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/ turâth*], to inherit. See at 28:5, p. 1232, n. 10).

2. مهلك ***muhlik*** (s.; pl. *muhlikûn*) = one who destroys/ annihilates (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:164, p. 529, n. 8).

3. قرى ***quran*** (pl.; s. *qaryah*) = villages, towns, habitations. See at 18:59, p. 934, n. 1.

4. يبعث ***yab'atha***(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See at 17:79, p. 899, n. 4).

5. يتلو ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 11:17, p. 683, n. 8).

6. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 27:93, p. 1230, n. 6.

7. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 26:169, p. 1191, n. 8.

8. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 24:50, p. 1127, n. 5).

9. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 24:29, p. 1116, n. 1.

10. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:60, p. 1132, n. 7.

11. أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:131, p. 1010, n. 3).

12. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 26:28, p. 1167, n. 12).

مِن قَوْمِ مُوسَىٰ	of the people of Mûsâ but
فَبَغَىٰ عَلَيْهِمْ	he wronged against[1] them.
وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ	And We gave him of treasures[2]
مَآ إِنَّ مَفَاتِحَهُۥ	such as the keys[3] thereof
لَتَنُوٓأُ بِٱلْعُصْبَةِ	weighed heavily[4] on a band
أُو۟لِى ٱلْقُوَّةِ	of men[5] having strength.
إِذْ قَالَ لَهُۥ قَوْمُهُۥ	When his people said to him:
لَا تَفْرَحْ	"Do not rejoice;[6]
إِنَّ ٱللَّهَ لَا يُحِبُّ	verily Allah does not like
ٱلْفَرِحِينَ ٧٦	the exultant."[7]
وَٱبْتَغِ فِيمَآ	77. "And seek[8] with what
ءَاتَىٰكَ ٱللَّهُ	Allah has given you
ٱلدَّارَ ٱلْءَاخِرَةَ	the abode of the hereafter;
وَلَا تَنسَ نَصِيبَكَ	but forget not[9] your share[10]
مِنَ ٱلدُّنْيَا	of this worldly life;
وَأَحْسِن كَمَآ	and be generous[11] as Allah
أَحْسَنَ ٱللَّهُ إِلَيْكَ	has been generous to you;
وَلَا تَبْغِ ٱلْفَسَادَ	and do not seek[12] mischief[13]
فِى ٱلْأَرْضِ	in the land.
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
ٱلْمُفْسِدِينَ ٧٧	the mischief-makers."[14]

1. بغى ***baghâ*** = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See *bughiya* at 22:60, p. 1067, n. 3.
2. كنوز ***kunûz*** (pl.; s. *kanz*) = treasures. See at 26:58, p. 1173, n. 5.
3. مفاتح ***mafâtiḥ*** (pl.; s. *miftâḥ*) = keys. See at 24:61, p. 1133, n. 8.
4. تنوأ ***tanû'u*** = she or it weighs heavily, falls down, collapses (v. iii. f. s. impfct. from *nâ'a* [*naw'*], to fall down, to sink down).
5. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band of men. See at 24:11, p. 1109, n. 1.
6. لا تفرح ***lâ tafraḥ*** = do not rejoice/ be elated with joy/ be glad/ be delighted/ exult (v. ii. m. s. imperative {prohibition} from *fariḥa* [*faraḥ*], to be glad. See *fariḥû* at 13:26, p. 775, n. 7).
7. فرحين ***fariḥîn*** (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted, exultant. See at 3:169, p. 222, n. 9.
8. ابتغ ***ibtagh*** = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 17:110, p. 909, n. 7).
9. لا تنس ***lâ tansa*** = do not forget (v. ii. m. s. imperative {prohibition} from *nasiya* [*nasy/ nisyân*], to forget. See at 18:57, p. 933, n. 2).
10. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 16:56, p. 845, n. 6.
11. أحسن ***'aḥsin*** = be generous, do good (v. ii. m. s. imperative from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 28:14, p. 1235, n. 11).
12. لا تبغ ***lâ tabghi*** = do not seek, desire, aspire after strive for (v. ii. m. s. imperative {prohibition} from *baghâ* . See n. 8 above).
13. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 11:116, p. 719, n. 5.
14. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 28:4, p. 1232, n. 6).

قَالَ	78. He said:
إِنَّمَآ أُوتِيتُهُۥ	"I have but been given[1] it
عَلَىٰ عِلۡمٍ عِندِيٓۚ	for knowledge I have."
أَوَلَمۡ يَعۡلَمۡ أَنَّ ٱللَّهَ	Did he not know that Allah
قَدۡ أَهۡلَكَ مِن قَبۡلِهِۦ	had destroyed[2] before him
مِنَ ٱلۡقُرُونِ	of generations[3]
مَنۡ هُوَ أَشَدُّ	such as were stronger[4]
مِنۡهُ قُوَّةً	than him in might
وَأَكۡثَرُ جَمۡعٗاۚ	and more in amassment?[5]
وَلَا يُسۡـَٔلُ	Nor will there be questioned[6]
عَن ذُنُوبِهِمُ	about their sins[7]
ٱلۡمُجۡرِمُونَ ﴿٧٨﴾	the sinful.[8]
فَخَرَجَ	79. So he went out[9] to
عَلَىٰ قَوۡمِهِۦ فِي زِينَتِهِۦۖ	his people in his grandeur.[10]
قَالَ ٱلَّذِينَ	There said those who
يُرِيدُونَ	desired[11]
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا	the worldly life:
يَٰلَيۡتَ لَنَا مِثۡلَ	"Would that we had the like[12]
مَآ أُوتِيَ قَٰرُونُ	of what was given to Qârûn.
إِنَّهُۥ لَذُو	Verily he is the owner of
حَظٍّ عَظِيمٖ ﴿٧٩﴾	a great fortune!"[13]
وَقَالَ ٱلَّذِينَ	80. And there said those who

[1] أوتيت *'ûtîtu* = I was given, granted (v. i. s. past passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *'ûtîta* at 20:36, p. 982, n. 6).

[2] أهلك ***'ahlaka*** = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 28:43, p. 1247, n. 1).

[3] قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 28:43, p. 1247, n. 2.

[4] أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 20:127, p. 1008, n. 6.

[5] i. e., of wealth and resources. جمع *jam'* = amassment, accumulation, gathering, collection, aggregation. See at 18:99, p. 946, n. 6.

[6] For Allah knows all that His creatures do; and the sinful will be punished when it becomes due on them. يسأل ***yus'alu*** = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 21:23, p. 1018, n. 4).

[7] ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 25:58, p. 1155, n. 10.

[8] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 26:99, p. 1180, n. 2).

[9] خرج ***kharaja*** = he came out, went out, left, emerged, set out (v. iii. m. s. past from ***khurûj***, to go out. See at 19:11, p. 953, n. 1).

[10] زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:60, p. 1253, n. 10.

[11] يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk abou. See at 18:28, p. 921, n. 6).

[12] مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 18:109, p. 949, n. 1.

[13] حظ *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing, fortune. See at 5:13, p.335, n.5.

أُوتُوا الْعِلْمَ	were given knowledge;
وَيْلَكُمْ	"Woe to you,
ثَوَابُ اللَّهِ خَيْرٌ	Allah's reward[1] is the best[2]
لِمَنْ آمَنَ	for such as believe
وَعَمِلَ صَالِحًا	and act rightly;[3]
وَلَا يُلَقَّاهَا	and none shall be granted[4] it
إِلَّا الصَّابِرُونَ ٨٠	but the persevering ones."[5]
فَخَسَفْنَا بِهِ	81. So We sunk[6] with him
وَبِدَارِهِ الْأَرْضَ	and his dwelling the ground,
فَمَا كَانَ لَهُ	and he had not
مِنْ فِئَةٍ يَنْصُرُونَهُ	any group[7] helping[8] him
مِنْ دُونِ اللَّهِ	as against Allah,[9]
وَمَا كَانَ مِنَ	nor was he of
الْمُنْتَصِرِينَ ٨١	those helping themselves.[10]
وَأَصْبَحَ الَّذِينَ	82.And there happened those
تَمَنَّوْا مَكَانَهُ	who had yearned for[11] his place
بِالْأَمْسِ يَقُولُونَ	the previous day to say:
وَيْكَأَنَّ اللَّهَ	"Ah, Allah indeed
يَبْسُطُ الرِّزْقَ	unfolds[12] the provision
لِمَنْ يَشَاءُ	for whomsoever He will
مِنْ عِبَادِهِ	of His servants
وَيَقْدِرُ	and measures out.[13]

1. ثواب ***thawâb*** = reward, recompense, requital. See at 19:76, p. 970, n. 17.

2. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 27:59, p. 1220, n. 1.

3. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:67, p. 1256, n. 2).

4. يلقى ***yulaqqâ*** = he is made to receive, granted, awarded (v. iii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân*], to meet. See *tulaqqâ* at 27:6, p. 1203, n. 8).

5. صابر ***ṣâbirûn*** (pl.; s. *ṣâbir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See at 8:165, p. 571, n. 1).

6. خسفنا ***khasafnâ*** = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See *yakhsifa* at 16:45, p. 842, n. 10).

7. i. e., of those whose help and support he boasted and expected. فئة ***fi'ah*** (pl. *fi'ât*) = party, group, band, class. See at 18:43, p. 927, n. 1.

8. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 26:93, p. 1179, n. 2).

9. i. e., against Allah's judgement and punishment.

10. منتصرين ***muntaṣirîn*** (pl.; acc./ gen. of *muntaṣirûn;s. muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara*. See n. 8 above).

11. تمنوا ***tamannaw*** = they hankered after, yearned, aspired for (v. iii. m. pl. past from *tamannâ*, form V of *manâ* [منى *many*], to put to test, to try. See *tamannâ* at 22:52,p. 1064, n. 1).

12. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See 13:26, p. 775, n. 5).

13.i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

لَوْلَآ أَن	Had it not been that
مَّنَّ ٱللَّهُ عَلَيْنَا	Allah bestowed favour[1] on us
لَخَسَفَ بِنَا	He would have sunk[2] us.
وَيْكَأَنَّهُۥ لَا يُفْلِحُ	Ah indeed, there succeed[3] not
ٱلْكَٰفِرُونَ (٨٢)	the unbelievers."

Section (*Rukû'*) 9

تِلْكَ	83. That is
ٱلدَّارُ ٱلْءَاخِرَةُ	the abode[4] of the hereafter
نَجْعَلُهَا	which We shall assign[5]
لِلَّذِينَ لَا يُرِيدُونَ	to those who do not intend[6]
عُلُوًّا فِى ٱلْأَرْضِ	arrogance[7] in the land
وَلَا فَسَادًا	nor mischief-making.[8]
وَٱلْعَٰقِبَةُ	And the ultimate outcome[9]
لِلْمُتَّقِينَ (٨٣)	will be for the righteous.[10]
مَن جَآءَ	84. Whoever comes up
بِٱلْحَسَنَةِ	with the good thing[11]
فَلَهُۥ خَيْرٌ مِّنْهَا	he shall have better than that;
وَمَن جَآءَ	and whoever comes up
بِٱلسَّيِّئَةِ	with the bad thing,[12]
فَلَا يُجْزَى	then rquited will not be
ٱلَّذِينَ عَمِلُوا۟	those who do
ٱلسَّيِّـَٔاتِ	the bad deeds

[1] من ***manna*** = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See *tamunnu* at 26:22, p. 1166, n. 11.

[2] خسف ***khasafa*** = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf/khusûf*, to sink, to be eclipsed. See *khasafnâ* at 28:81, p. 1261, n. 6).

[3] يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 28:37, p. 1245, n. 6).

[4] دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:37, p. 1245, n. 5.

[5] نجعل ***naj'alu*** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 28:35, p. 1244, n. 9).

[6] يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 28:79, p. 1260, n. 11).

[7] i. e., to be arrogant and defiant. علو ***'ulûw*** = height, altitude, elevation, sublimity, highness, arrogance. See at 27:14, p. 1206, n. 6.

[8] فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 28:77, p. 1259, n. 13.

[9] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:40, p. 1246, n. 8.

[10] متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 26:90, p. 1178, n. 9).

[11] i. e., with good deeds acceptable to Allah. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:54, p. 1251, n. 4.

[12] i. e., the bad deeds and sins. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

except for what they use to do.	إِلَّا مَا كَانُوا يَعْمَلُونَ ٨٤
85. Verily He Who	إِنَّ الَّذِى
has made incumbent[1] on you	فَرَضَ عَلَيْكَ
the Qur'ân	الْقُرْءَانَ
shall return[2] you	لَرَادُّكَ
to home.[3]	إِلَىٰ مَعَادٍ
Say: "My Lord knows best[4]	قُل رَّبِّىٓ أَعْلَمُ
the one who has come	مَن جَآءَ
with the guidance	بِالْهُدَىٰ
and the one who is	وَمَنْ هُوَ
in an error quite manifest.[5]	فِى ضَلَٰلٍ مُّبِينٍ ٨٥
86. And you were not wont	وَمَا كُنتَ
to expect[6]	تَرْجُوٓا
that there would be cast[7]	أَن يُلْقَىٰٓ
unto you the Book,[8]	إِلَيْكَ الْكِتَٰبُ
but as a mercy[9]	إِلَّا رَحْمَةً
from your Lord.	مِّن رَّبِّكَ
So never be a helper[10]	فَلَا تَكُونَنَّ ظَهِيرًا
of the unbelievers.	لِّلْكَٰفِرِينَ ٨٦
87. And let them not turn[11] you	وَلَا يَصُدُّنَّكَ

1. i. e., sent down and made incumbent on you the preaching of the Qur'ân and acting up to its injunctions. فرض **faraḍa** = he made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farḍ*. See at 2:197, p. 95, n. 8).

2. راد **râadd** = he who returns, gives back (act. participle from *radda* [*radd*], to send back. See *râddî* at 16:71, p. 850, n. 1.

3. This *'âyah* was revealed at the time of the Prophet's migration to Madina and it is an assurance by Allah that He will make him return to it victoriously. معاد **ma'âd** = place/time of return, home (noun of place/time from *'âda* [[*'awd/'awdah*], to return. See *yu'îdu* at 27:64, p. 1222, n. 6).

4. أعلم **'a'lamu** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 28:37, p. 1245, n. 2).

5. مبين **mubîn** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

6. ترجو **tarjû** = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [*rajâ'*], to hope. See at 17:28, p. 882, n. 2).

7. يلقى **yulqâ** = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 25:8, p. 1140, n. 1).

8. This *'âyah* is a clear evidence that the Prophet, peace and blessings of Allah be on him, did not entertain any ambition nor made any preparation for becoming a Prophet.

9. i. e., he was made a Prophet and given the Qur'ân only as mercy from Allah.

10. ظهير **ẓahîr** = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 28:17, p.1237, n. 2).

11. لا يصدن **lâ yaṣuddanna** = they must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. emphatic negative from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 20:16, p. 794, n. 6).

عَنْ ءَايَٰتِ ٱللَّهِ	away from the signs of Allah
بَعْدَ إِذْ	after that they have been
أُنزِلَتْ إِلَيْكَ	sent down[1] to you.
وَٱدْعُ إِلَىٰ رَبِّكَ	And call[2] to your Lord;
وَلَا تَكُونَنَّ	and never be
مِنَ ٱلْمُشْرِكِينَ ٨٧	of the polytheists.[3]
وَلَا تَدْعُ مَعَ	88. And invoke not along
ٱللَّهِ إِلَٰهًا ءَاخَرَ	with Allah another god.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity except He.
كُلُّ شَىْءٍ هَالِكٌ	Everything shall perish[4]
إِلَّا وَجْهَهُۥ	except His Countenance.[5]
لَهُ ٱلْحُكْمُ	His is the decision[6]
وَإِلَيْهِ	and to Him
تُرْجَعُونَ ٨٨	you shall all be returned.[7]

[1] This clause clearly means that *'âyahs* (signs) are the texts of the Qur'ân. أنزلت ***'unzilat*** = she or it was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:127, p. 633, n. 8).

[2] i. e., call to the worship of Allah Alone. دع ***ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 7:134, p. 514, n. 4).

[3] مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 16:120, p. 869, n. 4).

[4] هالك ***hâlik*** (s.; pl. *hâlikûn*) = one who perishes, dies, is dead (act. participle from *halaka* [*halk/ hulk/halâk/ tahlukah*], to perish, to die. See ***hâlikîn*** at 12:85, p. 754, n. 1).

[5] i. e. Allah Alone shall never die. Countenance (*wajh*) is used here figuratively to denote His Self (*dhât*). وجه ***wajh*** (s.; pl. *wujûh)* = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

[6] حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:70, p. 1256, n. 12.

[7] i. e., for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:70, p. 1257, n. 1).

29. *SÛRAT AL-'ANKABÛT* (The Spider)

Makkan: 69 *'âyahs*

This is the fourth of the series of mid-Makkan period *sûrahs* starting with *sûrah* 26. Like the other three *sûrahs* it also deals with the themes of *tawḥîd* (monotheism), *risâlah* (messengership of Prophet Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. Like the other *sûrahs*, it also refers to the missions and efforts of the previous Prophets like Nûḥ, Ibrâhîm, Lûṭ and Shu'ayb, peace be on them, to bring their respective peoples to the acceptance of the truth. The main emphasis of the *sûrah* is that all the previous Prophets brought the same message of monotheism and complete submission to Allah (Islam) and that belief (*'îmân*) entailed the undergoing of tests and trials, especially in an environment of unbelief and polytheism. All the previous Prophets and their followers, the believers, had to undergo such tests and trials and to suffer opposition, enmity, oppression and presecution for the sake of the faith. Such was also the case with Prophet Muḥammad, peace and blessings of Allah be on him, and his followers, especially during the Makkan period. Belief is not thus just a matter of assertion but very much actual conduct and practice. "Do men think that they will be left alone for they say 'we believe' and they will not be put to test?" (*'âyah* 2).

In this context reference is made also to the conduct of such opponents and rejecters of the truth as the 'Âd and the Thamûd peoples, Qârûn, Hâman and others and how they were dealt with by Allah. It is then emphasized (*'âyahs* 47-49) that the Qur'ân which the Prophet Muhammad, peace and blessings of Allah be on him, gave out was sent down by Allah, for he did not know reading and writing and, therefore, was not capable of composing the Qur'ân.

The *sûrah* is named *al-'ankabût* (the spider) with reference to the comparison made in its *'âyah* 41 that the polythesists' taking of the imaginary gods and goddesses for worship and invocation is as futile and frail as the spider's taking its house, which is the frailest of structures, for protection and support.

سُورَةُ العَنكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ① 1. *Alif-Lâm-Mim.*[1]

أَحَسِبَ النَّاسُ 2. Do men think[2]

أَن يُتْرَكُوٓا۟ that they will be left alone[3]

أَن يَقُولُوٓا۟ ءَامَنَّا for they say 'we believe' and

وَهُمْ لَا يُفْتَنُونَ ② they will not be put to test?[4]

وَلَقَدْ فَتَنَّا 3. And We indeed put to test[5]

1. Allah Alone knows the meaning and significace of these disjointed words. See 2:1, p. 4, n. 1.

2. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 18:102, p. 946, n. 13).

3. يتركوا *yutrakû(na)* = they are left, left alone, abandoned, frosaken (v. iii. m. pl. impfct. paasive from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taraktu* at 23:100, p. 1099, n. 5).

4. يفتنون *yuftanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/ futûn*], to turn away, to put to trial. See at 9:126, p. 633, n. 4).

5. فتنا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* . See the previous note).

ٱلَّذِينَ مِن قَبْلِهِمْ	those who were before them;
فَلَيَعْلَمَنَّ ٱللَّهُ	for Allah must know[1]
ٱلَّذِينَ صَدَقُوا۟	those who speak the truth[2]
وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ٣	and He must know the liars.[3]
أَمْ حَسِبَ ٱلَّذِينَ	4. Or do there think[4] those
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ	who practise[5] evils[6]
أَن يَسْبِقُونَا	that they will forestall[7] Us?
سَآءَ مَا يَحْكُمُونَ ٤	Bad is what they judge.[8]
مَن كَانَ يَرْجُوا۟	5.Whoever looks forward to[9]
لِقَآءَ ٱللَّهِ فَإِنَّ	meeting[10]Allah, then verily
أَجَلَ ٱللَّهِ	Allah's appointed hour[11]
لَءَاتٍ	is sure to come.
وَهُوَ ٱلسَّمِيعُ	And He is the All-Hearing,
ٱلْعَلِيمُ ٥	the All-Knowing.
وَمَن جَٰهَدَ	6. And whoever strives,[12]
فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ	he but strives for himself.
إِنَّ ٱللَّهَ لَغَنِىٌّ	Verily Allah is Above Want
عَنِ ٱلْعَٰلَمِينَ ٦	of all the creation.
وَٱلَّذِينَ ءَامَنُوا۟	7. And those who believe

---

[1] i. e., must make known; for Allah knows everything, open or secret.

[2] i. e., speak the truth in asserting that they are believers. صدقوا ***ṣadaqû*** = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:177, p. 84, n. 5).

[3] كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 27:27, p. 1210, n. 7).

[4] حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 29:2, p. 1265, n. 2).

[5] يعملون ***ya'malûna*** = they do, perform, act, work, practise (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 4:17, p. 245, n. 14).

[6] سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, offences, sins, bad sides. See at 16:34, p. 838, n. 6.

[7] i. e., will escape our grasp and punishment. يسبقوا ***yasbiqû*** (*na*) = they precede, forestall, advance, anticipate, happen or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tasbiqu* at 23:43, p. 1086, n. 3).

[8] يحكمون ***yuḥkumûna*** = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 6:136, p. 449, n. 2).

[9] يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 18:110, p. 494, n. 6).

[10] i. e. , in the hereafter. and hopes for His rewards. لقاء ***liqâ'*** = meeting, encounter. See *yulaqqâ* at 28:80, p. 1261, n. 4.

[11] i. e., the Resurrection and the Day of Judgement. اجل ***'ajal*** (pl. *'âjâl*) = term, deadline, appointed hour. See at 23:43, p. 1086, n. 4.

[12] i. e., for carrying out Allah's injunctions. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 22:78, p. 773, n. 10).

وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the good deeds,[1]
لَنُكَفِّرَنَّ عَنْهُمْ	We shall surely efface[2] from
سَيِّـَٔاتِهِمْ	them their sins
وَلَنَجْزِيَنَّهُمْ	and shall surely reward[3] them
أَحْسَنَ ٱلَّذِى	for the best[4] of what
كَانُوا يَعْمَلُونَ ٧	they use to do.
وَوَصَّيْنَا ٱلْإِنسَٰنَ	8. And We enjoin[5] on man
بِوَٰلِدَيْهِ	in respect of his parents
حُسْنًا	to be good;[6]
وَإِن جَٰهَدَاكَ	but if they strive[7] with you
لِتُشْرِكَ بِى	to make you associate[8] with Me
مَا لَيْسَ لَكَ	that which you have no
بِهِۦ عِلْمٌ	knowledge of,
فَلَا تُطِعْهُمَآ	then obey them not.[9]
إِلَىَّ مَرْجِعُكُمْ	To Me will be your return,[10]
فَأُنَبِّئُكُم	then I shall inform[11] you
بِمَا كُنتُمْ تَعْمَلُونَ ٨	of what you use to do.
وَٱلَّذِينَ ءَامَنُوا	9. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the good deeds,
لَنُدْخِلَنَّهُمْ	We shall surely admit[12] them
فِى ٱلصَّٰلِحِينَ ٩	among the righteous.

1. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 26:227, p. 1201, n. 1.

2. لنكفرن ***la nukaffiranna*** = we certainly efface, obliterate, cover, pardon (v. i. pl. emphatic impfct. from *kaffara,* form II of *kafara* [*kafr /kufr /kufrân/ kufûr*], to hide, to disbelieve. See *la 'ukaffiranna* at 5:12, p. 334, n. 5).

3. لنجزين ***la najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 16:97, p. 861, n. 1).

4. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 24:38, p.1122, n. 2.

5. وصينا ***waṣṣaynâ*** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 4:131, p. 302, n. 5).

6. i. e. to be obedient and kind. حسن ***ḥusn*** = beauty, good, goodness, benevolence. See at 27:11, p. 1205, n. 6.

7. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:6, p. 1266, n. 12).

8. تشرك ***tushrika*(*u*)** = you set partners, associate, give share to (v. ii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter takes *fatḥah* because of an implied *'an* in *li* of motivation coming before the verb. See *yushrikûna* at 28:68, p. 1256, n. 8).

9. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 25:52, p. 1153, n. 11).

10. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 11:4, p. 678, n. 8).

11. أنبئ ***'unabbi'u*** = I inform, notify, advise (v. i. s. impfct. from *nabba'a,* form II of *naba'a* [*nab'/ nubû'*], to be high. See at 12:45, p. 739, n. 6).

12. لندخلن ***la nudkhilanna*** = we shall surely admit, make enter (v. i. pl. impfct. emphatic from *'adkhala,* form IV of *dakhala* (*dukhûl*), to enter. See *la yudkhilanna* at 22:59, p. 1066, n. 9).

وَمِنَ ٱلنَّاسِ مَن يَقُولُ	10. And of men who say:
ءَامَنَّا بِٱللَّهِ	"We believe in Allah",
فَإِذَآ أُوذِىَ	but if they are persecuted[1]
فِى ٱللَّهِ	in the cause of Allah
جَعَلَ فِتْنَةَ ٱلنَّاسِ	they set[2] man's trial[3]
كَعَذَابِ ٱللَّهِ	like Allah's punishment;
وَلَئِن جَآءَ نَصْرٌ	but if victory[4] comes
مِّن رَّبِّكَ	from your Lord
لَيَقُولُنَّ إِنَّا	they surely say: "Indeed We
كُنَّا مَعَكُمْ	have been with you."
أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ	Is not Allah Best Aware[5]
بِمَا فِى صُدُورِ	of what is in the hearts[6]
ٱلْعَٰلَمِينَ ۝١٠	of all beings?[7]
وَلَيَعْلَمَنَّ ٱللَّهُ	11. And Allah surely knows[8]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَلَيَعْلَمَنَّ	and He surely knows
ٱلْمُنَٰفِقِينَ ۝١١	the hypocrites.[9]
وَقَالَ ٱلَّذِينَ	12. And there say those who
كَفَرُوا۟	disbelieve
لِلَّذِينَ ءَامَنُوا۟	to those who believe:
ٱتَّبِعُوا۟ سَبِيلَنَا	"Follow[10] our way,[11]

[1] This *'âyah* gives a description of the hypocrites. أوذى *'ûdhiya* = he was persecuted, tortured, hurt, damaged (v. iii. m. s. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'ûdhû* at 6:34, p. 404, n. 3).

[2] i. e., they are afraid of the oppression and persecution by men to the same extent as they should be afraid of Allah's punishment and give in to the forces of unbelief. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 28: 71, p. 1257, n. 3).

[3] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea (on trial). See at 25:20, p. 1144, n. 2.

[4] نصر ***naṣr*** = help, to help, support, victory, triumph. See at 21:43, p. 1024, n. 6.

[5] أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 28:85, p. 1263, n. 4).

[6] صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 1547, p. 817, n. 2.

[7] عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 27:74, p. 1224, n. 10).

[8] ليعلمن ***la ya'lamanna*** = he surely knows, will certainly know (v. iii. m. s. impfct. emphatic from *alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 27:61, p. 1221, n. 3).

[9] منافقين ***munâfiqîn*** (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish. See at 4:138, p. 306, n. 2).

[10] اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20 :90, p. 998, n.2).

[11] سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 28:22, p. 1239, n. 2.

وَلْنَحْمِلْ خَطَٰيَٰكُمْ	and let us carry[1] your sins."[2]
وَمَا هُم بِحَٰمِلِينَ	But they are not going to carry[3]
مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ	of their sins anything.
إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾	Verily they are liars.[4]
وَلَيَحْمِلُنَّ	13. And surely they shall carry
أَثْقَالَهُمْ	their loads,[5]
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ	and loads[6] with their loads;
وَلَيُسْـَٔلُنَّ	and they will surely be asked[7]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
عَمَّا كَانُوا۟	about what they use
يَفْتَرُونَ ﴿١٣﴾	to make up falsely.[8]

Section (*Rukû'*) 2

وَلَقَدْ أَرْسَلْنَا	14. And indeed We sent[9]
نُوحًا إِلَىٰ قَوْمِهِۦ	Nûḥ to his people;
فَلَبِثَ فِيهِمْ	and he stayed[10] among them
أَلْفَ سَنَةٍ	a thousand years
إِلَّا خَمْسِينَ عَامًا	except fifty years.
فَأَخَذَهُمُ ٱلطُّوفَانُ	Then the deluge[11] took them
وَهُمْ ظَٰلِمُونَ ﴿١٤﴾	while they were transgressing.
فَأَنجَيْنَٰهُ	15. But We saved[12] him

[1] لنحمل ***li naḥmal*** = let us carry, bear, take the load (v. i. pl. imperative from *ḥamala* [*ḥaml*], to carry. See *ḥummila* at 24:54, p. 1128, n. 10).

[2] خطايا ***khaṭâyâ*** (pl.; sing. *khaṭî'ah*) = sins, mistakes, faults, offences. See at 26:51, p. 1172, n. 7.

[3] حاملين ***ḥâmilîn*** (pl. acc./gen. of *ḥâmilûn*; s. *ḥâmil*) = those who carry, carriers, bearers (act. participle from *ḥamala*. See n. 1. above).

[4] كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 26:223, p. 1200, n. 6).

[5] i. e., loads of sin. أثقال ***'athqâl*** (pl.; s. ثقل *thaqal*) loads, baggage.

[6] i. e., the loads of the sins of misleading others along with the loads of their own sins.

[7] ليسألن ***la yus'alunna*** = they will surely be asked/ /interrogated/ enquired/questioned (v. iii. m. s. pl. emphatic impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la tus'alunna* at 16:93, p. 859, n. 6).

[8] يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 28:75 p. 1258, n. 12).

[9] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 27:45, p. 1216, n. 2).

[10] i. e., he preached among them. لبث ***labitha*** =. he lived, stayed, tarried, remained, lingered, persisted (v. iii. m. s. past. from *labth/ lubth/ lubâth*, to remain. See *labithta* at 26:18, p. 1165, n. 9).

[11] طوفان ***ṭûfân*** = deluge, flood. See at 7:13, p. 513, n. 8.

[12] أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw / najâ'/ najâh*], to save. See at 27:56, p. 1219, n. 4.

وَأَصْحَٰبَ ٱلسَّفِينَةِ	and the inmates[1] of the Ark;[2]
وَجَعَلْنَٰهَآ ءَايَةً	and made it a sign[3]
لِّلْعَٰلَمِينَ ﴿١٥﴾	for all beings.
وَإِبْرَٰهِيمَ	16. And Ibrâhîm;
إِذْ قَالَ لِقَوْمِهِ	when he said to his people:
ٱعْبُدُوا۟ ٱللَّهَ	" You all Worship[4] Allah
وَٱتَّقُوهُ	and beware[5] of Him.
ذَٰلِكُمْ خَيْرٌ لَّكُمْ	That is the best for you,
إِن كُنتُمْ	if you do use
تَعْلَمُونَ ﴿١٦﴾	to know."
إِنَّمَا تَعْبُدُونَ	17. "Verily you but worship
مِن دُونِ ٱللَّهِ أَوْثَٰنًا	in lieu of Allah idols[6]
وَتَخْلُقُونَ إِفْكًا	and you make up[7] a lie.[8]
إِنَّ ٱلَّذِينَ تَعْبُدُونَ	Those that you worship
مِن دُونِ ٱللَّهِ	in lieu of Allah
لَا يَمْلِكُونَ	have no power[9]
لَكُمْ رِزْقًا	to give you provision.
فَٱبْتَغُوا۟ عِندَ ٱللَّهِ	So seek[10] with Allah
ٱلرِّزْقَ	the provision
وَٱعْبُدُوهُ	and worship Him[11] and
وَٱشْكُرُوا۟ لَهُۥٓ	express gratitude[12] to Him.

---

[1] أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 26:176, p. 1192, n. 7).

[2] سفينة ***safînah*** (s.; pl. *sufun/safâ'in*) = ship, vessel, boat , ark.

[3] i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 27:52, p. 1218, n. 5.

[4] i. e., worship Allah Alone leaving aside all imaginary gods and goddesses. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 23:32, p. 1083, n. 8).

[5] اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:184, p. 1194, n. 1).

[6] أوثان ***'awthân*** (pl.; s. *wathn*) = idols, images. See at 22:30, 1056, n. 7.

[7] تخلقون ***takhluqûna*** = you (all) create, make, make up, originate (v. ii. m. pl. impfct. from *khalaqa* [*khalq*], to create. See at 26:166 p. 1191, n. 1).

[8] i. e., in setting partners with Allah and in saying that the idols can do good or harm. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 25:4, p. 1138, n. 9.

[9] يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 25:3, p. 1138, n. 5).

[10] ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ,* form VIII of *baghâ* [*bughâ'*], to seek. See at 5:35, p. 345, n. 10).

[11] i. e., worship Him exclusively and sincerely.

[12] i. e., for all His favours and graces upon you. اشكروا ***ushkurû*** = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See at 16:114, p. 867, n. 3).

To Him	إِلَيْهِ
you shall all be returned."[1]	تُرْجَعُونَ ١٧
18. "And if you disbelieve,[2]	وَإِن تُكَذِّبُوا
then there indeed disbelieved	فَقَدْ كَذَّبَ
peoples[3] before you.	أُمَمٌ مِّن قَبْلِكُمْ
And naught is on	وَمَا عَلَى
the Messenger except to	الرَّسُولِ إِلَّا
convey[4] openly and clearly."[5]	الْبَلَٰغُ الْمُبِينُ ١٨
19. Do they not see	أَوَلَمْ يَرَوْا
how Allah originates[6]	كَيْفَ يُبْدِئُ اللَّهُ
the creation	الْخَلْقَ
then repeats[7] it?	ثُمَّ يُعِيدُهُ
Verily this is on Allah's part	إِنَّ ذَٰلِكَ عَلَى اللَّهِ
quite easy.[8]	يَسِيرٌ ١٩
20. Say: "Travel[9] in the land	قُلْ سِيرُوا فِي الْأَرْضِ
and observe[10] how	فَانظُرُوا كَيْفَ
He began the creation.	بَدَأَ الْخَلْقَ
Then Allah will produce[11]	ثُمَّ اللَّهُ يُنشِئُ
the coming into being	النَّشْأَةَ
of the hereafter.	الْآخِرَةَ

[1] i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:88, p. 1264, n. 7).

[2] i. e., if you disbelieve the Messenger and the message delivered by him. تكذبوا ***tukadhdhibû*** (*na*) = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because of the particle *'in* coming before the verb. See *tukadhdhibûna* at 23:105, p. 1100, n. 12).

[3] أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 16:63, p. 847, n. 3.

[4] بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

[5] مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/ bayân*], to be clear, evident. See at 28:85, p. 1263, n. 5).

[6] يبدىء ***yubdi'u*** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See *yabda'u* at 27:64, p. 1222, n. 4).

[7] يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 27:64, p. 1222, n. 6).

[8] يسير ***yasîr*** = easy, gently, simple, insignificant. See at 25:46, p. 1152, n. 5.

[9] سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 27: 69, p. 1223, n. 11).

[10] انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 27:69, p. 1223, n. 12).

[11] ينشىء ***yunshi'u*** = he produces, brings into being, (v. iii. s. impfct. from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 13:12, p. 768, n. 13).

إِنَّ ٱللَّهَ Verily Allah
عَلَىٰ كُلِّ شَيْءٍ is over everything
قَدِيرٌ ٢٠ Omnipotent.[1]

يُعَذِّبُ 21. He punishes[2]
مَن يَشَآءُ whom He will and
وَيَرْحَمُ مَن يَشَآءُ has mercy on whom He will;
وَإِلَيْهِ and to Him
تُقْلَبُونَ ٢١ you shall all be turned over.[3]

وَمَآ أَنتُم بِمُعْجِزِينَ 22. And you cannot frustrate[4]
فِى ٱلْأَرْضِ in the earth
وَلَا فِى ٱلسَّمَآءِ or in the heaven;
وَمَا لَكُم nor is there for you
مِّن دُونِ ٱللَّهِ besides Allah
مِن وَلِىٍّ any protector-friend[5]
وَلَا نَصِيرٍ ٢٢ or any helper.[6]

Section (*Rukû'*) 3

وَٱلَّذِينَ كَفَرُوا۟ 23. And those who disbelieve
بِـَٔايَٰتِ ٱللَّهِ in Allah's signs
وَلِقَآئِهِۦٓ and the meeting[7] with Him,
أُو۟لَٰٓئِكَ يَئِسُوا۟ such ones do despair[8]

---

[1] So He can cause the Resurrection to take place at any moment by simply making the command. قدير **qadîr** = Omnipotent, All-Powerful. See at 16:77, p. 852, n. 13.

[2] يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 9:55, p. 601, n. 2).

[3] i. e., for judgement, reward and punishment. تقلبون ***tuqlabûna*** = you are turned over, upturned, inverted (v. ii. m. pl. impfct. passive from *qalaba* [*qalb*], to turn around, turn over. See *yanqalibûna* at 26:227, p. 1201, n. 6.

[4] i. e., the plans of Allah and escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 24:57, p. 1130, n. 4).

[5] ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 27:49, p. 1217, n. 8.

[6] نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act participle in the scale of *fa'îl* from *naṣara* [*naṣr* /*nuṣûr*], to help. See at 25:31, p. 1147, n. 7).

[7] i. e. , in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 29:5, p. 1266, n. 10.

[8] يئسوا ***ya'isû*** = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya's/ya'âsah*], to give up hope, to renounce. See *yay'as* at 13:31, p. 777, n. 8).

مِن رَّحۡمَتِي	of My mercy
وَأُوْلَٰٓئِكَ لَهُمۡ	and such ones shall have
عَذَابٌ أَلِيمٞ ٢٣	a punishment very painful.[1]
فَمَا كَانَ	24 But there was no
جَوَابَ قَوۡمِهِۦٓ	reply of his people[2]
إِلَّآ أَن قَالُواْ	except that they said:
ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ	"Kill him or burn[3] him."
فَأَنجَىٰهُ ٱللَّهُ	But Allah saved[4] him
مِنَ ٱلنَّارِۚ	from the fire.
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ	Verily therein are signs[5]
لِّقَوۡمٖ يُؤۡمِنُونَ ٢٤	for a people who believe.
وَقَالَ	25. And he said:
إِنَّمَا ٱتَّخَذۡتُم	"You have but taken[6]
مِّن دُونِ ٱللَّهِ أَوۡثَٰنٗا	besides Allah idols[7]
مَّوَدَّةَ بَيۡنِكُمۡ	as of mutual love[8] between
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ	you in this worldly life; then
ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ	on the Day of Resurrection
يَكۡفُرُ	there will disown[9]
بَعۡضُكُم بِبَعۡض	one of you the other,
وَيَلۡعَنُ	and there will curse[10]
بَعۡضُكُم بَعۡضٗا	one of you the other;

[1] ألیم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 26:201, p. 1197, n. 1.

[2] i. e., the people of Ibrâhîm, peace be on him.

[3] i. e., put him to death by setting him on fire. حرقوا *ḥarriqû* = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from *ḥarraqa*, form II of *ḥaraqa* [*ḥarq*], to burn. See at 21:68, p. 1030, n. 6).

[4] i. e., they threw him into fire but Allah made it cool and peaceful for him and he was not hurt. (See 21:69). أنجا *'anjâ* = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See at 14:6, p. 787, n. 9).

[5] i. e. a lesson and point for reflection and heeding. أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 28:59, p. 1253, n. 7

[6] اتخذتم *ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 23:110, p. 1101, n. 12).

[7] أوثان *'awthân* (pl.; s. *wathn*) = idols, images. See at 29:17, 1270, n. 6.

[8] i. e., in order to continue to be united and friendly to one another through the communal and ceremonial worship of the idols. مودة *mawaddah* = love, affection, friendship. See at 5:82, p. 370, n. 10.

[9] يكفر *yakfuru* = he disbelieves, becomes ungrateful, covers, denies, disowns (v. iii. m. s. impfct. from *kafara* [*kufr* /*kufrân* / *kufûr*], to disbelieve, to cover. See *kafarû* at 27:67, p. 1223, n. 4).

[10] يلعن *yal'an*(*u*) = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See at 4:52, p. 264, n. 2).

وَمَأْوَىٰكُمُ ٱلنَّارُ	and your abode[1] will be the fire
وَمَا لَكُم	and you shall not have
مِّن نَّٰصِرِينَ ٢٥	any helper.[2]
فَـَٔامَنَ لَهُۥ لُوطٌ ۞	26. But Lûṭ believed him.
وَقَالَ	And he[3] said:
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ	"I am migrating[4] to my Lord.
إِنَّهُۥ هُوَ ٱلْعَزِيزُ	Verily He is the All-Mighty,[5]
ٱلْحَكِيمُ ٢٦	the All-Wise."
وَوَهَبْنَا لَهُۥٓ	27. And We gifted[6] to him
إِسْحَٰقَ وَيَعْقُوبَ	Isḥâq and Ya'qûb,[7]
وَجَعَلْنَا فِى ذُرِّيَّتِهِ	and set[8] among his progeny[9]
ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ	Prophethood and the Book,
وَءَاتَيْنَٰهُ أَجْرَهُۥ	and gave him his reward[10]
فِى ٱلدُّنْيَا	in the world;
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ	and he will be in the hereafter
لَمِنَ ٱلصَّٰلِحِينَ ٢٧	surely among the righteous.[11]
وَلُوطًا	28. And Lûṭ.
إِذْ قَالَ لِقَوْمِهِۦٓ	When he said to his people:
إِنَّكُمْ لَتَأْتُونَ	"You indeed commit
ٱلْفَٰحِشَةَ	the vile deed.[12]
مَا سَبَقَكُم	There did not precede[13] you

---

[1] مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 24:57, p. 1130, n. 5).

[2] ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 16:37, p. 840, n. 2).

[3] i. e., Ibrâhîm (peace be on him) said this; for he was leaving his native land and going to the blessed land, Shâm (Syria), for the sake of the faith.

[4] مهاجر ***muhâjir*** (s.; pl. *muhâjirûn*) = emigrant, one migrating (act. participle from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. See at 4:100, p. p. 288, n. 2.

[5] عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:190, p. 1195, n.4.

[6] وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 21:90, p. 1037, n. 6).

[7] i. e., Ishâq as son and Ya'qûb, as grandson, peace be on them .

[8] جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:23, p. 1145, n. 5).

[9] ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîyy*) = offspring, progeny, children, descendants. See at 19:58, p. 965, n. 3).

[10] أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 28:25, p. 1240, n. 4).

[11] صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:28, p. 1241, n. 6).

[12] i. e., sodomy, homosexuality. فاحشة *fâḥishah* s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 27:54, p. 1218, n. 4.

[13] سبق ***sabaqa*** = he preceded, happened before (v. iii. m. s. past from *sabq*, to be or act before. See *sabaqat* at 21:101, p. 1040, n. 5).

بِهَا مِنْ أَحَدٍ	in it anyone
مِّنَ ٱلْعَٰلَمِينَ ٢٨	of all the beings."[1]
أَئِنَّكُمْ	29. "Do you indeed
لَتَأْتُونَ ٱلرِّجَالَ	go into men[2]
وَتَقْطَعُونَ ٱلسَّبِيلَ	and cut off[3] the road[4] and
وَتَأْتُونَ فِي نَادِيكُمُ	commit in your assembly[5]
ٱلْمُنكَرَ	the disapproved thing?"[6]
فَمَا كَانَ	But nothing was
جَوَابَ قَوْمِهِۦٓ	the reply of his people
إِلَّآ أَن قَالُوا۟	except that they said:
ٱئْتِنَا	"Bring us
بِعَذَابِ ٱللَّهِ	the punishment of Allah,
إِن كُنتَ	if you are
مِنَ ٱلصَّٰدِقِينَ ٢٩	of the truthful."[7]
قَالَ رَبِّ	30. He said: "My Lord,
ٱنصُرْنِي عَلَى ٱلْقَوْمِ	help[8] me against the people
ٱلْمُفْسِدِينَ ٣٠	that make mischief."[9]

Section (*Rukû'*) 4

وَلَمَّا	31. And when
جَآءَتْ رُسُلُنَآ	Our Messengers[10] came to
إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ	Ibrâhîm with the good tidings[11]

---

1. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 29:10, p. 1268, n. 7).

2. i. e., commit homosexuality.

3. تقطعون ***taqṭa'ûna*** = you cut, cut off, sever, break off (v. ii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

4. i. e., prevent travellers from passing through the ways by brigandry and robbery (Ibn Kathir, *Tafsîr*, VI, p. 285). سبيل ***sabîl*** (pl. ***subul/asbilah)*** = way, path, road, means, course. See at 29:12, p. 1268, n. 11.

5. ناد ***nâdin*** (s.; pl. *'andiyah/nawâdin*) = club, clubhouse, circle, assembly, association.

6. i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 24:21, p. 1112, n. 10).

7. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn; s. ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:71, p. 1224, n. 4).

8. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 23:39, p. 1085, n. 6).

9. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, those that make mischief (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 28:4, p. 1232, n. 6).

10. i. e., the angels. رسل ***rusul*** (pl.; s. *rasûl*) = رسول ***rasûl*** (s.; pl. *rusul*) = messengers, envoys, emissaries, delegates . See at 12:50, p. 740, n. 9.

11. i. e., the good tidings of a son, Ishâq, to be born to him (peace be on them). بشرى ***bushrâ*** = glad tidings, good news. See at 27:63, p. 1221, n. 12.

قَالُوٓاْ إِنَّا	they said: "Verily we
مُهۡلِكُوٓاْ	are going to destroy[1] the
أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِ	people[2] of this habitation.[3]
إِنَّ أَهۡلَهَا كَانُواْ	Verily its people have been
ظَٰلِمِينَ ﴿٣١﴾	transgressors."[4]
قَالَ	32. He said:
إِنَّ فِيهَا لُوطٗاۚ	"Indeed therein is Lûṭ."
قَالُواْ نَحۡنُ أَعۡلَمُ	They said: "We know better[5]
بِمَن فِيهَاۖ	who is in there.
لَنُنَجِّيَنَّهُۥ	We will surely save[6] him and
وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ	his family except his wife.[7]
كَانَتۡ	She shall be
مِنَ ٱلۡغَٰبِرِينَ ﴿٣٢﴾	of those remaining behind."[8]
وَلَمَّآ أَن	33. And no sooner than
جَآءَتۡ رُسُلُنَا	there came Our Messengers
لُوطٗا	to Lûṭ
سِيٓءَ بِهِمۡ	he was worried[9] about them
وَضَاقَ بِهِمۡ ذَرۡعٗا	and felt helpless[10] for them.
وَقَالُواْ لَا تَخَفۡ	And they said: "Do not fear[11]
وَلَا تَحۡزَنۡ	nor grieve;[12]
إِنَّا مُنَجُّوكَ	we shall surely save you

[1] مهلكوا *muhlikû(n)* = those who destroy/ annihilate/ruin/perish (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* a 17:58, p. 891, n. 7).

[2] أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants followers, adherents, inmates, owner. See a 28:59, p. 1253, n. 7.

[3] قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 27:56, p. 1219, n. 2

[4] ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 23:94, p. 1098, n. 4).

[5] أعلم *'a'lamu* = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 29:10, p. 1268, n. 5).

[6] لننجين *la nunajjiyanna* = we shall surely save/ rescue/ deliver (v. i. pl. impfct. emphatic from *najjâ*, form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *nunajjî* at 19:72, p. 969, n. 7).

[7] امرأت *'imra'ah* = wife, woman.

[8] غابرين *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 26:171, 119 n. 11).

[9] سيء *sî'a* = he was distressed, worried (v. iii. m. s. past passive from ساء *sâ'a* [*sû'/saw'*], to be bad. See *sâ'a* at 27:58, p. 1219, n. 8).

[10] ضاق *ḍâqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍîq*], to be narrow. *ḍâqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See at 11.:77, p. 705, n. 6).

[11] لا تخف *lâ takhaf* = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 28:25, p. 1240, n. 7).

[12] لا تحزن *lâ taḥzan* = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 27:70, p 1223, n. 15).

وَأَهْلَكَ	and your family
إِلَّا ٱمْرَأَتَكَ	except your wife.
كَانَتْ	She shall be
مِنَ ٱلْغَٰبِرِينَ	of those remaining behind.[1]
٣٣	
إِنَّا مُنزِلُونَ عَلَىٰٓ	34."We are going to drop[2] on
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ	the people of this habitation[3]
رِجْزًا مِّنَ ٱلسَّمَآءِ	a scourge[4] from the heaven
بِمَا كَانُوا۟	because they have been
يَفْسُقُونَ ٣٤	sinning defiantly."[5]
وَلَقَد تَّرَكْنَا	35. And indeed We left[6]
مِنْهَآ ءَايَةًۢ بَيِّنَةً	of it a sign[7] quite obvious[8]
لِّقَوْمٍ يَعْقِلُونَ	for a people that understand.[9]
٣٥	
وَإِلَىٰ مَدْيَنَ	36. And to Madyan[10]
أَخَاهُمْ شُعَيْبًا	their brother[11] Shu'ayb;
فَقَالَ يَٰقَوْمِ	and he said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ	you all worship Allah
وَٱرْجُوا۟	and look forward to[12]
ٱلْيَوْمَ ٱلْءَاخِرَ	the Last Day;
وَلَا تَعْثَوْا۟	and do not act evilly[13] in the
فِى ٱلْأَرْضِ مُفْسِدِينَ	land making mischief."
٣٦	

---

[1] غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:32, 1276, n. 8).

[2] منزلون ***munzilûn*** = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *munzilîn* at 12:59, p. 744, n. 6).

[3] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 29:32, p. 1276, n. 3.

[4] رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 8:11, p. 550, n. 7.

[5] يفسقون ***yafsuqûna*** = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 7:163, p. 529, n. 6).

[6] تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See *taraktu* at 12:37, p. 735, n.11.

[7] The people of Lût were destroyed by hails of *sizzîl* stones and by turning their lands upside down (see 11:82). The ruins are still visible by the side of the Dead Sea. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle, evidence. See at 29:15, p. 1270, n. 3.

[8] بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 20:133, p.1010, n. 10.

[9] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).

[10] i. e., We sent to the Madyan people.

[11] Among the Arabs the member of a tribe or clan is generally referred to as their "brother" or "sister".

[12] ارجوا ***urjû*** = you (all) hope for, expect, look forward to (v. ii. m. pl. imperative from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See *yarjû* at 29:5, p. 1266, n. 9).

[13] لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthûw*], to act wickedly. See at 26:183, p. 1193, n. 12).

فَكَذَّبُوهُ	37.But they disbelieved[1]him.
فَأَخَذَتْهُمُ	So there seized[2] them
ٱلرَّجْفَةُ	the tremor[3]
فَأَصْبَحُوا۟	and they became[4]
فِى دَارِهِمْ	in their habitation[5]
جَٰثِمِينَ ﴿٣٧﴾	fallen prostrate.[6]
وَعَادًا	38. And the 'Âd
وَثَمُودَا۟	and the Thamûd;[7]
وَقَد تَّبَيَّنَ لَكُم	and it has been clear[8] to you
مِّن مَّسَٰكِنِهِمْ	from their habitats.[9]
وَزَيَّنَ لَهُمُ	And there embellished[10] to them
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ	Satan their deeds
فَصَدَّهُمْ	and prevented[11] them
عَنِ ٱلسَّبِيلِ	from the way
وَكَانُوا۟	though they were
مُسْتَبْصِرِينَ ﴿٣٨﴾	endowed with reason.[12]
وَقَٰرُونَ وَفِرْعَوْنَ	39. And Qârûn and Fir'aun
وَهَٰمَٰنَ	and Hâmân.
وَلَقَدْ جَآءَهُم	And there did come to them
مُّوسَىٰ بِٱلْبَيِّنَٰتِ	Mûsâ with the evidences
فَٱسْتَكْبَرُوا۟	but they turned arrogant[13]
فِى ٱلْأَرْضِ	in the land,

1. كذبوا **kadhdhabû** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:189, p. 1194, n. 12).

2. أخذت **'akhadhat** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 23:41, p. 1085, n. 10).

3. رجفة **rajfah** = severe earthquake, tremor. See at 7:155, p. 523, n. 9.

4. أصبحوا **'aṣbaḥû** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 26:157, p. 1198, n. 8).

5. دار **dâr** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:83, p. 1262, n. 4.

6. جاثمين **jâthimîn** (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. i. e., We destroyed the 'Âd and the Thamûd.

8. تبين **tabayyana** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 14:45, p. 803, n.12).

9. مساكن **masâkin** (pl.; s. *maskan*) = habitation, dwelling, home, residence.

10. زين **zayyana** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 27:24, p. 1209, n. 10).

11. صد **ṣadda** = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *ṣadd*, to turn away. See at 27:43, p. 1215, n. 3).

12. مستبصرين **mustabṣirîn** (pl.; acc./gen. of *mustabṣirûn*; s. *mustabṣir*) = those who are able to see, endowed with reason (act. participle from *istabṣara*, form X of *baṣura/ baṣira* [*baṣar*], to see. See *mubṣir* at 27:86, p. 1228, n. 2).

13. استكبروا **istakbarû** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 7:88, p. 500, n. 5).

وَمَا كَانُوا۟ سَٰبِقِينَ	yet they could not get ahead.[1]
۝٣٩	
فَكُلًّا أَخَذْنَا	40. Thus each We seized[2]
بِذَنۢبِهِۦ	for his sin.
فَمِنْهُم مَّنْ	So among them were those
أَرْسَلْنَا عَلَيْهِ	on whom We sent[3]
حَاصِبًا	a devastating cyclone;[4]
وَمِنْهُم مَّنْ	and of them were those
أَخَذَتْهُ ٱلصَّيْحَةُ	whom the blast[5] seized;
وَمِنْهُم مَّنْ	and of them were those
خَسَفْنَا بِهِ ٱلْأَرْضَ	with whom We sunk[6] the earth
وَمِنْهُم مَّنْ	and of them were those
أَغْرَقْنَا	whom We drowned.[7]
وَمَا كَانَ ٱللَّهُ	And it was not Allah
لِيَظْلِمَهُمْ	to do them wrong,
وَلَٰكِن كَانُوٓا۟	but they were
أَنفُسَهُمْ يَظْلِمُونَ	to themselves doing wrong.[8]
۝٤٠	
مَثَلُ ٱلَّذِينَ	41. The likeness[9] of those
ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ	who take[10] in lieu of Allah
أَوْلِيَآءَ	guardian-protectors[11]
كَمَثَلِ ٱلْعَنكَبُوتِ	is like the spider[12]
ٱتَّخَذَتْ بَيْتًا	that takes for itself a house;

---

[1] i. e., escape and evade punishment. سابقين ***sâbiqîn*** (pl.; acc./gen. of *sâbiqûn*; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, forerunners (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

[2] أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 28:40, p. 1246, n. 5).

[3] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 29:14, p. 1269, n. 9).

[4] حاصب ***ḥâṣib*** = hail-storm, violent wind, hurricane, devastating cyclone. See at 17:68, p. 895, n. 8.

[5] The allusion is either to the Thamûd people (see 11:67) or to the people of Lût, peace be on him (see 15:73) or to both. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 23:41, p. 1085, n. 11).

[6] The allusion is to Qârûn (see 28:81). خسفنا ***khasafnâ*** = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 28:81, p. 1261, n. 6).

[7] The allusion is to the people of Nûh, peace be on him, and to Fir'aun and his host. أغرقنا***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:120, p. 1183, n. 8).

[8] i. e., by violating Allah's commandments. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:118, p. 868, n. 8).

[9] مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 17:89, p. 902, n. 3.

[10] اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

[11] أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 18:50, p. 930, n. 14.

[12] عنكبوت ***'ankabût*** (s.; pl. *'anâkib*) = spider.

وَإِنَّ أَوْهَنَ	but verily the frailest[1]
ٱلْبُيُوتِ	of houses[2] is
لَبَيْتُ ٱلْعَنكَبُوتِ	the house of the spider,
لَوْ كَانُوا۟	if they are wont
يَعْلَمُونَ ﴿٤١﴾	to know.[3]
إِنَّ ٱللَّهَ يَعْلَمُ	42. Verily Allah knows
مَا يَدْعُونَ	what they invoke[4]
مِن دُونِهِۦ مِن شَىْءٍ	in lieu of Him of anything.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,
ٱلْحَكِيمُ ﴿٤٢﴾	the All-Wise.
وَتِلْكَ ٱلْأَمْثَٰلُ	43. And these instances[5]
نَضْرِبُهَا لِلنَّاسِ	We strike[6] for mankind;
وَمَا يَعْقِلُهَآ	but there comprehend[7] these
إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾	none but the knowledgeable.[8]
خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ	44.Allah created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth in truth.[9]
إِنَّ فِى ذَٰلِكَ لَءَايَةً	Verily therein is a sign[10]
لِّلْمُؤْمِنِينَ ﴿٤٤﴾	for the believers.

Section (*Rukû'*) 5

---

[1] أوهن ***'awhan*** = frailer, frailest, weaker, weakest, feebler, feeblest (elative of *wâhin*, act. participle from *wahana*, to be weak. See *wahana* at 19:4, p. 950, n. 6).

[2] بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 24:61, p. 1132, n. 14.

[3] يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*[*'ilm*], to know, be aware of. See at 27:61, p. 1221, n. 3).

[4] يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 25:68, p. 1158, n.8).

[5] أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances, similitudes. See at 25:39, p. 1149, n. 11).

[6] نضرب ***naḍribu*** = we beat, strike, hit, (v. i. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *ḍarabnâ* at 25:39, p. 1149, n. 10).

[7] يعقل ***ya'qilu*** = he understands, comprehends, exercises reason, realizes (v. iii. m. s. impfct from *'aqala* [*'aql*], to understand, to have intelligence. See *ya'qilûna* at 29:35, p. 1277, n. 9).

[8] عالمون ***'âlimûn*** (pl.; s. *'âlim*) = those who know, are knowledgeable, cognizant (act. participle from *'alima* [*'ilm*], to know. See n. 3 above).

[9] i. e., He truly has created them, and for just cause and purpose and with due balance and proportions. حق ***ḥaqq*** = right, truth, liability, justification, just cause. See at 25:68, p. 81158, n.

[10] i. e., evidence and food for reflection. آية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle, evidence. See at 29:35, p. 1277, n. 7.

PART (*JUZ'*) 21

ٱتۡلُ مَآ	45. Recite[1] what
أُوحِيَ إِلَيۡكَ	is communicated[2] to you
مِنَ ٱلۡكِتَٰبِ	of the Book
وَأَقِمِ ٱلصَّلَوٰةَ	and duly perform[3] the prayer.
إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ	Verily the prayer holds back[4]
عَنِ ٱلۡفَحۡشَآءِ	from the vile deeds[5]
وَٱلۡمُنكَرِ	and the disapproved things;[6]
وَلَذِكۡرُ ٱللَّهِ	and the remembrance[7] of Allah
أَكۡبَرُ	is the greatest;[8]
وَٱللَّهُ يَعۡلَمُ	and Allah knows
مَا تَصۡنَعُونَ ٤٥	what you do.[9]
۞ وَلَا تُجَٰدِلُوٓاْ	46. And do not argue[10]
أَهۡلَ ٱلۡكِتَٰبِ	with the People of the Book
إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ	except by what is the best,[11]
إِلَّا ٱلَّذِينَ	save those who
ظَلَمُواْ مِنۡهُمۡ	transgress[12] of them;
وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ	and say: "We beileve in that
أُنزِلَ	which has been sent down
إِلَيۡنَا وَأُنزِلَ	to us and that sent down
إِلَيۡكُمۡ وَإِلَٰهُنَا	to you; and our God
وَإِلَٰهُكُمۡ وَٰحِدٞ	and your God is One,

---

[1] اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 126:69, p. 1175, n. 3).

[2] أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:48, p. 985, n. 11). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4)

[3] أقم ***'aqim*** = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See *'aqîmû* at 20:14, p. 779, n. 1).

[4] تنهى ***tanhâ*** = she or it forbids, prohibits, proscribes, prevents, restrains, holds back (v. iii. f. s. impfct. from *nahâ* [*nahw/nahy*], to forbid. See at 11:62, p. 700, n. 7).

[5] فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication. See at 24:21, p. 1112, n. 9).

[6] i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 24:21, p. 1112, n. 10).

[7] i. e., during prayer and at other times.

[8] i. e., the greatest and most important of all things and deeds.

[9] تصنعون ***taṣna'ûna*** = you do, make, perform (v. ii. m. pl. impfct. from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'ûna* at 24:30, p. 1116, n. 7).

[10] لا تجادلوا ***lâ tujâdilû*** = do not plead, argue, debate, wrangle, quarrel (v. ii. m. pl. imperative {prohibition} from *jâdala*, for III of *jadala* [*jadl*], to tighten. See *lâ tujâdil* at 4:107, p.292, n. 1).

[11] i. e., the best manner, method and arguments.

[12] Then pay them back in their own coin. ظلموا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:52, p. 1218, n. 4).

وَنَحْنُ لَهُۥ مُسْلِمُونَ	and we are to Him submissive."
٤٦	
وَكَذَٰلِكَ	47. And likewise[1]
أَنزَلْنَآ إِلَيْكَ	We have sent down[2] to you
ٱلْكِتَٰبَ	the Book.
فَٱلَّذِينَ ءَاتَيْنَٰهُمُ	So those whom We gave the
ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ	Book believe in it;[3]
وَمِنْ هَٰٓؤُلَآءِ	and from among these[4]
مَن يُؤْمِنُ بِهِۦ	are some who believe in it.
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ	And there reject[5] not Our signs
إِلَّا ٱلْكَٰفِرُونَ	any but the infidels.[6]
٤٧	
وَمَا كُنتَ	48. And you were not wont
تَتْلُوا۟ مِن قَبْلِهِۦ	to recite[7] before it
مِن كِتَٰبٍ	any book
وَلَا تَخُطُّهُۥ	nor to write[8] it
بِيَمِينِكَ	with your right hand.
إِذًا لَّٱرْتَابَ	In that case there could have
ٱلْمُبْطِلُونَ ٤٨	doubted[10] the prattlers.[10]
بَلْ هُوَ	49. Nay, it (the Qur'ân) is
ءَايَٰتٌۢ بَيِّنَٰتٌ	signs manifest[11]
فِى صُدُورِ ٱلَّذِينَ	in the hearts of those who

---

[1] i. e., as We had sent down Books on the previous Messengers so We have sent down the Book, the Qur'ân.

[2] أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 25:48, p. 1152, n. 13).

[3] i. e., those of the People of the Book who are true to the Book given to them like 'Abd Allah ibn Salâm and others do believe in the Qur'ân.

[4] i. e., the Arabs and others.

[5] يجحد ***yajḥadu*** = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 16:71, p. 850, n. 5).

[6] كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 23:117, p. 1103, n. 12).

[7] تتلوا ***tatlû*** = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:61, p. 659, n. 3).

[8] This *'âyah* is a decisive evidence that the Prophet, peace and blessings of Allah be on him, did not know reading and writing and that he did not compose the Qur'ân, as the unbelievers did and do allege. It is also noteworthy that the expression here is "any book", i. e., he did not read any book, not "the Book", i. e., the Bible, as some of the orientalists allege. تخط ***takhuṭṭu*** = you write, inscribe, draw, trace, sketch, design (v. ii. m. s. impfct. from *khaṭṭa* [*khaṭṭ*], to draw a line, to write).

[9] The Makkan unbelievers knew well that the Prophet was unable to read and write and they could not deny that fact. ارتاب ***irtâba***=he entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. m. s. past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtâbat* at 9:45, p. 397, n. 1).

[10] مبطلون ***mubṭilûn*** (pl.; s. *mubṭ'il*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 7:173, p. 533, n. 7).

[11] بينات ***bayyinât*** (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 24:1, p. 1105, n. 4).

أُوتُوا ٱلْعِلْمَ	have been given knowledge.
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ	And there reject[1] not Our signs
إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾	except the transgressors.[2]
وَقَالُوا لَوْلَآ	50. And they say: "Why are
أُنزِلَ عَلَيْهِ	not there sent down on him
ءَايَٰتٌ مِّن رَّبِّهِۦ	signs[3] from his Lord?"
قُلْ إِنَّمَا ٱلْءَايَٰتُ	Say: "Verily signs are but
عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠	with Allah[4] and I am only
نَذِيرٌ مُّبِينٌ ﴿٥٠﴾	a warner open and clear."[5]
أَوَلَمْ يَكْفِهِمْ	51. Does it not suffice[6] them
أَنَّآ أَنزَلْنَا	that We have sent down
عَلَيْكَ ٱلْكِتَٰبَ	on you the Book
يُتْلَىٰ عَلَيْهِمْ	that is recited[7] unto them.
إِنَّ فِى ذَٰلِكَ	Verily therein are
لَرَحْمَةً وَذِكْرَىٰ	mercy and a reminder[8]
لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾	for a people that believe.

Section (*Rukû'*) 6

قُلْ كَفَىٰ بِٱللَّهِ	53. Say: "Sufficient is Allah
بَيْنِى وَبَيْنَكُمْ	between me and you
شَهِيدًا يَعْلَمُ	as a witness.[9] He knows

---

[1] يجحد ***yajḥadu*** = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 29:47, p. 1282, n. 5).

[2] ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 28:59, p. 1253, n. 8).

[3] i. e., miracles of the type suggested by them. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 29:24, p. 1273, n. 5.

[4] Miracles are caused by Allah Alone. The Prophets themselves did not perform any miracle by themselves, but Allah caused them to happen.

[5] مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:18, p. 1271, n. 5).

[6] The Qur'ân should have been considered by the Makkan unbelievers a sufficient miracle for them; for they knew that the Prophet was unable to read and write and therefore unable to compose the Qur'ân and further that the text of the Qur'ân was unique and inimitable so much so that they openly called the reciting of it a "magic" and the Prophet "a magician". يكف ***yakfi(î)*** = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *yakfî* at 3:124, p. 205, n. 2).

[7] يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:30, p. 1056, n. 4).

[8] ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

[9] *Waḥy* is essentially an intimate affair between Allah and His Messenger which no outsider can witness or vouchsafe for. The statement here that Allah is a "Sufficient Witness" is a further empahsis on the fact that the Qur'ân was sent down by Allah. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 28:75 1258, n. 9).

مَا فِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ	and the earth;[1]
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe
بِٱلْبَٰطِلِ	in the false thing[2]
وَكَفَرُوا۟ بِٱللَّهِ	and disbelieve[3] in Allah
أُو۟لَٰٓئِكَ	such ones,
هُمُ ٱلْخَٰسِرُونَ	they will be the losers.[4]
(٥٢)	
وَيَسْتَعْجِلُونَكَ	53.And they ask you to hasten[5]
بِٱلْعَذَابِ	the punishment;
وَلَوْلَآ	and had there not been
أَجَلٌ مُّسَمًّى	a term[6] specified[7]
لَّجَآءَهُمُ	there would have come to them
ٱلْعَذَابُ	the punishment.
وَلَيَأْتِيَنَّهُم	And it will indeed come to
بَغْتَةً	them all of a sudden[8]
وَهُمْ لَا يَشْعُرُونَ (٥٣)	while they realize[9] not.
يَسْتَعْجِلُونَكَ	54. And they ask you to hasten
بِٱلْعَذَابِ	the punishment;
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ	but verily hell will encompass[10]
بِٱلْكَٰفِرِينَ (٥٤)	the unbelievers.

---

[1] So if the Prophet, peace and blessings of Allah be on him, gave out anything falsely in the name of Allah He would know it and punish him for that.

[2] i. e., the false gods and goddesses. باطل *bâṭil* = vain, futile, false, baseless, unreal (act. participle from *baṭala* [*buṭl/ baṭlân*], to be invalid, void, null, false. See at 22:62, p. 1067, n. 8).

[3] كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 27:67, p. 1223, n. 4).

[4] i. e., in this worldly life and in the hereafter. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 23:34, p. 1084, n. 8).

[5] يستعجلون *yasta'jilûna* = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 26:204, p. 1197, n. 6).

[6] اجل *'ajal* (pl. *'âjâl*) = term, deadline, appointed hour. See at 29:5, p. 1266, n. 11.

[7] مسمى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 22:33, p. 1057, n. 6).

[8] بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 26:202, p. 1197, n. 2.

[9] يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 28:9, p. 1224, n.2).

[10] i. e., punishment of hell will encompass them. محيطة *muḥîṭah* (f.; m. *muḥîṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 9:49, p. 598, n. 13).

55. On the day	يَوْمَ
there will overwhelm[1] them	يَغْشَىٰهُمُ
the punishment	ٱلْعَذَابُ
from above[2] them	مِن فَوْقِهِمْ
and from below[3] their feet[4]	وَمِن تَحْتِ أَرْجُلِهِمْ
and He[5] will say:	وَيَقُولُ
"You all taste[6]	ذُوقُوا۟
what you had been doing."	مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾
56. "O you My servants	يَٰعِبَادِىَ
who believe,	ٱلَّذِينَ ءَامَنُوٓا۟
verily My earth is extensive.[7]	إِنَّ أَرْضِى وَٰسِعَةٌ
So Me and Me Alone	فَإِيَّٰىَ
you worship."[8]	فَٱعْبُدُونِ ﴿٥٦﴾
57. Every living being[9]	كُلُّ نَفْسٍ
shall taste[10] death;	ذَآئِقَةُ ٱلْمَوْتِ
then to Us	ثُمَّ إِلَيْنَا
you shall be brought back.[11]	تُرْجَعُونَ ﴿٥٧﴾
58. And those who believe	وَٱلَّذِينَ ءَامَنُوا۟
and do the good deeds[12]	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
We will provide[13] for them	لَنُبَوِّئَنَّهُم

1. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. *See* at 24:10, p. 1123, n. 2).

2. فوق ***fawq*** = above, over, on top. *See* at 23:17, p. 1078, n. 10.

3. تحت ***taḥt***= under, below, beneath, underneath. See at 20:6, p. 977, n. 3.

4. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet. See at 24:24, p. 1114, n. 3.

5. i. e. Allah will say.

6. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:52, p. 656, n. 2).

7. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See at 6:147, p. 455, n. 1).

8. i. e., if you are prevented from worshipping Me Alone in the land you are living, you seek settlement in another land where you can freely worship Me. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 29:16, p. 1270, n. 4).

9. نفس ***nafs*** (s.; pl. *nufûs/'anfus)*= living being, person, individual, nature, self. See at 25:68, p. 1158, n. 9.

10. See 28:88. ذائقة ***dhâ'iqah*** (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See 21:35, p. 1021, n. 8).

11. i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:17, p. 1271, n. 1).

12. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 29:7, p. 1267, n. 1.

13. لنبوئن ***la nubawwi'anna*** = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See at 16:41, p. 841, n. 4).

مِّنَ ٱلْجَنَّةِ غُرَفًا	in the garden lofty chambers[1]
تَجْرِي مِن تَحْتِهَا	flowing[2] below them
ٱلْأَنْهَٰرُ	the rivers,[3]
خَٰلِدِينَ فِيهَا	abiding for ever[4] therein.
نِعْمَ أَجْرُ	Excellent is the reward[5]
ٱلْعَٰمِلِينَ ٥٨	of the practising ones.[6]
ٱلَّذِينَ صَبَرُوا۟	59. Who bear with patience[7]
وَعَلَىٰ رَبِّهِمْ	and on their Lord
يَتَوَكَّلُونَ ٥٩	they rely.[8]
وَكَأَيِّن مِّن دَآبَّةٍ	60. And how many a creature[9]
لَّا تَحْمِلُ رِزْقَهَا	does not carry[10] its provision.
ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ	Allah provides[11] for it and you,
وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,
ٱلْعَلِيمُ ٦٠	the All-Knowing.
وَلَئِن سَأَلْتَهُم	61. And if indeed you ask them
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ	who created the heavens
وَٱلْأَرْضَ	and the earth
وَسَخَّرَ	and reduced to service[12]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon
لَيَقُولُنَّ ٱللَّهُ	they would surely say: Allah.

1. غرف ***ghuraf*** (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See *ghurfah* at 25:75, p. 1160, n. 11.

2. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 25:10, p. 1140, n. 11).

3. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 27:61, p. 1220, n.14.

4. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 25:76, p. 1161, n. 1.

5. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 29:26, p. 1274, n. 10).

6. i. e., who practise and carry out the injunctions of the *sharî'ah*. عاملين ***'âmilîn*** (pl.; s. *'âmil*) = workers, collectors, practising ones. See at 9:60, p. 602, n. 9.

7. i. e., bear hardships and persecutions for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 28:54, p. 1251, n. 2).8.

8. يتوكلون ***yatawakkalûna*** = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 16:99, p. 861, n. 6).

9. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 27:82, p. 1226, n. 12.

10. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 19:27, p. 957, n. 6).

11. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 27:64, p. 1222, n. 7).

12. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:65, p. 1068, n.8).

فَأَنَّىٰ يُؤْفَكُونَ ٦١	Then how are they deluded?[1]
ٱللَّهُ يَبْسُطُ	62. Allah spreads out[2]
ٱلرِّزْقَ	the provision
لِمَن يَشَآءُ	for whom He will
مِنْ عِبَادِهِۦ	of His servants
وَيَقْدِرُ لَهُۥٓ	and measures out[3] for him.
إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ	Verily Allah is of everything
عَلِيمٌ ٦٢	All-Knowing.
وَلَئِن سَأَلْتَهُم	63. And if indeed you ask
مَّن نَّزَّلَ	them who sends down[4]
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water[5]
فَأَحْيَا بِهِ	and gives life[6] therewith
ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا	to the earth after its is dead,[7]
لَيَقُولُنَّ ٱللَّهُ	they will surely say: "Allah".
قُلِ ٱلْحَمْدُ	Say "All the praise is
لِلَّهِ	for Allah."
بَلْ أَكْثَرُهُمْ	Nay, most of them
لَا يَعْقِلُونَ ٦٣	do not understand.[8]

Section (*Rukû'*) 7

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ	64. And this wordly life is
ٱلدُّنْيَآ إِلَّا لَهْوٌ	naught but a diversion[9]

---

1. i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 9:30, p. 589, n. 7).

2. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*bast*], to spread. See 28:72, p. 1261, n. 12).

3. i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 28:82, p. 1261, n. 13).

4. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 25:1, p. 1137, n. 2).

5. i. e., in the shape of rain and snow.

6. i. e., makes lively with vegetation. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 22:66, p. 1069, n. 3).

7. i. e., after it is dry and barren.

8. So they worship imaginary gods and goddesses though they recognize that it is Allah Who bestows on them all the benefits and graces. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).

9. i. e., a diversion in which man remains engrossed physically and mentally; but it is a fleeting and temporary phase. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.

وَلَعِبٌ	and a play;[1]
وَإِنَّ الدَّارَ	and indeed the abode[2]
الْآخِرَةَ	of the hereafter
لَهِيَ الْحَيَوَانُ	is the life,[3]
لَوْ كَانُوا	if they are wont to
يَعْلَمُونَ ٦٤	know.[4]
فَإِذَا رَكِبُوا	65. And when they embark[5]
فِي الْفُلْكِ	on the ship
دَعَوُا اللَّهَ	they invoke[6] Allah
مُخْلِصِينَ لَهُ	making sincere[7] for him
الدِّينَ	the worship;[8]
فَلَمَّا نَجَّاهُمْ	but when He rescues[9] them
إِلَى الْبَرِّ	to the land,
إِذَا هُمْ يُشْرِكُونَ	lo, they set partners.[10]
٦٥	
لِيَكْفُرُوا	66. That they be ungrateful[11]
بِمَا آتَيْنَاهُمْ	to what We give them
وَلِيَتَمَتَّعُوا	and to enjoy.[12]
فَسَوْفَ يَعْلَمُونَ	But they will know.
٦٦	
أَوَلَمْ يَرَوْا	67. Do they not see
أَنَّا جَعَلْنَا	that We have made

1. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 7:51, p. 485, n. 2.

2. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:37, p. 1278, n. 5.

3. حيوان ***ḥayawân*** (s.; pl. *haywânât*) = animal, living, life.

4. i. e., wont to know the truth. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*[*'ilm*], to know, be aware of. See at 29:41, p. 1280, n. 3).

5. ركبوا ***rakibû*** = they rode, boarded, embarked on, mounted (v. iii. m. pl. past from *rakiba* [*rukûb*], to ride, mount. See *rakibâ* at 18:71, p. 937, n. 5).

6. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 25:13, p. 1141, n. 10).

7. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 10:22, p. 645, n. 2).

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 26:82, p. 1177, n. 8.

9. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 23:28, p. 1082, n. 11).

10. i. e., by worshipping others. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 28:68, p. 1256, n. 8).

11. يكفروا ***yakfurû***(*na*) = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 28:48, p. 1249, n. 3).

12. يتمتعوا ***yatamatta'û***(*na*) = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. The terminal *nûn* is dropped for the reason stated at n. 11 above. See at 15:3, p. 807, n.8).

حَرَمًا ءَامِنًا	a sacred precint[1] secure[2]
وَيُتَخَطَّفُ ٱلنَّاسُ	and that people are snatched[3]
مِنْ حَوْلِهِمْ	from around them?[4]
أَفَبِٱلْبَٰطِلِ	Is it then in the unreal[5]
يُؤْمِنُونَ	that they believe
وَبِنِعْمَةِ ٱللَّهِ	and of the grace of Allah
يَكْفُرُونَ ٦٧	they be ungrateful?[6]
وَمَنْ	68. And who is
أَظْلَمُ	a worse transgressor[7]
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[7]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie[8]
أَوْ كَذَّبَ بِٱلْحَقِّ	or disbelieves[9] in the truth
لَمَّا جَآءَهُۥ	when it has come to him?
أَلَيْسَ فِى جَهَنَّمَ مَثْوًى	Is not in hell an abode[10]
لِّلْكَٰفِرِينَ ٦٨	for the unbvelievers?
وَٱلَّذِينَ جَٰهَدُوا۟	69. And those who strive[11]
فِينَا	in Our cause
لَنَهْدِيَنَّهُمْ	We shall surely show[12] them
سُبُلَنَا	Our ways;
وَإِنَّ ٱللَّهَ	and verily Allah is
لَمَعَ ٱلْمُحْسِنِينَ ٦٩	with the righteous.[13]

---

1. i. e., the Ka'ba and Makka. حرم **ḥaram** (s.; pl. *'aḥrâm*) = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct. See at 28:56, p. 1252, n. 5.

2. ءامن **'âmin** = peaceful, secure.

3. يتخطف **yutakhaṭṭafu** = he or it is snatched, carried away, swept away (v. iii. s. impfct. passive from *takhaṭṭafa*, form V of *khaṭafa/ khaṭifa* [*khaṭf*], to snatch, to seize. See *nutakhaṭṭafu* at 28:57, p. 1252, n. 4).

4. i. e., from outside the sacred precinct.

5. the false gods and goddesses. باطل **bâṭil** = vain, futile, false, baseless, unreal (act. participle from *baṭala* [*buṭl/ baṭlân*], to be invalid, void, null, false. See at 29:52, p. 1284, n. 2).

6. يكفرون **yakfurûna** = they disbelieve, be ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 19:82, p.972, n. 2).

7. أظلم **'aẓlamu** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 11:18, p. 684, n. 5).

8. Such as saying that He has partners. كذب **kadhib** = lie, falsehood, untruth, deceit. See at 23:38, p. 1085, n. 5.

9. كذب **kadhdhaba** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:176, p. 1192, n. 6).

10. مثوى **mathwan** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 12:23, p. 730, n. 3.

11. جاهدوا **jâhadû** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 16:110, p. 865, n. 4).

12. لنهدين **la nahdiyanna** = we shall surely show, guide, lead to (v. i. pl. emphatic impfct. from *hadâ* [*hady/ hudan / hidâyah*], to guide, to show the way. See *yahtadûna* at 28:64, p. 1255, n. 6).

13. محسنين **muḥsinîn** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 28:14, p. 1235, n. 11).

30. *SURAT AL-RÛM* (The Romans)
Makkan : 60 *'âyahs*

This is a Makkan *sûrah* which, like other Makkan *sûrahs,* deals with the themes of *tawḥîd* (monotheism), *risâlah* (Prophethood of Muḥammad, peace and blessings of Allah be on him), *ba'ath* (Resurrection), judgement, reward and punishment, and brings home these themes by various arguments and proofs. It was revealed six or seven years before the *hijrah* to Madina. It starts with a reference to the defeat at that time of the Romans by the Persians who captured Jerusalem and foretells that within less than ten years the Persians would be defeated by the Romans. It also foretells that on that day the Muslims would rejoice at the victory given them by Allah. The prophecy was fufilled in the second year of the *hijrah* when the Muslims were given the significant victory by Allah at the Battle of Badr and by which time the Persians also were defeated by the Romans. This prophecy of the Qur'ân is a manifest miracle which attests its truth. The *sûrah* is named *al-Rûm* (the Romans) with reference to this imporatnt fact mentioned in its first six *'âyahs.* Incidentally, the unbelieving Quraysh who sympathised with the Persians made a bet with Abû Bakr, may Allah be pleased with him, on this prophecy of the Qur'ân and lost it and were duly humbled when the prophecy came true.

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ١ 1. *Alif - Lam-Mîm.*[1]

غُلِبَتِ 2. Defeated[2] have been
الرُّومُ the Romans;

فِىٓ أَدْنَى الْأَرْضِ 3. In the nearest[3] land;
وَهُم but they
مِّنۢ بَعْدِ غَلَبِهِمْ after their defeat[4]
سَيَغْلِبُونَ ٣ will be victorious[5]

فِى بِضْعِ سِنِينَ 4. Within a few[6] years.

---

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. The reference is to the defeat of the Romans at the hands of the Persians six or seven years before the *hijrah.* غلبت ***ghulibat*** = she or it was defeated, overcome, overpowered, vanquished (v. iii. f. s. past passive from *ghalaba* [*ghalb /ghalabah*], to defeat. See *ghalabat* 23:106, p. 119, n. 1).

3. i. e., in Syria and Palestine. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, nether, viler, vilest. Elative form of دان *dânin.* See at 7:169, p. 531, n. 10.

4. غلب ***ghalab*** = defeating, defeat, conquering, surmounting.

5. يغلبون ***yaghlibûna*** = they vanquish, defeat, overcome, overpower, subdue, conquer, be victorious (v. iii. m. pl. impfct. from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *yughlabûna* at 8:36, p. 559, n. 8).

6. بضع ***biḍ'a*** = some, a few, several (between 3 and 9). See at 12:42, p. 738, n. 5.

لِلَّهِ ٱلْأَمْرُ	Allah's is the command[1]
مِن قَبْلُ وَمِنۢ بَعْدُ	before and after.
وَيَوْمَئِذٍ يَفْرَحُ	And on that day delighted[2]
ٱلْمُؤْمِنُونَ (٤)	will be the believers
بِنَصْرِ ٱللَّهِ	5. At the help[3] of Allah.
يَنصُرُ مَن يَشَآءُ	He helps[4] whom He will;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,[5]
ٱلرَّحِيمُ (٥)	the Most Merciful.
وَعْدَ ٱللَّهِ	6. It s a promise[6] of Allah.
لَا يُخْلِفُ ٱللَّهُ	Allah never fails to keep[7]
وَعْدَهُۥ	His promise;
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ	but most men
لَا يَعْلَمُونَ (٦)	do not know.
يَعْلَمُونَ ظَٰهِرًا	7. They know the ostenbible[8]
مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا	of the worldly life;
وَهُمْ عَنِ ٱلْءَاخِرَةِ	but they are about the hereafter
هُمْ غَٰفِلُونَ (٧)	the ones heedless.[9]
أَوَلَمْ يَتَفَكَّرُوا۟	8. Do they not reflect[10]
فِىٓ أَنفُسِهِم	about themselves?[11]

1. أمر **'amr** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.

2. يفرح ***yafraḥu*** = he rejoices, becomes happy, is delighted (v. iii. m. s. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥûna* at 13:35, p. 789, n. 8).

3. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 29:10, p. 1268, n. 4.

4. ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr* /*nuṣûr*], to help. See at 11:63, p. 700, n. 11).

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 29:25, p. 1274, n. 5.

6. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 27:71, p. 1224, n. 6.

7. The promise came true in the second year of *hijrah* when the Persians were defeated by the Romans who regained most of their lost lands including Jerusalem. In that year also the Muslims were given by Allah the significant victory at Badr over the Quraysh unbelievers of Makka. يخلف ***yukhlifu*** = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 13:31, p. 778, n. 4).

8. ظاهر ***ẓâhir*** = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, ostensible, for show (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See at 13:33, p. 779, n. 2).

9. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 16:108, p. 864, n. 9.

10. يتفكر ***yatafakkaru*** = he reflects, meditates, ponders, muses, speculates (v. iii. m. s. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *yatafakkarûna* at 16:64, p.892, n. 7).

11. i. e., about their own creation, how Allah brought them into being from nonentity.

مَا خَلَقَ ٱللَّهُ	Allah has not created[1]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
وَمَا بَيْنَهُمَآ	and all that is between them
إِلَّا بِٱلْحَقِّ	except for a just cause[2]
وَأَجَلٍ مُّسَمًّى	and a term[3] specified;[4]
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ	but verily many of men are
بِلِقَآيِٕ رَبِّهِمْ	in the meeting[5] with their Lord
لَكَٰفِرُونَ ٨	indeed disbelievers.[6]
أَوَلَمْ يَسِيرُوا۟	9. Do they not travel[7]
فِى ٱلْأَرْضِ فَيَنظُرُوا۟	in the land and see
كَيْفَ كَانَ عَٰقِبَةُ	how was the end[8] of
ٱلَّذِينَ مِن قَبْلِهِمْ	those who were before them.
كَانُوٓا۟ أَشَدَّ	They had been severer[9]
مِنْهُمْ قُوَّةً	than them in might
وَأَثَارُوا۟ ٱلْأَرْضَ	and they stirred up[10] the land
وَعَمَرُوهَآ أَكْثَرَ	and populated[11] it more than
مِمَّا عَمَرُوهَا	what they have populated it;
وَجَآءَتْهُمْ	and there had come to them
رُسُلُهُم	their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences.[12]
فَمَا كَانَ ٱللَّهُ	So it was not Allah
لِيَظْلِمَهُمْ	to do them wrong;

[1] خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 25:2, p. 1138, n. 1).

[2] i. e., for just cause and purpose. حق ***ḥaqq*** = right, truth, liability, justification, just cause. See at 29:44, p. 1280, n. 9.

[3] اجل ***'ajal*** (pl. *'âjâl*) = term, deadline, appointed hour. See at 29:53, p. 1284, n. 6.

[4] مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 29:53, p. 1284, n. 7).

[5] i. e. , in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 29:23, p. 1272, n. 7.

[6] كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 29:47, p. 1282, n. 6).

[7] يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* before the verb. See at 22:46, p.1062, n. 7).

[8] عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:83, p. 1262, n. 9.

[9] أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 28:78, p. 1260, n. 4.

[10] i. e., cultivated and raised crops. أثاروا ***'athârû*** = they agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. m. pl. past from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See *tuthîru* at 2:71, p. 33, n. 8).

[11] عمروا ***'amarû*** = they populated, peopled, inhabited, cultivated, filled with life, made prosperous, built (v. iii. m. pl. past from *'amara* [*'amr/'umr/'amârah*], to populate, inhabit, fill with life, build. See *ya'murû* at 9:17, p. 583, n. 3).

[12] i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

وَلَٰكِن كَانُوٓا	but they were
أَنفُسَهُمْ يَظْلِمُونَ	to themselves doing wrong.[1]
(٩)	
ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ	10. Then the end[2] of those
أَسَٰٓـُٔوا ٱلسُّوٓأَىٰٓ	who did evil[3] is more evil,[4]
أَن كَذَّبُوا	for they disbelieved[5]
بِـَٔايَٰتِ ٱللَّهِ	in the signs of Allah
وَكَانُوا بِهَا	and used
يَسْتَهْزِءُونَ (١٠)	to scoff[6] at them.

Section (*Rukû'*) 2

ٱللَّهُ يَبْدَؤُا	11. Allah originates[7]
ٱلْخَلْقَ	the creation,
ثُمَّ يُعِيدُهُۥ	then He will repeat[8] it;
ثُمَّ إِلَيْهِ	then to Him
تُرْجَعُونَ (١١)	you shall all be returned.[9]
وَيَوْمَ	12. And the day
تَقُومُ ٱلسَّاعَةُ	the Hour[10] shall take place,
يُبْلِسُ	dumbstruck[11] will be
ٱلْمُجْرِمُونَ (١٢)	the sinful.
وَلَمْ يَكُن لَّهُم	13. And they shall not have

---

1. i. e., by disbelieving Allah's signs and messages and by disobeying His commandments. So they were themselves responsible for the punishment that befell them. يظلمون ***yazlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See at 29:40, p. 1279, n. 8).

2. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:9, p. 1292, n. 8.

3. أساؤوا ***'asâ'û*** = they did evil, committed foulness (v. iii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asa'tum* at 17:7, p. 847, n. 11).

4. i. e., the punishment of hell (see *Tafsîr Jalâlayn;* also *Safwat*, p. 509). سوأى ***sû'â*** = (fem. of *'aswa'*, elative of *sayyi'*) = more evil, worse.

5. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 29:37, p. 1278, n. 1).

6. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).

7. يبدأ ***yabda'u*** = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 27:64, p. 1222, n. 4).

8. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 29:19, p. 1271, n. 7).

9. i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:57, p. 1285, n. 11).

10. i. e., the Hour of Resurrection and Judgement. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 12:107, p. 761, n. 1.

11. i. e., silenced with grief and despair. يبلس ***yublisu*** = he becomes dumbstruck, silenced with grief and despair (v. iii. m. s. impfct. from *'ablasa*, form IV of *balasa*).

مِن شُرَكَآئِهِمْ	from their partner-gods[1]
شُفَعَٰٓؤُاْ	intercessors[2]
وَكَانُواْ	while they will be
بِشُرَكَآئِهِمْ	in their partner-gods
كَٰفِرِينَ ١٣	disbelieving.
وَيَوْمَ	14. And the Day
تَقُومُ ٱلسَّاعَةُ	the Hour will take place,
يَوْمَئِذٍ يَتَفَرَّقُونَ ١٤	that day they will be separated.[3]
فَأَمَّا ٱلَّذِينَ	15. So as to those who
ءَامَنُواْ وَعَمِلُواْ	believe and do
ٱلصَّٰلِحَٰتِ	the good deeds[4]
فَهُمْ فِى رَوْضَةٍ	they will be in a garden
يُحْبَرُونَ ١٥	made happy.[5]
وَأَمَّا ٱلَّذِينَ	16. And as to those
كَفَرُواْ	who turn ungrateful[6] and
وَكَذَّبُواْ بِـَٔايَٰتِنَا	disbelieve[7] in Our signs[8] and
وَلِقَآئِ ٱلْءَاخِرَةِ	the meeting[9] of the hereafter,
فَأُوْلَٰٓئِكَ	such ones will
فِى ٱلْعَذَابِ	in the punishment
مُحْضَرُونَ ١٦	be brought along.[10]

[1] i. e., those whom they set as partners with Allah in their worship. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 28:74, p. 1258, n. 5.

[2] شفعاء ***shufa'â'*** (pl.; s. شفيع *shafi'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 7:53, p. 486, n. 1).

[3] i. e., the believers and the unbelievers will be separated, as explained in the next two *'âyahs.* يتفرقون ***yatafarraqûna*** = they break up, be separated (v. iii. m. pl. impfct. from *tafarraqa,* form V of *faraqa* [*farq/furqân*], to separate, to sever. See *yatafarraqâ* at 4:130, p. 302, n. 1).

[4] صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 29:58, p. 1285, n. 12.

[5] يحبرون ***yuḥbarûna*** = they are made happy, gladdened, delighted (v. iii. m. pl. impfct. passive from *ḥabara* [*ḥabr*], to gladden, make happy).

[6] كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 29:52, p. 1284, n. 3).

[7] كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba,* form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:10, p. 1293, n. 5).

[8] أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 29:50, p. 1283, n. 3.

[9] i. e., for judgement. لقاء ***liqâ'*** = meeting, encounter. See at 25:21, p. 1144, n. 6.

[10] محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara,* form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥḍarîn* at 28:61, p. 1254, n. 5).

فَسُبْحَٰنَ ٱللَّهِ	17. So declare the sanctity[1]
حِينَ تُمْسُونَ	of Allah when you enter into
وَحِينَ	the evening[2] and when
تُصْبِحُونَ ﴿١٧﴾	you enter into the morning.[3]
وَلَهُ ٱلْحَمْدُ	18. And His is all the praise
فِى ٱلسَّمَٰوَٰتِ	in the heavens
وَٱلْأَرْضِ وَعَشِيًّا	and the earth, and by night[4]
وَحِينَ تُظْهِرُونَ ﴿١٨﴾	and when you be at midday.[5]
يُخْرِجُ ٱلْحَىَّ	19. He brings out[6] the living[7]
مِنَ ٱلْمَيِّتِ	from the dead[8]
وَيُخْرِجُ ٱلْمَيِّتَ	and brings out the dead
مِنَ ٱلْحَىِّ	from the living;
وَيُحْىِ ٱلْأَرْضَ	and He gives life[9] to the earth
بَعْدَ مَوْتِهَا	after its death.
وَكَذَٰلِكَ	And likewise
تُخْرَجُونَ ﴿١٩﴾	you shall be brought out.[10]

Section (*Rukû'*) 3

وَمِنْ ءَايَٰتِهِۦٓ	20. And of His signs is
أَنْ خَلَقَكُم	that He created you
مِّن تُرَابٍ	from dust[11]

---

[1] i. e., perform prayer declaring Allah's sanctity and glorifying Him. This and the following *'âyah* specify the times of prayer in a day. سبحان ***Subḥân*** means Free from and High above all kinds of imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He " conveys the meaning better. See at 27:8, p. 1204, n. 8.

[2] تمسون ***tumsûna*** = you enter into the evening, be in the evening [i. e., *'asr* and *maghrib* prayers] (v. ii. m. pl. impfct. from *'amsâ*, form IV of *masâ* [*masw*]).

[3] تصبحون ***tuṣbiḥûna*** = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from *'asbaha*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥu* at 22:63, p. 1068, n. 2.

[4] i. e., you all pray and declare Allah's sanctity by night and when you be at midday. عشى ***'ashîy*** = evening, early night. See at 18:28, p. 921, n. 5.

[5] تظهرون ***tuẓhirûna*** = you (all) be at midday, make visible, disclose (v. ii. m. pl. impfct. from *'aẓhara*, from IV of *ẓahara* [*ẓuhûr/ẓuhr*], to be visible, noon. See *yuzhira* at 9:33, p. 590, n. 10).

[6] يخرج ***yukhrija***(*u*) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from*'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 27:25, p. 1210, n. 1).

[7] حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:66, p. 968, n. 3.

[8] ميت ***mayyit*** (s.; pl. *'amwât/mayyitûn*) = dead, lifeless, deceased, inanimate. See *'amwât* at 3:169, p. 222, n. 6 and *mayyitûn* at 23:15, p. 1078, n. 6.

[9] يحى ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 26:81, p. 1177, n. 4).

[10] i. e., on the Day of Resurrection. تخرجون ***tukhrajûna*** = you are brought out, produced, expelled (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûuj*] to go out. See at 7:25, p. 472, n. 12).

[11] i. e., in the first instance your progenitor 'Âdam, peace be on him. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.

ثُمَّ إِذَآ أَنتُم بَشَرٌ	and then lo,you are mankind[1]
تَنتَشِرُونَ ٢٠	spreading out.[2]
وَمِنْ ءَايَٰتِهِۦٓ	21. And of His signs is
أَنْ خَلَقَ لَكُم	that He created for you
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا	out of yourselves spouses[3]
لِّتَسْكُنُوٓا۟ إِلَيْهَا	that you may rest[4] with them;
وَجَعَلَ بَيْنَكُم	and He set[5] between you
مَّوَدَّةً وَرَحْمَةً	love[6] and kindness.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يَتَفَكَّرُونَ ٢١	for a people that reflect.[7]
وَمِنْ ءَايَٰتِهِۦ	22. And of His signs are
خَلْقُ ٱلسَّمَٰوَٰتِ	the creation of the heavens
وَٱلْأَرْضِ	and the earth
وَٱخْتِلَٰفُ	and the diversity[8] of
أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ	your tongues[9] and colours.[10]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّلْعَٰلِمِينَ ٢٢	for the knowledgeable.[11]
وَمِنْ ءَايَٰتِهِۦ	23. And of His signs are
مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ	your sleep[12] by night and day
وَٱبْتِغَآؤُكُم	and your seeking[13]

1. بشر ***bashar*** = man, human being, mankind. See at 26:186, p. 1084, n. 6.

2. تنتشرون ***tantashirûna*** = you spread out, be unfolded, dispersed, diffused (v. ii. m. pl. impfct. from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *yunshirûna* at 21:21, p. 1017, n. 9).

3. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 26:167, p. 1191, n. 2.

4. تسكنوا ***taskunû***(*na*) = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 10:67, p. 661, n. 7).

5. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 29:10, p. 1268, n. 2).

6. مودة ***mawaddah*** = love, affection, friendship. See at 29:25, p. 1273, n. 8.

7. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:69, p.849, n. 5).

8. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 23:80, p. 1095, n. 3).

9. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:24, p. 1114, n. 2.

10. ألوان ***'alwân*** (pl.; s. *lawn*) = colour, hue, complexion, shades. See at 16:69, p. 849, n. 3.

11. عالمين ***'âlimîn*** (acc./gen. of عالمون *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts, knowledgeable (active participle from *'alima* [*'ilm*], to know. See at 12:44, p. 739, n. 2).

12. منام ***manâm*** = sleep, place to sleep.

13. ابتغاء ***ibtighâ'*** = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 17:28, p. 882, n. 1).

مِن فَضْلِهِۦٓ	of His grace.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يَسْمَعُونَ	for a people that listen.[1]
٢٣	
وَمِنْ ءَايَٰتِهِۦ	24. And of His signs are:
يُرِيكُمُ ٱلْبَرْقَ	He shows[2] you the lightning[3]
خَوْفًا وَطَمَعًا	as fear[4] and hope,[5]
وَيُنَزِّلُ	and He sends down[6]
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water[7]
فَيُحْىِۦ بِهِ	and gives life[8] thereby
ٱلْأَرْضَ	to the earth
بَعْدَ مَوْتِهَآ	after its death.[9]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يَعْقِلُونَ	for a people that understand.[10]
٢٤	
وَمِنْ ءَايَٰتِهِۦٓ	25. And of His signs are
أَن تَقُومَ	that there stand[11]
ٱلسَّمَآءُ وَٱلْأَرْضُ	the sky and the earth
بِأَمْرِهِۦ	by His command.[12]
ثُمَّ إِذَا دَعَاكُمْ	Then when He will call[13] you
دَعْوَةً	by a single call
مِّنَ ٱلْأَرْضِ	out of the earth,
إِذَآ أَنتُمْ تَخْرُجُونَ	lo, you shall come out.[14]
٢٥	

[1] i. e., listen to the advice of guidance and take heed. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See at 26:72, p. 1175, n. 9).

[2] يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y*/*ru'yah*], to see. See at 13:12, p. 768, n. 10.

[3] برق ***barq*** (pl. *burûq*) = lightning. See at 24:43, p. 1124, n. 13.

[4] i. e., fear of thunderbolts and storms. خوف ***khawf*** = fear, dread. See at 3:170, p. 222, n. 13.

[5] i. e., hope for the coming of rains. طمع ***tama'*** (s.; pl. *'atmâ'*) = hope, craving, desire. See at 13:12, p. 768, n. 12.

[6] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 24:43, p. 1124, n. 7).

[7] i. e., in the form of rain and snow.

[8] i. e., makes it fertile and lively with vegetation. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:19, p. 1295, n. 9).

[9] i. e., after it is dry and barren.

[10] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 29:63, p. 1287, n. 8).

[11] تقوم ***taqûma***(*u*) = she or it stands, gets up (v. iii. f. s. impfct. from *qâma* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuqîmûna* at 27:3, p. 1203, n. 1).

[12] See 35:41. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:4, p. 1291, n. 1.

[13] دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'uw* at 29:65, p. 1288, n. 6).

[14] i. e., on the Day of Resurrection. تخرجون ***takhrujûna*** = you (all) come out, go out, leave (v. ii. m. pl. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *tukhrajûna* at 30:19, p. 1295, n. 10).

وَلَهُۥ 26. And to Him belong
مَن فِي ٱلسَّمَٰوَٰتِ all[1] who are in the heavens
وَٱلۡأَرۡضِۖ and the earth.
كُلّٞ لَّهُۥ All are to Him
قَٰنِتُونَ ﴿٢٦﴾ devoutly obedient.[2]

وَهُوَ ٱلَّذِي 27. And He it is Who
يَبۡدَؤُاْ ٱلۡخَلۡقَ originates[3] the creation;
ثُمَّ يُعِيدُهُۥ then He will repeat[4] it;
وَهُوَ أَهۡوَنُ عَلَيۡهِۚ and that is easier[5] on His part.
وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ And His is the loftiest model[6]
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ in the heavens and the earth,
وَهُوَ ٱلۡعَزِيزُ and He is the All-Mighty,[7]
ٱلۡحَكِيمُ ﴿٢٧﴾ the All-Wise.[8]

Section (*Rukû'*) 4

ضَرَبَ لَكُم 28. He strikes[9] for you
مَّثَلٗا مِّنۡ أَنفُسِكُمۡۖ an instance from yourselves:
هَل لَّكُم مِّن مَّا Do you have from those that
مَلَكَتۡ أَيۡمَٰنُكُم your right hands own[10]
مِّن شُرَكَآءَ فِي مَا any partners[11] in what
رَزَقۡنَٰكُمۡ We have provided[12] for you
فَأَنتُمۡ فِيهِ سَوَآءٞ so that you are in it alike,[13]

---

1. Note the word *man* which is applicable to living beings, thus indicating that there are living beings in the heavens as well as in the earth.

2. i. e., all are His creatures and servants. None is His partner or equal. This is further emphasized in the following *'âyah.* قانتون ***qânitûn*** (pl.; sing. *qânit*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 2:116, p. 55, n. 7).

3. يبدأ ***yabda'u*** = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 30:11, p. 1293, n. 7).

4. i. e., at the Resurrection. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda,* form IV of *'âda* [*'awd/'awdah*], to return. See at 30:11, p. 1293, n. 8).

5. i. e., the act of resurrection is far easier for Him. أهون ***'ahwanu*** = easier, more simple, more insignificant (elative of *hayyin*, easy, simple). See *hayyin* at 24:15, p. 1110, n. 9.

6. i. e., nothing is like Him. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 17:89, p. 902, n. 3.

7. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:5, p. 1291, n. 5.

8. حكيم ***ḥakîm*** (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakuma* [*ḥukm*], to pass judgement. See at 10:1, p. 635, n. 2).

9. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 16:112, p. 865, n. 11).

10. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 24:58, p. 1130, n. 9).

11. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:13, p. 1294, n. 1.

12. رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 28:54, p. 1251, n.6.

13. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 28:22, p.1239, n. 1.

تَخَافُونَهُمْ	you fearing[1] them
كَخِيفَتِكُمْ	like your fearing[2]
أَنفُسَكُمْ	of yourselves?[3]
كَذَٰلِكَ نُفَصِّلُ	Thus We elucidate[4]
ٱلْأَيَٰتِ لِقَوْمٍ	the signs for a people
يَعْقِلُونَ ٢٨	that understand.[5]
بَلِ ٱتَّبَعَ ٱلَّذِينَ	29. Nay, there follow[6] those
ظَلَمُوٓا۟ أَهْوَآءَهُم	who do wrong[7] their whims[8]
بِغَيْرِ عِلْمٍ	without knowing.
فَمَن يَهْدِى مَنْ	So who can guide those that
أَضَلَّ ٱللَّهُ	Allah makes go astray?[9]
وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩	Nor can they have any helper.
فَأَقِمْ وَجْهَكَ	30. So set your face
لِلدِّينِ	for the religion
حَنِيفًا	as a true monotheist[10] —
فِطْرَتَ ٱللَّهِ ٱلَّتِى	the nature[11] of Allah on which
فَطَرَ ٱلنَّاسَ عَلَيْهَا	He has created[12] man.
لَا تَبْدِيلَ	No changing is there
لِخَلْقِ ٱللَّهِ	to Allah's creation.
ذَٰلِكَ ٱلدِّينُ	That is the religion
ٱلْقَيِّمُ	right and straight;[13]

---

[1] تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*] , to fear. See at 6:81, p. 424, n. 2).

[2] خيفة ***khîfah*** = to fear, fearing, dread (verbal noun of *khâfa*. See n. 1 above. See also 20:67, p. 990, n. 11).

[3] i. e., those of yourselves from relatives and kinsmen in matters of division of property.

[4] نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala,* form II of *faṣala* [*faṣl*], to separate, set apart. See at 10:24, p. 646, n. 12).

[5] يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 30:24, p. 1297, n. 10).

[6] اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 28:35, p. 1244, n. 12).

[7] ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:46, p. 1281, n. 12).

[8] أهواء ***'ahwâ'*** (sing. هوى ***hawan***) = desires, fancies, caprices, whims. See at 28:50, p. 1250, n. 1).

[9] i. e., because of his persistence in unbelief and disobedience. أضل ***'aḍalla*** = he led astray, misled, made go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

[10] حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 16:120, p. 869, n. 3).

[11] فطرة ***fiṭrah*** (s.; pl. *fiṭar*) = nature, disposition, innante character.

[12] فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 21:56, p. 1078, n. 1).

[13] قيم ***qayyim*** = right, straight, precious. See at 18:2, p. 910, n. 5.

وَلَٰكِنَّ	but
أَكْثَرَ النَّاسِ	most men
لَا يَعْلَمُونَ ٣٠	do not know.
۞ مُنِيبِينَ	31. Turning repentantly[1]
إِلَيْهِ	to Him;
وَاتَّقُوهُ	and be afraid[2] of Him
وَأَقِيمُوا	and properly perform[3]
الصَّلَوٰةَ	the prayers
وَلَا تَكُونُوا	and never be
مِنَ الْمُشْرِكِينَ ٣١	of the polytheists[4] –
مِنَ الَّذِينَ	32. Of those who
فَرَّقُوا دِينَهُمْ	split[5] their religion
وَكَانُوا شِيَعًا	and became sects;[6]
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ	each group[7] at what is theirs
فَرِحُونَ ٣٢	rejoicing.[8]
وَإِذَا مَسَّ النَّاسَ	33. And if there afflicts[9] man
ضُرٌّ	any distress[10]
دَعَوْا رَبَّهُمْ	they invoke[11] their Lord
مُنِيبِينَ إِلَيْهِ	turning repentantly to Him;

1. منيبين ***munîbîn*** (pl.; acc./gen. of *munîbûn*; s. *munîb*) = oft-returning in repentance, turning repentantly, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/ niyâbah*], to return, to come near, to represent. See *munîb* at 11:75, p. 704, n. 11).

2. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 29:16, p. 1270, n. 5).

3. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 22:78, p. 1074, n. 3).

4. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 28:87, p. 1264, n. 3)

5. i. e., those who disagreed and changed their religion and became sects. فرقوا ***farraqû*** = they divided, tore asunder, scattered, differentiated, split (v. iii. m. pl. past from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate. See *farraqa* at 6:159, p. 4461, n. 9).

6. شيع ***shiya'*** (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents . See at 28:4, p. 1232, n. 1.

7. حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group, sect. See at 23:53, p. 1088, n. 12

8. فرحون ***fariḥûn*** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted, jubilant, rejoicing. See at 23:53, p. 1088, n. 13).

9. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 24:14, p. 1110, n. 3).

10. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

11. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 29:65, p. 1288, n. 6).

ثُمَّ إِذَآ	then when
أَذَاقَهُم	He makes them taste[1]
مِّنْهُ رَحْمَةً	mercy from Him
إِذَا فَرِيقٌ مِّنْهُم	lo, a group[2] of them
بِرَبِّهِمْ يُشْرِكُونَ ٣٣	set partners[3] with their Lord.
لِيَكْفُرُوا۟ بِمَآ	34. To be ungrateful[4] of
ءَاتَيْنَٰهُمْ	what We have given them.
فَتَمَتَّعُوا۟	So enjoy,[5]
فَسَوْفَ تَعْلَمُونَ ٣٤	but soon you shall know.[6]
أَمْ أَنزَلْنَا	35. Or have We sent down
عَلَيْهِمْ سُلْطَٰنًا	on them an authority[7]
فَهُوَ يَتَكَلَّمُ بِمَا	and it speaks[8] of that which
كَانُوا۟ بِهِۦ يُشْرِكُونَ ٣٥	they use to associate with Him?
وَإِذَآ	36. And when
أَذَقْنَا ٱلنَّاسَ رَحْمَةً	We make men taste mercy[9]
فَرِحُوا۟ بِهَا	they rejoice[10] at it;
وَإِن تُصِبْهُمْ سَيِّئَةٌ	but if there hits[11] them an evil
بِمَا	because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded,
إِذَا هُمْ يَقْنَطُونَ ٣٦	lo, they despair.[12]

[1] أذاق *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 16:12, p. 866, n. 5).

[2] فريق *farîq* (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 24:47, p. 1126, n. 3).

[3] i. e., by worshipping others. يشركون *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 29:65, p. 1288, n. 10).

[4] يكفروا *yakfurû*(*na*) = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 29:66, p. 1288, n. 11).

[5] تمتعوا *tamatta'û* = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 16:55, p. 845, n. 3).

[6] i. e, the consequences of your unbelief and polytheism – the punishment for these sins.

[7] سلطان *sulṭân* = authority, power, mandate, rule, sanction. See at 28:35, p. 1244, n. 10.

[8] يتكلم *yatakallamu* = he speaks, talks, discusses, converses (v. iii. m. s. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *natakallama* at 24:16, p. 1110, n. 12)

[9] i. e., grace in the form of health, wealth and happiness.

[10] فرحوا *fariḥû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*faraḥ*], to be glad. See 13:26, p. 775, n. 7).

[11] تصب *tuṣib* (تصيب *tuṣîbu*) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 9:50, p. 599, n. 1).

[12] يقنطون *yaqnaṭûna* = they despair, give up hope, become disheartened, are hopeless, disappointed (v. iii. m. pl. impfct. from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *yaqnaṭu* at 15:56, p. 819, n. 1.

أَوَلَمْ يَرَوْا	37. Do they not see[1]
أَنَّ ٱللَّهَ يَبْسُطُ	that Allah spreads out[2] the
ٱلرِّزْقَ لِمَن يَشَآءُ	provision for whom He will
وَيَقْدِرُ	and measures out?[3]
إِنَّ فِى ذَٰلِكَ لَأَيَٰتٍ	Verily therein are signs[4]
لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾	for a people who believe.
فَـَٔاتِ ذَا ٱلْقُرْبَىٰ	38. So give the near of kin[5]
حَقَّهُۥ وَٱلْمِسْكِينَ	his due,[6] and the poor
وَٱبْنَ ٱلسَّبِيلِ	and the stranded traveller.[7]
ذَٰلِكَ خَيْرٌ لِّلَّذِينَ	This is best for those who
يُرِيدُونَ	desire[8]
وَجْهَ ٱللَّهِ	the Countenance of Allah;
وَأُو۟لَٰٓئِكَ هُمُ	and such people, they
ٱلْمُفْلِحُونَ ﴿٣٨﴾	will be the successful ones.[9]
وَمَآ ءَاتَيْتُم	39. And what you pay
مِّن رِّبًا	on usury[10]
لِّيَرْبُوَا۟	that it may icrease[11]
فِىٓ أَمْوَٰلِ ٱلنَّاسِ	at people's wealth,
فَلَا يَرْبُوا۟	does not augment
عِندَ ٱللَّهِ	in Allah's sight;
وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ	but what you give of *zakâh*

---

1. يروا ***yaraw(na)*** = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'y* [*ra'y/ru'yah*], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yarawna* at 2:165, p. 78, n. 3).

2. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 29:62, p. 1287, n. 2).

3. i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 29:62, p. 1287, n. 3).

4. i. e., signs for Allah's power and will. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 30:16, p. 1294, n. 8.

5. ذا القربى ***dhâ al-qurbâ*** = near relations, those close by. See *dhî al-qurbâ* at 16:90, p. 857, n. 11.

6. i. e., his due in respect of relationship and charity.

7. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 9:60, p. 603, n. 2.

8. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 28:83, p. 1262, n. 6).

9. i. e., in the hereafter, in attaining Allah's forgiveness, pleasure and reward. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

10. i. e., what you lend on usury. ربا ***riban*** = interest, usurious interest, usury.

11. يربو ***yarbû*** = he or it increases, grows up, makes an increase (v. iii. m. s. impfct. from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See *rabat* at 22:5, p. 1047, n. 3)

تُرِيدُونَ	desiring[1]
وَجْهَ ٱللَّهِ	the Countenance of Allah,
فَأُولَٰٓئِكَ	then such will be
هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾	those getting manifold.[2]
ٱللَّهُ ٱلَّذِى	40. Allah is He Who
خَلَقَكُمْ	creates you
ثُمَّ رَزَقَكُمْ	then gives you provision,
ثُمَّ يُمِيتُكُمْ	then He will cause you to die[3]
ثُمَّ يُحْيِيكُمْ	then He will bring you to life.[4]
هَلْ مِن شُرَكَآئِكُم	Is there among your partners[5]
مَّن يَفْعَلُ مِن ذَٰلِكُم	any who can do of these
مِّن شَىْءٍ	anything?
سُبْحَٰنَهُۥ	Sacrosanct[6] is He and
وَتَعَٰلَىٰ عَمَّا	Exalted[7] is He above what
يُشْرِكُونَ ﴿٤٠﴾	they set as partners.[8]

Section (*Rukû'*) 5

ظَهَرَ ٱلْفَسَادُ	42. Mischief[9] has appeared
فِى ٱلْبَرِّ وَٱلْبَحْرِ	in the land[10] and the sea
بِمَا كَسَبَتْ	for what have acquired[11]
أَيْدِى ٱلنَّاسِ	the hands of men,
لِيُذِيقَهُم	that He may make them taste[12]

---

[1] تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

[2] i. e., in rewards from Allah. مضعفون ***muḍ'ifûn*** (pl.; s. *muḍ'if*) = those getting manifold, compounding, multiplying (act. participle from *'aḍ'afa*, form IV of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'afu* at 25:69, p. 1159, n. 1).

[3] يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 26:81, p. 1177, n. 3).

[4] i. e., at the Resurrection. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:24, p. 1297, n. 8).

[5] i. e., the partners you set with Allah. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:28, p. 1298, n. 11.

[6] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 30:17, p. 1295, n. 1.

[7] تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 28:68, p. 1256, n. 7).

[8] يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 30:40, p. 1303, n. 8).

[9] i. e., troubles, disease, unhappiness and crises. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 28:83, p. 1262, n. 8.

[10] بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:32, n. 958, n. 8.

[11] i. e., of sins and misdeeds. كسبت ***kasabat*** = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 14:51, p. 805, n. 9).

[12] يذيق ***yudhîqa***(*u*) = he makes (someone) taste, gives to taste (v. iii. m. s. impfct.. from *'adhâqa*, form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:65, p. 417, n. 5.

بَعْضَ ٱلَّذِى عَمِلُوا۟	some of what they wrought,
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾	maybe that they return.[1]
قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ	42. Say: "Travel[2] in the land
فَٱنظُرُوا۟	and see[3]
كَيْفَ كَانَ عَـٰقِبَةُ	how was the end[4]
ٱلَّذِينَ مِن قَبْلُ ۚ	of those that were before.
كَانَ أَكْثَرُهُم	Most of them were
مُّشْرِكِينَ ﴿٤٢﴾	polytheists.[5]
فَأَقِمْ وَجْهَكَ	43. So set[6] your face
لِلدِّينِ ٱلْقَيِّمِ	for the straight[7] religion
مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ	before that there comes a day
لَّا مَرَدَّ لَهُۥ	no repulsion[8] is therefor,
مِنَ ٱللَّهِ ۖ	from Allah.
يَوْمَئِذٍ	On that day[9]
يَصَّدَّعُونَ ﴿٤٣﴾	they will get separated.[10]
مَن كَفَرَ	44. Whoever disbelieves,
فَعَلَيْهِ كُفْرُهُۥ ۖ	on him will be his unbelief;
وَمَنْ عَمِلَ صَـٰلِحًا	and whoever acts rightly,[11]
فَلِأَنفُسِهِمْ	then for themselves
يَمْهَدُونَ ﴿٤٤﴾	they prepare a cradle.[12]

---

1. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 27:28, p. 1210, n. 11).

2. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 29: 20, p. 1271, n. 9).

3. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 29:20, p. 1271, n. 10).

4. i. e., how they were destroyed for their persistent sinning. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.

5. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 10:105, p. 674, n. 8).

6. أقم ***'aqim*** = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 29:45, p. 1281, n. 3).

7. قيم ***qayyim*** = right, straight, precious. See at 30:30, p. 1299, n. 13.

8. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 19:76, p. 970, n. 18.

9. i. e., the Day of Judgement.

10. i. e. , after judgement the righteous and the sinful will be separated from one another, the former being taken to paradise and the latter to hell (see 30:14-16 at p. 1294). يصدعون ***yaṣṣadda'ûna*** (originally *yataṣadda'ûna*) = they get split, separated, apart (v. iii. m. pl. impfct. from *taṣadda'a*, form V of *ṣada'a* [*ṣad'*], to split, cleave, part, crack, break).

11. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:80, p. 1261, n. 3).

12. i. e., a good place in paradise. يمهدون ***yamhadûna*** = they prepare a cradle, make a bed, prepare (v. iii. m. pl. impfct. from *mahada* [*mahd*], to prepare a cradle, bed. See *mahd* at 20:53, p. 986, n. 10).

لِيَجْزِيَ	45. That He may reward[1]
الَّذِينَ ءَامَنُوا	those who believe
وَعَمِلُوا الصَّٰلِحَٰتِ	and do the good deeds[2]
مِن فَضْلِهِۦٓ	out of His grace.[3]
إِنَّهُۥ لَا يُحِبُّ	Verily He does not like[4]
الْكَٰفِرِينَ ﴿٤٥﴾	the unbelievers.
وَمِنْ ءَايَٰتِهِۦٓ	46. And of His signs is
أَن يُرْسِلَ الرِّيَاحَ	that He sends[5] the winds[6]
مُبَشِّرَٰتٍ	delivering good tidings[7]
وَلِيُذِيقَكُم	and that He may make you
مِّن رَّحْمَتِهِۦ	taste[8] of His mercy, and
وَلِتَجْرِيَ الْفُلْكُ	that there may go on ships[9]
بِأَمْرِهِۦ	by His command,
وَلِتَبْتَغُوا	and that you may seek[10]
مِن فَضْلِهِۦ وَلَعَلَّكُمْ	of His grace and that you
تَشْكُرُونَ ﴿٤٦﴾	may express gratitude.
وَلَقَدْ أَرْسَلْنَا	47. And We had indeed sent
مِن قَبْلِكَ رُسُلًا	before you Messengers
إِلَىٰ قَوْمِهِمْ	to their peoples;
فَجَآءُوهُم	and they brought them
بِالْبَيِّنَٰتِ	clear evidences.[11]

---

[1] يجزى ***yajziya***(*zī*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 28:25, p. 1240, n.3).

[2] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 30:15, p. 1294, n. 4.

[3] فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.

[4] لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba,* form IV of *ḥabba* [*ḥubb*], to love. See at 4:148, p. 310, n. 8).

[5] يرسل ***yursila***(*u*) = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala,* form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yursilu* at 11:52, p. 696, n. 8).

[6] رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 25:48, p. 1152, n. 10.

[7] i. e., of the coming of rains. مبشرات ***mubashshirât*** (f.; pl.; s. *mubashshirah*; m. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara,* form II of *bashara/bashira* [*bishr/ bushr*], to rejoice, be happy. See *mubashshir* at 25:56, p. 1155, n. 2.

[8] يذيق ***yudhîqa***(*u*) = he makes (someone) taste, gives to taste (v. iii. m. s. impfct.. from *'adhâqa,* form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:42, p. 1303, n. 12.

[9] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 26:119, p. 1183, n. 6.

[10] تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ,* form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 28:73, p. 1258, n. 1).

[11] i. e., Allah's messages and miracles that He caused to happen. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:9, p.1292, n. 12).

فَٱنتَقَمْنَا مِنَ	Then We retributed[1] on
ٱلَّذِينَ أَجْرَمُوا۟	those who committed sins;[2]
وَكَانَ حَقًّا عَلَيْنَا	and it was due on Us
نَصْرُ ٱلْمُؤْمِنِينَ ٤٧	to help[3] the believers.
ٱللَّهُ ٱلَّذِى	48. Allah is He Who
يُرْسِلُ ٱلرِّيَٰحَ	despatches[4] the winds[5]
فَتُثِيرُ سَحَابًا	and they stir up[6] the clouds[7]
فَيَبْسُطُهُۥ	and thus He spreads[8] them
فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ	in the sky as He will
وَيَجْعَلُهُۥ كِسَفًا	and renders them pieces;[9]
فَتَرَى ٱلْوَدْقَ	then you see rain[10]
يَخْرُجُ مِنْ خِلَٰلِهِۦ	coming out its midst.
فَإِذَآ أَصَابَ بِهِۦ	Then when He makes it fall[11]
مَن يَشَآءُ	on whomsover He will
مِنْ عِبَادِهِۦٓ	of His servants,
إِذَا هُمْ يَسْتَبْشِرُونَ ٤٨	lo, they rejoice,[12]
وَإِن كَانُوا۟	49. Though they had been
مِن قَبْلِ أَن يُنَزَّلَ	before it was sent down
عَلَيْهِم	on them,
مِّن قَبْلِهِۦ	before that
لَمُبْلِسِينَ ٤٩	surely in dspair.[13]

[1] i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves, retributed (v. i. pl. past from *intaqama, form* VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 15:79, p. 823, n. 6).

[2] أجرموا *'ajramû* = they committed sins, crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *tujrimûna* at 11:35, p. 690, n. 10).

[3] نصر *naṣr* = help, to help, support, victory, triumph. See at 30:5, p. 1291, n. 3.

[4] يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:52, p. 696, n. 8).

[5] رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 30:46, p. 1305, n. 6.

[6] تثير *tuthîru* = it or she agitates, stirs, stirrs up, upturns , tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See at 2:71, p. 33, n. 8).

[7] سحاب *saḥâb*= clouds. See at 24:40, p. 1123, n. 4.

[8] يبسط *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 30:37, p. 1302, n. 2).

[9] كسف *kisaf* (pl.; s. *kisfah*) = fragments, pieces. See at 26:187, p. 1194, n. 10.

[10] ودق *wadq* = rain, rain drops.

[11] أصاب *'aṣâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted (v. iii. m. s. past in form IV of *ṣâba* . See at 22:35, p. 1058, n. 3).

[12] يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara /bashira* [*bishr/ bushr]*, to be happy. See at 15:67, p. 821, n. 7).

[13] مبلسين *mubilisîn* (pl.; acc/gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *yublisu* at 30:12, p. 1293, n. 11).

فَٱنظُرْ إِلَىٰٓ	50. So look at
ءَاثَٰرِ رَحْمَتِ ٱللَّهِ	the effects[1] of Allah's mercy,
كَيْفَ يُحْىِ ٱلْأَرْضَ	how He enlivens[2] the earth
بَعْدَ مَوْتِهَآ	after its death.[3]
إِنَّ ذَٰلِكَ	Verily That Being
لَمُحْىِ ٱلْمَوْتَىٰ	will bring to life the dead;[4]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ﴿٥٠﴾	Omnipotent.[5]
وَلَئِنْ أَرْسَلْنَا رِيحًا	51. And had We sent a wind[6]
فَرَأَوْهُ مُصْفَرًّا	and they saw it turned yellow,[7]
لَّظَلُّوا۟	they would surely be[8]
مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾	after that disbelieving.
فَإِنَّكَ	52. Then indeed you
لَا تُسْمِعُ ٱلْمَوْتَىٰ	cannot make the dead[9] listen[10]
وَلَا تُسْمِعُ ٱلصُّمَّ	nor can make the deaf[11] listen
ٱلدُّعَآءَ إِذَا وَلَّوْا۟	the call when they turn
مُدْبِرِينَ ﴿٥٢﴾	away[12] retreating.[13]
وَمَآ أَنتَ بِهَٰدِ	53. Nor can you guide
ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ	the blind[14] out of their error.[15]
إِن تُسْمِعُ	You cannot make hear

[1] ءاثار **'âthâr** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

[2] يحي **yuḥyî** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:40, p. 1303, n. 4).

[3] i. e., after it became dry and barren.

[4] i. e., on the Day of Resurrection.

[5] So He can cause the Resurrection to take place at any moment by simply making the command. قدير **qadîr** = Omnipotent, All-Powerful. See at 29:20, p. 1272, n. 1.

[6] i. e., a dry and hot wind. ريح **rîḥ** (s.; pl. *riyâh*) = wind, smell, odour. See at 21:81, p. 1034, n. 9.

[7] i. e., they saw the plants and cultivation turning yellow because of the effect of the hot wind. مصفر **muṣfarr** = turned yellow, pale (pass. participle from *'aṣfarra*, form IX of *ṣafara*).

[8] ظلوا **ẓallû** = they were, continued to be, went on (v. iii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See at 15:14, p. 810, n. 2).

[9] i . e., dead at heart because of persistent unbelief.

[10] تسمع **tusmi'u** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 27:80, p. 1226, n. 2).

[11] i. e., the one not willing to hear. صم **ṣumm** (pl.; sing. *aṣamm*) deaf. See at 27:80, p. 1226, n. 3.

[12] ولوا **wallaw** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

[13] مدبرين **mudbirîn** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, reteat (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 27:80, p. 1226, n. 5).

[14] i. e., blind to the truth and unwilling to see it. عمي **'umy** (sing. *'a'mâ*) = blind. See at 27:80, p. 1226, n. 6).

[15] ضلالة **ḍalâlah** = error, wrong way, going astray. See at 27:80, p. 1226, n.7.

إِلَّا مَن يُؤْمِنُ any but those who believe
بِـَٔايَٰتِنَا in Our signs[1]
فَهُم مُّسْلِمُونَ ٥٣ and they are Muslims.[2]

Section (*Rukû'*) 6

۞ ٱللَّهُ ٱلَّذِى 54. Allah is He Who
خَلَقَكُم مِّن ضَعْفٍ creates[3] you of weakness,[4]
ثُمَّ جَعَلَ مِنۢ بَعْدِ then sets[5] after
ضَعْفٍ قُوَّةً weakness strength,[6]
ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ then sets after strength
ضَعْفًا وَشَيْبَةً weakness and old age.[7]
يَخْلُقُ مَا يَشَآءُ He creates whatever He will;
وَهُوَ ٱلْعَلِيمُ and He is the All-Knowing,
ٱلْقَدِيرُ ٥٤ the Omnipotent.

وَيَوْمَ 55. And the day
تَقُومُ ٱلسَّاعَةُ the Hour[8] will take place,
يُقْسِمُ ٱلْمُجْرِمُونَ there will swear[9] the sinful[10]
مَا لَبِثُوا۟ they had not lived[11]
غَيْرَ سَاعَةٍ except an hour.
كَذَٰلِكَ كَانُوا۟ Suchwise they used to be
يُؤْفَكُونَ ٥٥ deluded.[12]

---

[1] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 30:37, p. 1302, n. 4.

[2] مسلمون ***muslimûn*** (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 21:108, p. 1042, n. 6.

[3] خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 27:60 p. 1220, n. 3).

[4] i. e., of very feeble sperm and egg into a state of weakness as a child and infant. ضعف *ḍa'f* = weakness, feebleness, frailty. See *ḍa'îf* at 11:91, p. 711, n. 2.

[5] جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30: 21, p. 1296, n. 5).

[6] i. e., He makes you grow and be strong.

[7] شيبة ***shaybah*** = to become grey-haired, to be old.

[8] i. e., the Hour of Resurrection.

[9] يقسم ***yuqsimu*** = he swears, takes an oath (v. iii. m. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *'aqsamû* at 24:53, p. 1128, n. 3).

[10] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

[11] لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from *labitha* [*labth/lubth/lubâth*], to remain. See at 18:25, p. 920, n. 3).

[12] i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 29:61, p. 1287, n. 1).

وَقَالَ ٱلَّذِينَ	56. And there will say those
أُوتُوا۟	who have been given
ٱلْعِلْمَ وَٱلْإِيمَٰنَ	knowledge and faith:
لَقَدْ لَبِثْتُمْ	"You indeed lived[1]
فِى كِتَٰبِ ٱللَّهِ	according to Allah's Writ[2]
إِلَىٰ يَوْمِ ٱلْبَعْثِ	till the Day of Resurrection.[3]
فَهَٰذَا	So this is
يَوْمُ ٱلْبَعْثِ	the Day of Resurrection
وَلَٰكِنَّكُمْ كُنتُمْ	but you had been
لَا تَعْلَمُونَ ٥٦	not knowing."[4]
فَيَوْمَئِذٍ	57. So on that day
لَّا يَنفَعُ	there will not avail[5]
ٱلَّذِينَ ظَلَمُوا۟	those who transgressed[6]
مَعْذِرَتُهُمْ	their excuse[7]
وَلَا هُمْ	nor will they be
يُسْتَعْتَبُونَ ٥٧	allowed to make amends.[8]
وَلَقَدْ ضَرَبْنَا	58. And indeed We have
لِلنَّاسِ	struck[9] for mankind
فِى هَٰذَا ٱلْقُرْءَانِ	in this Qur'ân
مِن كُلِّ مَثَلٍ	every kind of example.[10]
وَلَئِن جِئْتَهُم	And if you bring them

[1] لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 23:112, p. 1102, n. 8).

[2] i. e., according to Allah's Decree and dispensation. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 27:28, p. 1210, n. 8.

[3] بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See at 22:5, p. 1045, n. 12.

[4] i. e. , you had been denying and disbelieving.

[5] ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 26:88, p. 1178, n. 5).

[6] ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:29, p. 1299, n. 7).

[7] معذرة ***ma'dhirah*** (s.; pl. *ma'âdhir*) = excuse, pardon, forgiveness.

[8] i. e., to please Allah by making amends and doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 16:84, p. 855, n. 9).

[9] ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 25:39, p. 1149, n. 10.

[10] i. e., every kind of evidence and argument to elucidate and bring home the truth. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:27, p. 1298, n. 6.

بِـَٔايَةٍ لَّيَقُولَنَّ a sign,[1] there will surly say

ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve:[2]

إِنْ أَنتُمْ إِلَّا "You are naught but

مُبْطِلُونَ (٥٨) followers of falsehood"[3]

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ 59. Thus does Allah seal[4]

عَلَىٰ قُلُوبِ ٱلَّذِينَ the hearts[5] of those who

لَا يَعْلَمُونَ (٥٩) do not know.[6]

فَٱصْبِرْ 60. So be patient;[7]

إِنَّ وَعْدَ ٱللَّهِ verily Allah's promise[8] is

حَقٌّ true;

وَلَا يَسْتَخِفَّنَّكَ and let there not weaken[9] you

ٱلَّذِينَ those who

لَا يُوقِنُونَ (٦٠) have no firm conviction.[10]

1. i. e., a miracle according to their suggestion. ءاية *'âyah* (pl. ءايات *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.
2. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 30:16, p. 1294, n. 6).
3. مبطلون *mubṭilûn* (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl* /*buṭlân*], to be null/ false. See at 29:48, p. 1282, n. 10).
4. i. e., make impervious to the truth because of their persistent unbelief. يطبع *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:101, p. 505, n. 6).
5. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 24:50, p.1126, n. 10.
6. i. e., do not intend to know and remain ignorant about Allah and the truth He has sent through His Messenger.
7. i. e., have patience over the attitude of the unbelievers, their ridiculing and their oppression and persecution. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).
8. i. e, the promise about His help and about Resurrection and Judgement. وعد *wa'd* (s.; pl. *wu'ûd*) = promise. See at 30:6, p. 1291, n. 6.
9. لا يستخفن *lâ yastakhiffanna* = let he or it not/must not weaken, make light, deem light, disdain (v. iii. m. s. impfct. emphatic, with negative *lâ*, from *istakhaffa*, form X of *khaffa*, to be light. See *tastakhiffûna* at 16:80, p. 853, n. 13).
10. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 27:82, p. 1226, n.14).

31. *SÛRAT LUQMÂN*

Makkan: 34 *'âyahs*

This is a Makkan *sûrah* which, like other Makkan *sûrahs*, deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), *risâlah* (Messengership), Resurrection and judgement. It starts with drawing attention to the "Wise Book", the Qur'ân, which has been given by Allah as guidance and mercy for the righteous and then points out Allah's creation of the heavens and the earth, the night and day and and how He has reduced to service all that is in the heavens and the earth for the benefit of man. It also mentions how Luqmân was given wisdom (*ḥikmah*) by Allah and how he advised his son about monotheism, the sin of *shirk* (associating partners with Allah), the duty to be obedient to parents, to pray regularly and not to be proud and self-conceited (*'âyahs* 12-19). The *sûrah* is named *Luqmân* after this. The *sûra* also points out that if all the trees of the earth were pens and all the seas were ink, they would be exhausted before the Words of Allah are exhausted and that the creation of man and his resurrection are not but as the same individual (*'âyas* 27 and 28).

سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ 1. *Alif -Lâm- Mîm.*[1]

تِلْكَ ءَايَٰتُ 2. These are the *'âyahs*[2] of
ٱلْكِتَٰبِ ٱلْحَكِيمِ ٢ the Book full of wisdom.[3]

هُدًى وَرَحْمَةً 3. A guidance[4] and mercy
لِّلْمُحْسِنِينَ ٣ for the righteous.[5]

ٱلَّذِينَ 4. Who
يُقِيمُونَ ٱلصَّلَوٰةَ duly perform[6] the prayers
وَيُؤْتُونَ ٱلزَّكَوٰةَ and pay *zakâh;*
وَهُم بِٱلْآخِرَةِ and they in the hereafter
هُمْ يُوقِنُونَ ٤ do believe firmly.[6]

[1] Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 30:53, p. 1308, n. 1.

[3] حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 10:1, p. 635, n. 2).

[4] i. e., this Book and its *'âyahs* are guidance for the righteous. هدى *hudan* = guidance. See at 28:37, p. 1245, n. 3.

[5] This is so because they are the ones to be benefited by this Book and its teachings. محسنين *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from*'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 28:14, p. 1235, n. 11).

[6] يقيمون *yuqîmûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 27:3, p. 1203, n.1).

[7] يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 30:60, p. 1310, n.10).

5. Such people are	أُولَٰٓئِكَ
on guidance from their Lord,	عَلَىٰ هُدًى مِّن رَّبِّهِمْ
and such people,	وَأُولَٰٓئِكَ
they are the ones successful.[1]	هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾
6. And there is of men	وَمِنَ ٱلنَّاسِ
such as buys[2]	مَن يَشْتَرِى
the distraction[3] of talk[4]	لَهْوَ ٱلْحَدِيثِ
to lead astray[5]	لِيُضِلَّ
from Allah's way[6]	عَن سَبِيلِ ٱللَّهِ
without knowledge	بِغَيْرِ عِلْمٍ
and to take[7] them	وَيَتَّخِذَهَا
in jest.[8]	هُزُوًا
Such ones, they shall have	أُولَٰٓئِكَ لَهُمْ
a punishment most debasing.[9]	عَذَابٌ مُّهِينٌ ﴿٦﴾
7. And when recited are	وَإِذَا تُتْلَىٰ
unto him Our signs	عَلَيْهِ ءَايَٰتُنَا
he turns away[10] in arrogance[11]	وَلَّىٰ مُسْتَكْبِرًا
as if he did not hear them—	كَأَن لَّمْ يَسْمَعْهَا
as if in his two ears is	كَأَنَّ فِىٓ أُذُنَيْهِ
deafness.[12]	وَقْرًا
So give him the good tidings	فَبَشِّرْهُ

[1] i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 30:38, p. 1302, n. 9).

[2] يشترى ***yashtarî*** = he buys, purchases (v. iii. m. s. impfct. from *ishtarâ*, form VIII of from *sharâ* [*shiran /shirâ'*], to buy, sell. See *nashtarî* at 5:106, p. 382, n. 12).

[3] لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 29:64, p. 1287, n. 9.

[4] i. e., such talk and words that distract and divert from Allah's way, His *dîn*. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, conversation, report, account. See at 20:9, p. 977, n. 10.

[5] يضل ***yuḍilla***(*u*) = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:9, p. 1048, n. 3).

[6] سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 29:29, p. 1275, n. 4.

[7] i. e., to take the *'âyahs* of Allah. يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb (*yuḍilla*) which is governed by a hidden *'an*. See at 19:35, p.959, n. 3).

[8] هزوا ***huzuwan*** (هزو ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 25:41, p. 1150, n. 8.

[9] مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 22:57, p. 1066, n. 3).

[10] ولى ***wallâ*** = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 28:31, p. 1242, n. 13).

[11] مستكبر ***mustakbir*** = arrogant, haughty, proud, in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See *mustakbirîn* at 23:67, p. 1091, n. 8).

[12] وقر ***waqr*** = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

بِعَذَابٍ أَلِيمٍ ٧	of a punishment most painful.[1]
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	8. Verily those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[2]
لَهُمْ	they shall have
جَنَّٰتُ ٱلنَّعِيمِ ٨	gardens of bliss;[3]
خَٰلِدِينَ فِيهَا	9. Abiding for ever[4] therein.
وَعْدَ ٱللَّهِ حَقًّا	It is Allah's promise in truth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,
ٱلْحَكِيمُ ٩	the All-Wise.
خَلَقَ ٱلسَّمَٰوَٰتِ	10. He created[5] the heavens
بِغَيْرِ عَمَدٍ تَرَوْنَهَا	without pillars[6] you can see;
وَأَلْقَىٰ فِى ٱلْأَرْضِ	and He cast[7] in the earth
رَوَٰسِىَ	firm mountains[8]
أَن تَمِيدَ بِكُمْ	lest it should shake[9] with you;
وَبَثَّ فِيهَا	and he spread[10] therein
مِن كُلِّ دَآبَّةٍ	of every moving creature.[11]
وَأَنزَلْنَا	And We send down
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water
فَأَنۢبَتْنَا فِيهَا مِن	and cause to grow[12] therein of
كُلِّ زَوْجٍ كَرِيمٍ ١٠	every sort[13] noble.

[1] أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

[2] صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 30:45, p. 1305, n. 2.

[3] نعيم *na'îm* = bliss, felicity, comfort, happiness, delight. See at 22:56, p. 1065, n. 14.

[4] خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 29:58, p. 1286, n. 4.

[5] خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 30:54, p. 1308, n. 3).

[6] عمد *'amad* (pl.; s. *'imâd*) = pillars, posts, support, props. See at 13:2, p. 763, n. 6.

[7] ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:45, p. 1171, n. 1).

[8] i. e., to stabilize the earth's crust. رواس *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 15.

[9] تميد *tamîda*(*u*) = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fatḥah* for the particle *'an* before the verb. See at 21:31, p. 1020, n. 7).

[10] بث *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 4:1, p. 236, n. 6).

[11] دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling/moving creature. See at 27:82, p. 1226, n. 12.

[12] أنبتنا *'anbatnâ* = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 27:60, p. 1220, n. 5).

[13] i. e., of trees, plants and fruits. زوج *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. See at 26:7, p. 1163, n. 12.

هَٰذَا خَلْقُ ٱللَّهِ	11. This is Allah's creation.
فَأَرُونِى	Then show[1] me
مَاذَا خَلَقَ	what have there created
ٱلَّذِينَ مِن دُونِهِۦ	those[2] besides Him.
بَلِ ٱلظَّٰلِمُونَ	Nay, the transgressors[3] are
فِى ضَلَٰلٍ مُّبِينٍ ١١	in an error[4] quite obvious.[5]

Section (*Rukû'*) 2

وَلَقَدْ ءَاتَيْنَا	12. And indeed We gave
لُقْمَٰنَ ٱلْحِكْمَةَ	Luqmân the wisdom;[6]
أَنِ ٱشْكُرْ	that you express gratitude[7]
لِلَّهِ ۚ وَمَن	to Allah; and whoever
يَشْكُرْ	expresses gratitude
فَإِنَّمَا يَشْكُرُ	he but expresses gratitude
لِنَفْسِهِۦ ۖ	for himself;[8]
وَمَن كَفَرَ	and whoever turns ungrateful[9]
فَإِنَّ ٱللَّهَ	then verily Allah is
غَنِىٌّ حَمِيدٌ ١٢	Above Want,[10] All-Laudable.[11]
وَإِذْ قَالَ لُقْمَٰنُ	13. And when Luqmân said
لِٱبْنِهِۦ	to his son,
وَهُوَ يَعِظُهُۥ	and he was exhorting[12] him:
يَٰبُنَىَّ	"O my sonny,

[1] أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'a* [*ra'y* *ru'yah*], to see, notice. See *'ari+nâ* at 4:153, p. 312, n. 7).

[2] i. e., those that you worship besides Allah.

[3] ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists, those who set partners with Allah [note that at 31:13 *shirk* { setting partners with Allah } is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:49, p. 1283, n. 2).

[4] ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 26:97, p. 1179, n. 8.

[5] مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 28:2, p. 1231, n. 4.

[6] i. e., the correct understanding of the *dîn*. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 4:113, p. 294, n. 10).

[7] i. e., We said to Him that you express gratitude. ***ushkur*** = you express gratitude, give thanks, be grateful (v. ii. m. s. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See *ushkurû* 29:17, p. 1270, n. 12).

[8] i. e., for his benefit.

[9] كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 24:55, p. 1129, n. 10).

[10] Allah does not need our thanks or gratitude. It is we who need His grace and mercy. He is above want. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 27:40, p. 1214, n. 7.

[11] حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:64, p. 1068, n. 7.

[12] يعظ ***ya'iẓu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See at 24:17, p. 1111, n. 3).

لَا تُشْرِكْ بِٱللَّهِ	set no partner[1] with Allah.
إِنَّ ٱلشِّرْكَ	Verily the setting of partners[2]
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾	is a transgression very grave.
وَوَصَّيْنَا ٱلْإِنسَـٰنَ	14. And We enjoin[3] man
بِوَٰلِدَيْهِ	regarding his parents —
حَمَلَتْهُ أُمُّهُۥ	his mother carried[4] him
وَهْنًا عَلَىٰ وَهْنٍ	in weakness[5] upon weakness
وَفِصَـٰلُهُۥ	and his weaning[6]
فِى عَامَيْنِ	in two years[7] —
أَنِ ٱشْكُرْ لِى	that you be grateful to Me
وَلِوَٰلِدَيْكَ	and to your parents.[8]
إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾	To Me is the destination.[9]
وَإِن جَـٰهَدَاكَ	15. But if they strive[10] with you
عَلَىٰٓ أَن تُشْرِكَ	on that you set partners with
بِى مَا لَيْسَ لَكَ بِهِۦ	Me that of which you have not
عِلْمٌ	any knowledge,
فَلَا تُطِعْهُمَا	then do not obey[11] them;
وَصَاحِبْهُمَا	but keep them in company[12]
فِى ٱلدُّنْيَا مَعْرُوفًا	in the world with kindness;
وَٱتَّبِعْ سَبِيلَ مَنْ	and follow the way of those
أَنَابَ إِلَىَّ	who turn in repentance[13] to Me.

1. لا تشرك ***lâ tushrik*** = you do not associate, set partners, give a share (v. ii. m. s. imperative {prohibition} form *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *lâ tushrikû* at 6:151, p. 457, n. 1).

2. i. e., with Allah. Note that *shirk* is called a grave transgression (*zulm*).

3. i. e., to be good to parents. See 29:8. وصينا ***waṣṣaynâ*** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 29:8, p. 1267, n. 5).

4. حملت ***ḥamalat*** = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 19:22, p. 956, n. 1).

5. وهن ***wahn*** = weak, weakness, feebleness, enervation. See *wahana* at 19:4, p. 950, n. 6.

6. فصال ***fiṣâl*** = weaning, to wean.

7. i. e., the carrying , giving suck and weaning in two years.

8. Note that the duty of gratitude to parents is placed immediately after the duty of gratitude to Allah.

9. So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 25:15, p. 1142, n. 5).

10. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:8, p. 1267, n. 7).

11. Disobedience to parents is allowable only if and when they try to compel setting partners with Allah. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 29:8, p. 1267, n. 9).

12. صاحب ***ṣâḥib***= accompany, give company, keep in company (v. ii. m. s. imperative from *ṣâḥaba*, form III of *ṣaḥiba* [*ṣuḥbah / ṣaḥâbah /ṣiḥâbah*], to be a companion. See *lâ tuṣâḥib* at 18:76, p. 938, n. 9).

13. أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See at 13:27, p. 776, n. 2).

ثُمَّ إِلَيَّ مَرْجِعُكُمْ	Then to Me will be your return[1]
فَأُنَبِّئُكُم	and I shall inform[2] you
بِمَا كُنتُمْ تَعْمَلُونَ ۝١٥	of what you use to do.[3]
يَٰبُنَيَّ	16. "O my sonny,
إِنَّهَآ إِن تَكُ مِثْقَالَ	verily if it is the weight[4] of
حَبَّةٍ مِّنْ خَرْدَلٍ	a grain[5] of mustard[6]
فَتَكُن فِي صَخْرَةٍ	and it is in a rock[7]
أَوْ فِي ٱلسَّمَٰوَٰتِ	or in the heavens
أَوْ فِي ٱلْأَرْضِ	or in the earth,
يَأْتِ بِهَا ٱللَّهُ	Allah will bring it forth.
إِنَّ ٱللَّهَ لَطِيفٌ	Verily Allah is All-Subtle,[8]
خَبِيرٌ ۝١٦	All-Aware."[9]
يَٰبُنَيَّ	17. "O my sonny,
أَقِمِ ٱلصَّلَوٰةَ	duly perform the prayer
وَأْمُرْ بِٱلْمَعْرُوفِ	and enjoin[10] the approved[11]
وَٱنْهَ عَنِ ٱلْمُنكَرِ	and forbid the disapproved;[12]
وَٱصْبِرْ عَلَىٰ	and be patient over
مَآ أَصَابَكَ	what befalls you.
إِنَّ ذَٰلِكَ مِنْ	Verily these are of
عَزْمِ ٱلْأُمُورِ ۝١٧	the definitve[13] of matters."[14]

[1] مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a.* See at 29:8, p. 1267, n. 10).

[2] أنبئ ***'unabbi'u*** = I inform, notify, advise (v. i. s. impfct. from *nabba'a,* form II of *naba'a* [*nab'/ nubû'*], to be high. See at 29:8, p. 1267, n. 11).

[3] i. e., consequences of what you do.

[4] مثقال ***mithqâl*** (s.; pl.مثاقيل *mathâqîl*)= weight. See at 21:47, p. 1025, n. 11.

[5] حبة ***ḥabbah*** (s.; pl. حبات *ḥabbât*)= grain, seed, pill, granule. See at 21:47, p. 1025, n. 12.

[6] خردل ***khardal*** = mustard seeds, mustard. See at 21:47, p. 1025, n. 13.

[7] صخرة ***ṣakhrah*** (s.; pl. *ṣakharât*) = rock, boulder. See at 18:63, p. 935, n. 5.

[8] لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 22:63, p. 1068, n. 3).

[9] خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 22:63, p. 1068, n. 5.

[10] أؤمر ***'u'mur*** = bid , order, command, enjoin (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See at 20:132, p. 1010, n. 4).

[11] معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 22:41, p. 1061, n. 2).

[12] i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara,* form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 29:45, p. 1281, n. 6).

[13] عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 3:186, p. 229, n. 9.

[14] i. e., these are matters definitively enjoined and must be abided by.

وَلَا تُصَعِّرْ	18. "And turn not in pride[1]
خَدَّكَ لِلنَّاسِ	your cheek[2] to men
وَلَا تَمْشِ فِى ٱلْأَرْضِ	and walk not[3] in the earth
مَرَحًا	in exultation.[4]
إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ	Verily Allah likes not any
مُخْتَالٍ فَخُورٍ ١٨	self-conceited[5] arrogant."[6]
وَٱقْصِدْ	19." And be modest[7]
فِى مَشْيِكَ	in your walking
وَٱغْضُضْ مِن صَوْتِكَ	and lower[8] your voice.
إِنَّ أَنكَرَ	Verily the most disgusting[9]
ٱلْأَصْوَٰتِ	of voices[10]
لَصَوْتُ ٱلْحَمِيرِ ١٩	is the voice of the ass."[11]

Section (*Rukû'*) 3

أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ	20. Do you not see that Allah
سَخَّرَ لَكُم	has reduced to service[12] for you
مَّا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth,
وَأَسْبَغَ عَلَيْكُمْ	and has lavished[13] on you
نِعَمَهُۥ	His graces,
ظَٰهِرَةً وَبَاطِنَةً	visible and invisible?
وَمِنَ ٱلنَّاسِ مَن	And of men are such as

1. لا تصعر **lâ tuṣa''ir** = do not turn in pride/vanity/conceit (v. ii. m. s. imperative {prohibition} from *ṣa''ara*, form II of *ṣa'ira* , to turn face or shoulder in pride).

2. خد **khadd** (s.; pl. خدود *khudûd*) = cheek, side.

3. لا تمش **lâ tamshi** = do not walk, go on foot, move on (v. ii. m. s. imperative {prohibition} from *tamshî* [*mashâ*, مشي *mashy*], to go on foot, to walk. See *yamshûna* at 25:63, p. 1157, n. 6).

4. مرح **maraḥ** = glee, exultance, exultation, exuberance, hilarity, arrogance, conceit, haughtiness. See at 17:37, p. 884, n. 12.

5. مختال **mukhtâl** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 4:36, p. 257, n. 8).

6. فخور **fakhûr** = arrogant, proud, boastful. See at 11:10, p. 681, n. 5.

7. اقصد **iqṣid** = be modest, frugal, thrifty (v. ii. m. s. imperative from *qaṣada* [*qaṣd*], to proceed straightaway, to seek, to pursue, to intend. See *qâṣid* at 9:42, p. 525, n. 9.

8. اغضض **ughḍuḍ** = lower,cast down (v. ii. m. s. imperative from *ghaḍḍa* [*ghaḍḍ/ghaḍâḍah*], to lower, cast down).

9. أنكر **'ankar** = more/most disgusting, disagreeable, repugnant, loathsome (elative of *nakîr*, act. participle of *nakira*, not to know. See *munkar* at 31:17, p. 1316, n. 12.

10. أصوات **'aṣwât** (pl.; s. *ṣawt*) = voices, sounds. See *sawt* at 17:64, p. 893, n. 13.

11. حمير **ḥamîr** (pl.; s. *ḥimâr*) = donkeys, asses. See at 16:8, p. 829, n. 10.

12. Allah has created everything in the heavens and the earth for the benefit of us. سخر **sakhkhara** = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 29:61, p. 1286, n.12).

13. Allah's favours and graces on us are countless. أسبغ **'asbagha** = he bestowed abundantly, lavished, gave liberally, showered, made complete, ascribed (v. iii. m. s. past in form IV of *sabagha* [*subûgh*], to be abundant, to abound).

يُجَٰدِلُ فِي ٱللَّهِ	disputes[1] about Allah
بِغَيْرِ عِلْمٍ	without knowledge,
وَلَا هُدًى	nor having guidance
وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾	nor a Book giving light.[2]
وَإِذَا قِيلَ لَهُمُ	21. And if it is said to them:
ٱتَّبِعُوا۟	"Follow[3]
مَآ أَنزَلَ ٱللَّهُ	what Allah has sent down"
قَالُوا۟ بَلْ نَتَّبِعُ	they say: "Nay, we follow
مَا وَجَدْنَا	what we have found[4]
عَلَيْهِ ءَابَآءَنَآ	our fathers on."[5]
أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ	Even if Satan were
يَدْعُوهُمْ إِلَىٰ عَذَابِ	calling[6] them to the torment
ٱلسَّعِيرِ ﴿٢١﴾	of the blazing furnace?[7]
۞ وَمَن يُسْلِمْ	22. And whoever submits[8]
وَجْهَهُۥٓ إِلَى ٱللَّهِ	his face[9] to Allah
وَهُوَ مُحْسِنٌ	and is a doer of good deeds[10]
فَقَدِ ٱسْتَمْسَكَ	he has indeed got hold of[11]
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ	the support[12] most reliable.[13]
وَإِلَى ٱللَّهِ	And to Allah
عَٰقِبَةُ	is the final outcome
ٱلْأُمُورِ ﴿٢٢﴾	of all affairs.[14]

[1] يجادل ***yujâdilu***= he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:8, p. 1047, n. 11).

[2] i. e., to see the truth. منير ***munîr*** = he or that which gives light, enlightening, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 22:8, p. 1047, n. 12).

[3] اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 29 :12, p. 1268, n.10).

[4] وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 26:74, p. 1176, n. 3).

[5] i. .e., the religion on which we have found our fathers.

[6] i. e., would they do so even if what they did was obviously Satanic? يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 22:12, p. 1049, n. 7).

[7] سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

[8] يسلم ***yuslim(u)*** = he submits, surrenders delivers up (v. iii. m. s. impfct. from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See *'aslamtu* at 27:44, p. 1215, n. 13).

[9] i. e., figuratively one's entire self. وجه ***wajh*** (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 28:88, p. 1264, n. 5.

[10] محسن ***muḥsin*** (s.; pl. *muḥsinûn*) = one who does good deeds, beneficent, righteous (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be good). See at 4:125, p. 299, n.8.

[11] استمسك ***istamsaka*** = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See at 2:256, p. 132, n. 8).

[12] عروة ***'urwah*** (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop. See at 2:256, p. 132, n. 9

[13] وثقى ***wuthqâ*** (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure. See at 2:256, p. 132, n. 10.

[14] i. e., His is the final decision on all matters.

وَمَن كَفَرَ 23.And whoever disbelieves,
فَلَا يَحْزُنكَ let there not sadden[1] you
كُفْرُهُۥٓ his disbelief.
إِلَيْنَا مَرْجِعُهُمْ To Us will be their return;[2]
فَنُنَبِّئُهُم then We shall inform[3] them
بِمَا عَمِلُوٓا۟ of what they did.
إِنَّ ٱللَّهَ عَلِيمٌۢ Verily Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ ٢٣ of the secrets of the hearts.[4]

نُمَتِّعُهُمْ 24. We let them enjoy[5]
قَلِيلًا for a while;
ثُمَّ نَضْطَرُّهُمْ then We shall oblige[6] them
إِلَىٰ عَذَابٍ غَلِيظٍ ٢٤ to a punishment very severe.[7]

وَلَئِن سَأَلْتَهُم 25. And if you ask[8] them:
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ "Who created[9] the heavens
وَٱلْأَرْضَ and the earth",
لَيَقُولُنَّ ٱللَّهُ they would surely say: Allah.[10]
قُلِ ٱلْحَمْدُ Say: "All the praise is
لِلَّهِ for Allah".[11]
بَلْ أَكْثَرُهُمْ Nay, most of them
لَا يَعْلَمُونَ ٢٥ do not know.

لِلَّهِ 26. To Allah belongs

---

[1] يحزن **lâ yaḥzun** = let him or it not make sad, grieve(v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to make sad.). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves. See *yahzun* at 3:176, p. 224, n. 9).

[2] مرجع **marji'** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a* . See at 31:15, p. 1316, n. 1.

[3] i. e., shall rquite them for what they did. ننبىء **nunabbi'u** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 18:103, p. 947, n. 3).

[4] صدور **ṣudûr** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = possessors of hearts, i. e., the secrets that occupy the hearts. See at 20:10, p. 1268, n. 6.

[5] نمتع **numatti'u** = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away. See at 11:48, p. 695, n. 6.

[6] نضطر **naḍṭarru** = we constrain, compel, force, oblige, coerce (v. i. pl. impfct. form *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *muḍṭarr* at 27:62, p. 1221, n. 5).

[7] غليظ **ghalîẓ** = sacred, inviolable, solid, tough, harsh, severe. See at 14:17, p. 793, n. 2.

[8] سألت **sa'alta** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 9:65, p. 604, n. 11).

[9] خلق **khalaqa** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

[10] The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation.

[11] This is an assertion of *tawḥîd*. Note the significance of the definite article *al* which signifies totality as well as exclusiveness and means that all the praise and adoration is due to Allah and that none else is entitled to it.

مَا فِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِۚ	and the earth.[1]
إِنَّ ٱللَّهَ	Verily Allah, He is the One
هُوَ ٱلْغَنِيُّ	Above Want,[2]
ٱلْحَمِيدُ ﴿٢٦﴾	the All-Praiseworthy.[3]
وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ	27. And were all that is in
مِن شَجَرَةٍ أَقْلَٰمٌ	the earth of trees[4] pens,[5]
وَٱلْبَحْرُ	and the sea,[6]
يَمُدُّهُۥ مِنۢ بَعْدِهِۦ	there replenishing[6] it after it
سَبْعَةُ أَبْحُرٍ	seven seas,
مَّا نَفِدَتْ	exhausted[8] would not be
كَلِمَٰتُ ٱللَّهِۗ	the Words of Allah.
إِنَّ ٱللَّهَ عَزِيزٌ	Verily Allah is All-Mighty,[9]
حَكِيمٌ ﴿٢٧﴾	All-Wise.[10]
مَّا خَلْقُكُمْ	28. Neither is your creation
وَلَا بَعْثُكُمْ	nor is your resurrection[11]
إِلَّا كَنَفْسٍ وَٰحِدَةٍۗ	but as one individual.[12]
إِنَّ ٱللَّهَ	Verily Allah is
سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾	All-Hearing,[13] All-Seeing.[14]
أَلَمْ تَرَ أَنَّ ٱللَّهَ	29. Do you not see that Allah

---

[1] i. e., Allah has created these, His is the absolute control and authority over them and to Him Alone is due all worship and adoration.

[2] غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 31:12, p. 1314, n. 10.

[3] حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:12, p. 1314, n. 11.

[4] شجرة ***shajarah*** (pl. *shajarât*) = tree. See at 2:35, p. 19, n. 4.

[5] أقلام ***'aqlâm*** (sing. *qalam*) = reed pens, pens, arrows for casting lots. See at 3:44, p. 173, n. 2.

[6] i. e., the sea as ink.

[7] يمد ***yamuddu*** = he extends, respites, supports, assists, reinforces, replenishes (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite. See at 2:15, p. 9, n. 2).

[8] نفدت ***nafidat*** = she or it ran out, wore out, was depleted/exhausted/used up (v. iii. f. s. past from *nafida* [*nafad/nafâd*], to be exhausted/ used up. See *nafida* at 18:109, p. 948, n. 10).

[9] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:27, p. 1298, n. 7.

[10] i. e., in His creation, rearing and management of the creation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

[11] بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See at 30:56, p. 1309, n. 3.

[12] i. e., in the same body and soul. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 29:57, p. 1285, n. 9.

[13] سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 22:75, p. 1072, n. 11.

[14] بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 22: 75, p. 1072, n. 12.

يُولِجُ ٱلَّيْلَ	makes the night enter[1]
فِى ٱلنَّهَارِ	into the day
وَيُولِجُ ٱلنَّهَارَ	and makes the day enter
فِى ٱلَّيْلِ	into the night,
وَسَخَّرَ	and reduced to order[2]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِىٓ	each running[3]
إِلَىٰٓ أَجَلٍ مُّسَمًّى	to a term[4] appointed,[5]
وَأَنَّ ٱللَّهَ	and that Allah is
بِمَا تَعْمَلُونَ خَبِيرٌ	of what you do All-Aware?[6]
٢٩	
ذَٰلِكَ بِأَنَّ ٱللَّهَ	30. That is because Allah,
هُوَ ٱلْحَقُّ	He is the Truth
وَأَنَّ مَا يَدْعُونَ	and that what they invoke[7]
مِن دُونِهِ	besides Him
ٱلْبَٰطِلُ	is the falsehood;[8]
وَأَنَّ ٱللَّهَ	and that Allah,
هُوَ ٱلْعَلِىُّ	He is the All-Exalted,[9]
ٱلْكَبِيرُ ٣٠	the All-Great.[10]

Section (*Rukû'*) 4

أَلَمْ تَرَ	31. Do you not see
أَنَّ ٱلْفُلْكَ تَجْرِى	that the ships[11] go on

1. يولج ***yûliju*** = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This *'âyah*, like the *'âyah* 3:27 (p. 165) points to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation. See *tûliju* at 3:27, p. 165, n. 6).

2. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 31:20, p. 1317, n.12).

3. يجرى ***yajrî*** = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 29:58, p. 1286, n. 2).

4. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 30:8, p. 1292, n. 3.

5. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 30:8, p. 1292, n. 4).

6. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 31:16, p. 1316, n. 9.

7. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 22:62, p. 1067, n. 7).

8. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

9. علي ***'alîy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 22:62, p. 1067, n. 9.

10. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 26:49, p. 1171, n.10.

11. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 30:46, p. 1305, n. 9.

فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ	in the sea by Allah's grace
لِيُرِيَكُم	that He may show[1] you
مِّنْ ءَايَٰتِهِۦٓ	of His signs?
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّكُلِّ صَبَّارٍ	for every firmly persevering[2]
شَكُورٍ ٣١	and deeply grateful person.[3]
وَإِذَا غَشِيَهُم	32.And if there covers[4] them
مَّوْجٌ كَٱلظُّلَلِ	a wave like canopies[5]
دَعَوُا۟ ٱللَّهَ	they invoke Allah
مُخْلِصِينَ لَهُ	making exclusive[6] for Him
ٱلدِّينَ	the worship;[7]
فَلَمَّا نَجَّىٰهُمْ	but when He rescues[8] them
إِلَى ٱلْبَرِّ فَمِنْهُم	to the land, some of them
مُّقْتَصِدٌ	adopt a middle course.[9]
وَمَا يَجْحَدُ	But there deny[10] not
بِـَٔايَٰتِنَآ	Our signs
إِلَّا كُلُّ خَتَّارٍ	except every deceitful[11]
كَفُورٍ ٣٢	and stark infidel.
يَٰٓأَيُّهَا ٱلنَّاسُ	33. O mankind,
ٱتَّقُوا۟ رَبَّكُمْ	beware of your Lord;
وَٱخْشَوْا۟ يَوْمًا	and fear a day when

1. يري ***yuriya****(rî)* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. The final letter takes *fathah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yurî* at 7:27, p. 473, n. 12).

2. صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *ṣabara* [*ṣabr*], to be patient. See at 14:5, p. 787, n. 7).

3. شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/shukrân*], to thank. See *yashkurûna* at 17:3, p. 873, n.5).

4. غشي ***ghashiya*** = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See at 20:78, p. 994, n. 8).

5. ظلل ***ẓulal*** (sing. *ẓullah*) = shades, canopies, tents. See at 2:210, p. 101, n. 1.

6. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 29:65, p. 1288, n. 7).

7. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 29:65, p. 1288, n. 8.

8. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 29:65, p. 1288, n. 9).

9. i. e., between belief and unbelief, sitting on the fence. مقتصد ***muqtaṣid*** = one who adopts a middle course, well poised, balanced, on an even keel, frugal. (Active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straightaway, to go to see, to seek).

10. يجحد ***yajḥadu*** = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 29:49, p. 1283, n.).

11. ختار ***khattâr*** = treacherous, deceitful, betrayer (act. participle in the scale of *fa''âl* from *khatara* [*khatr*], to betray.

12. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).

لَّا يَجْزِى	there will not repay[1]
وَالِدٌ عَن وَلَدِهِۦ	a father for his son
وَلَا مَوْلُودٌ هُوَ جَازٍ	nor will a child be repaying [2]
عَن وَالِدِهِۦ شَيْـًٔا	for his father in any way.
إِنَّ وَعْدَ ٱللَّهِ	Verily the promise[3] of Allah
حَقٌّ	is true.[4]
فَلَا تَغُرَّنَّكُمُ	So let there not deceive[5] you
ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life
وَلَا يَغُرَّنَّكُم	nor should there beguile you
بِٱللَّهِ ٱلْغَرُورُ ٣٣	about Allah the deceiver.[6]
إِنَّ ٱللَّهَ	34. Verily Allah,
عِندَهُۥ	with Him lies
عِلْمُ ٱلسَّاعَةِ	the knowledge of the Hour;
وَيُنَزِّلُ ٱلْغَيْثَ	and He sends down[7] the rain[8]
وَيَعْلَمُ	and He knows
مَا فِى ٱلْأَرْحَامِ	what is in the wombs;[9]
وَمَا تَدْرِى نَفْسٌ	and no individual knows[10]
مَّاذَا تَكْسِبُ غَدًا	what he will earn[11] tomorrow,[12]
وَمَا تَدْرِى نَفْسٌۢ	nor any individual knows
بِأَىِّ أَرْضٍ تَمُوتُ	at what land he will die.
إِنَّ ٱللَّهَ عَلِيمٌ	Verily Allah is All-Knowing,
خَبِيرٌۢ ٣٤	All-Aware.

[1] يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from ***jazâ*** [جزاء *jazâ'*], to reward, to repay. See at 16:32, p. 837, n. 9).

[2] i. e., everyone will be individually accountable for his deeds.; and no relative or friend will be of any avail. جاز ***jâzin***= one who is going to repay, one who recompenses (act. participle from *jazâ*. See n. 1 above).

[3] i. e, the promise about Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 30:60, p. 1310, n. 8.

[4] i. e., it is certain to come.

[5] لا يغرن ***lâ taghurranna*** = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *lâ yaghurranna* at 3:196, p. 233, n. 10).

[6] i. e., Satan.غرور ***gharûr*** = one or that which deceives, deceptive (act. partciple in the scale of *fa'ûl* from *gharra*. See n. 6 above).

[7] ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 30:24, p. 1297, n. 7).

[8] None else can do this. غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion.

[9] أرحام ***'arhâm*** (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, blood relationships. See at 13:8, p. 767, n. 3.

[10] تدرى ***tadrî*** = she knows, is aware (v. iii. f. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

[11] تكسب ***taksibu*** = she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 13:42, p. 782, n. 11).

[12] غد ***ghad*** = tomorrow, the following day. See *ghadawta* at 3:121, p. 204, n. 2.

32. *SÛRAT AL-SIJDAH* (Prostration)
Makkan: 30 *'âyahs*

This is a Makkan *sûrah*. Like the other Makkan *sûrahs* it also deals with the fundamentals of the faith, namely, belief in Allah, the Book (*Qur'ân*), the Prophet, Resurrection, Judgement, reaward and punishment. It starts with stressing the fact that the Qur'ân has been sent down by Allah and gives a reply with cogent arguments to the allegation of the unbelievers that it was fabricated by the Prophet. It also draws attention to the wonderful creation of Allah, the universe, and dispels the doubts of the unbelievers regarding resurrection, judgement, reward and punishment. The *sûrah* is called *al-sijdah* (Prostration) with reference to the description of the believers (*'âyah* 15) who prostrate themselves when they hear the *'âyahs* of the Qur'ân.

سُورَةُ السَّجْدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ①	1. *'Alif - Lâm - Mîm.*[1]
تَنزِيلُ	2. The sending down[2]
ٱلْكِتَٰبِ	of the Book,
لَا رَيْبَ فِيهِ	no doubt[3] is therein,
مِن رَّبِّ ٱلْعَٰلَمِينَ ②	is from the Lord of all beings.[4]
أَمْ يَقُولُونَ	3. Or do they say:
ٱفْتَرَىٰهُ	"He has fabricated[5] it"?
بَلْ هُوَ ٱلْحَقُّ	Nay, it is the truth
مِن رَّبِّكَ	from your Lord
لِتُنذِرَ قَوْمًا	that you may warn[6] a people
مَّآ أَتَىٰهُم	to whom had not come
مِّن نَّذِيرٍ مِّن قَبْلِكَ	any warner before you,
لَعَلَّهُمْ	maybe that they
يَهْتَدُونَ ③	receive guidance.[7]

---

[1] 1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

[2] 2. This is a reiteration that the Qur'ân was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 26:192, p. 1195, n. 5.

[3] 3. i. e., there is no doubt that it has been sent down by Allah. ريب ***rayb*** = doubt, suspicion, misgivings. See at 22:7 p. 1047, n.9.

[4] 4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 29:28, p. 1275, n. 1).

[5] 5. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 25:4, p. 1138, n. 10).

[6] 6. The address is to the Prophet, peace and blessings of Allah be on him. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of an implied *'an* in *li* of motivation coming before the verb. See at 28:46, p. 1248, n. 5).

[7] 6. يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 28:64, p. 1255, n. 6).

ٱللَّهُ ٱلَّذِى	4. Allah is He Who
خَلَقَ ٱلسَّمَٰوَٰتِ	created[1] the heavens
وَٱلْأَرْضَ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two
فِى سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ ٱسْتَوَىٰ	then He took position[2]
عَلَى ٱلْعَرْشِ	on the Throne.[3]
مَا لَكُم مِّن دُونِهِۦ	You do not have besides Him
مِن وَلِىٍّ	any friend-protector[4]
وَلَا شَفِيعٍ	nor any intercessor.[5]
أَفَلَا	Will you not then
تَتَذَكَّرُونَ ④	bear in mind?[6]
يُدَبِّرُ ٱلْأَمْرَ	5. He regulates[7] the affair[8]
مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ	from the heaven to the earth
ثُمَّ يَعْرُجُ إِلَيْهِ	then it goes up[9] to Him
فِى يَوْمٍ	in a day
كَانَ مِقْدَارُهُۥٓ	the measure[10] of which is
أَلْفَ سَنَةٍ	a thousand years
مِّمَّا تَعُدُّونَ ⑤	of what you count.[11]
ذَٰلِكَ	6. Such is
عَٰلِمُ ٱلْغَيْبِ	the Knower of the unseen
وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ	and the seen,[12] the All-Mighty
ٱلرَّحِيمُ ⑥	the Most Merciful.

[1] خلق **khalaqa** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

[2] i. e., in such manner as befits the Sublimity of Allah. استوى **istawâ** = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 28:14, p. 1235, n. 8).

[3] عرش **'arsh** = throne. See at 27:42, p. 1215, n. 1.

[4] ولي **waliy** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 29:22, p. 1272, n. 5.

[5] The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The *'âyah* points out the mistake in this claim. شفيع **shafî'** (s.; pl.*shufa'â'*) = intercessor, advocate (active participle in the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See at 10:3, p. 636, n. 6.

[6] تتذكرون **tatadhakkarûna** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkarûna* at 14:25, p.796, n. 11).

[7] يدبر **yudabbiru** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 13:2, p. 764, n. 5).

[8] أمر **'amr** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 27:32, p. 1211, n. 7.

[9] يعرج **ya'ruju** = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See *ya'rujûna* at 15:14, p. 810, n. 3).

[10] مقدار **miqdâr** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See at 13:8, p. 767, n. 6.

[11] Here is a clear indication of the relativity of time and space. تعدون **ta'uddûna** = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See at 22:47, p. 832, n. 14.

[12] شهادة **shahâdah** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 24:4, p. 1107, n. 4.

ٱلَّذِىٓ أَحْسَنَ	7. Who perfected[1]
كُلَّ شَىْءٍ خَلَقَهُۥ	everything in its creation
وَبَدَأَ	and initiated[2]
خَلْقَ ٱلْإِنسَـٰنِ	the creation of man[3]
مِن طِينٍ ٧	out of clay.[4]
ثُمَّ جَعَلَ نَسْلَهُۥ	8. Then He set[5] his progeny[6]
مِن سُلَـٰلَةٍ	out of a breed[7]
مِّن مَّآءٍ مَّهِينٍ ٨	of fluid quite despicable.[8]
ثُمَّ سَوَّىٰهُ	9. Then He duly shaped[9] him
وَنَفَخَ فِيهِ	and blew[10] into him
مِن رُّوحِهِۦ	of his breath of life.[11]
وَجَعَلَ لَكُمُ	And He appointed for you
ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ	hearing,[12] and the eyes[13]
وَٱلْأَفْـِٔدَةَ	and the hearts.[14]
قَلِيلًا مَّا	Little is that
تَشْكُرُونَ ٩	you express gratitude.[15]
وَقَالُوٓا۟	10. And they say:
أَءِذَا ضَلَلْنَا	"Is it when we get lost[16]
فِى ٱلْأَرْضِ أَءِنَّا	in the earth, will we indeed
لَفِى خَلْقٍ جَدِيدٍۭ	be in a creation anew?"

[1] أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:10, p. 758, n. 10).

[2] بدأ ***bada'a*** = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See at 12:76, p. 750, n. 1).

[3] i. e., 'Âdam, peace be on him.

[4] طين ***ṭîn*** = clay, soil. See at 28:38, p. 1245, n. 10.

[5] جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30: 54, p. 1308, n. 5).

[6] نسل ***nasl*** = offspring, progeny, descendants. See at 2:205, p. 99, n. 9.

[7] سلالة ***sulâlah*** (s.; pl. *sulâlât*) = progeny, offspring, family, race, strain, breed, stock. See at 23:12, p. 1077, n. 6.

[8] مهين ***mahîn*** = despicable, weak, mean, paltry, little. See *muhîn* at 31:6, p. 1312, n. 9.

[9] سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 18:37, p. 925, n. 6).

[10] i. e., by sending the angel. نفخ ***nafakha*** = he blew, breathed, (v. iii. m. s. past from *nafkh*, to blow. See *nafakhnâ* at 21:91, p. 1037, n. 14).

[11] روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *waḥy*, Jibrîl. See at 19:17, p. 954, n. 9.

[12] سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.

[13] أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 24:44, p.1125, n. 3).

[14] أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 16:78, p. 853, n. 5.

[15] i. e., by obeying and worshipping Him Alone. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 28: 73, p. 1288, n. 3).

[16] i. e., ضللنا ***ḍalalnâ*** = we got lost, went astray, strayed (v. iii. m. pl. past from *ḍalâl/ḍalâlah*, to loose one's way. See *ḍalla* at 28:92, p. 1230, n.3).

بَلْ هُم	Nay, they are in
بِلِقَآءِ رَبِّهِمْ	the meeting[1] with their Lord
كَٰفِرُونَ ١٠	unbelievers.
قُلْ ۞	11. Say:
يَتَوَفَّىٰكُم	"There will take you fully[2]
مَّلَكُ ٱلْمَوْتِ ٱلَّذِى	the angel of death who
وُكِّلَ بِكُمْ	will be given charge[3] of you.
ثُمَّ إِلَىٰ رَبِّكُمْ	Then to your Lord
تُرْجَعُونَ ١١	you will all be taken back.[4]
	Section (*Rukû'*) 2
وَلَوْ تَرَىٰٓ	12. And if you see
إِذِ ٱلْمُجْرِمُونَ	when the culprits[5]
نَاكِسُوا۟ رُءُوسِهِمْ	will stoop[6] their heads
عِندَ رَبِّهِمْ	before their Lord:
رَبَّنَآ أَبْصَرْنَا	"Our Lord, we have seen[7]
وَسَمِعْنَا	and heard,[8]
فَٱرْجِعْنَا	so send us back[9]
نَعْمَلْ صَٰلِحًا	we shall act rightly.[10]
إِنَّا مُوقِنُونَ ١٢	We indeed believe frimly."[11]
وَلَوْ شِئْنَا	13. And were We to will,

[1] i. e. , in the hereafter. لقاء *liqâ'* = meeting, encounter. See at 30:8, p. 1292, n. 5.

[2] يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 16:70, p. 849, n. 6).

[3] وكل ***wukkila*** = he was entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl/wukûl*], to entrust. See *wakkalnâ* at 6:89, p. 427, n. 3).

[4] i. e., after resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 30:11, p. 1293, n. 9).

[5] مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

[6] i. e., on the Day of Judgement. ناكسوا ***nâkisû(n)*** = those stooping, lowering, bowing, bending, tilting, retracting, turning over (act. participle from *nakasa* [*naks*], to turn over, to lower. The terminal *nûn* is dropped because of the genitive construction).

[7] i. e., they will say: Our Lord, we have seen. أبصرنا ***abṣarnâ*** = we saw, perceived, discerned, recognized (v. iii. m. pl. past in form IV of *baṣura/baṣira* [*baṣar*], to see, to look. See *abṣara* at 6:104, p. 435, n. 4).

[8] سمعنا ***sami'nâ*** = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 23:24, p. 1081, n. 5).

[9] i. e., to the worldly life. ارجع ***irji'*** = you go back, return, send back (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 12:50, p. 740, n. 11).

[10] صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 30:44, p. 1304, n. 11).

[11] موقنون ***mûqinûn*** (pl.; s. *mûqin*) = those believing with certitude, firmly convinced, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *mûqinîn* at 26:24, p. 1167, n.2).

لَآتَيْنَا	We would surely have given
كُلَّ نَفْسٍ هُدَىٰهَا	every person his guidance,[1]
وَلَٰكِنْ حَقَّ ٱلْقَوْلُ	but due became[2] the word[3]
مِنِّى	from Me
لَأَمْلَأَنَّ جَهَنَّمَ	that I shall surely fill[4] hell
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ	with jinn and men
أَجْمَعِينَ ﴿١٣﴾	one and all.[5]
فَذُوقُوا۟	14. So have the taste,[6]
بِمَا نَسِيتُمْ	for you had forgotten[7] the
لِقَآءَ يَوْمِكُمْ هَٰذَآ	meeting of this day of yours;
إِنَّا نَسِينَٰكُمْ	We have forgotten you;
وَذُوقُوا۟ عَذَابَ	and taste the punishment
ٱلْخُلْدِ	of endless duration[8]
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾	for what you used to do.
إِنَّمَا يُؤْمِنُ	15. Verily there but believe
بِـَٔايَٰتِنَا ٱلَّذِينَ	in Our signs those who,
إِذَا ذُكِّرُوا۟ بِهَا	when reminded[9] of them,
خَرُّوا۟ سُجَّدًا	fall down[10] prostrate[11]
وَسَبَّحُوا۟ بِحَمْدِ	and glorify[12] with the praise
رَبِّهِمْ وَهُمْ	of their Lord and they
لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾	do not turn arrogant.[13]*

[1] هدى ***hudan*** = guidance. See at 31:3, p. 1311, n. 4.

[2] i. e., because of their unbelief, intransigence and wrong-doing. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 28:63, p. 1254, n. 9).

[3] i. e., sentence of punishment.

[4] لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 11:119, p. 720, n. 6).

[5] i. e., of the wrong-doers. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.

[6] i. e., of punishment. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 29:55, p. 1285, n. 6).

[7] نسيتم ***nasîtum*** = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasîta* at 20:126, p. 1008, p. 2).

[8] خلد ***khuld*** = eternity, endless duration, perpetuity. See at 25:15, p. 1142, n. 1.

[9] ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 25:73, p. 1160, n. 2).

[10] خروا ***kharrû*** = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [*kharr/khurûr*], to fall, fall down. See at 12:100, p. 758, n. 6).

[11] سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 20:70, p, 991, n. 8.

[12] سبحوا ***sabbiḥû*** = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbiḥu* at 19:11, p. 953, n. 4).

[13] يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara,* form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 21:19, p. 1017, n. 4).

*** One should prostrate oneself on reading this *'âyah*.**

تَتَجَافَىٰ جُنُوبُهُمْ	16. Their sides withdraw[1]
عَنِ ٱلْمَضَاجِعِ	from the beds[2]
يَدْعُونَ رَبَّهُمْ	making prayer[3] to their Lord
خَوْفًا وَطَمَعًا	in fear and hope;[4]
وَمِمَّا رَزَقْنَٰهُمْ	and out of what We provide
يُنفِقُونَ ١٦	for them they spend.[5]
فَلَا تَعْلَمُ نَفْسٌ	17. So no individual knows
مَّآ أُخْفِىَ لَهُم	what is kept secret[6] for them
مِّن قُرَّةِ أَعْيُنٍ	of the delight[7] of eyes
جَزَآءًۢ بِمَا	as reward for what
كَانُوا۟ يَعْمَلُونَ ١٧	they use to do.
أَفَمَن كَانَ	18. Is then the one who is
مُؤْمِنًا كَمَن	a believer like the one
كَانَ فَاسِقًا	who is defiantly sinful?[8]
لَّا يَسْتَوُۥنَ ١٨	The do not equalize.[9]
أَمَّا ٱلَّذِينَ ءَامَنُوا۟	19. As for those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[10]
فَلَهُمْ	they shall have
جَنَّٰتُ ٱلْمَأْوَىٰ	gardens of habitation[11]
نُزُلًۢا	in hospitality[12]
بِمَا كَانُوا۟ يَعْمَلُونَ ١٩	for what they use to do.

1. تتجافى ***tatajâfâ*** = she or it withdraws, shuns, avoids, loathes, has an aversion (v. iii. f. s. impfct. from *tajâfâ*, form VI of *jafâ* [*jafw/jafâ'*], to be rough, to shun. to avoid).

2. مضاجع ***maḍâji'*** (pl.; sing. مضجع *maḍja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *ḍaja'a* [*ḍaj'/ḍujû'*], to lie down, lie on one's side. See at 3:154, p. 216, n. 3).

3. i. e., they sleep but little, being engaged in prayer. يدعون ***yad'ûna*** = they call, call upon, invite, invoke, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 31:30, p. 1321, n. 7).

4. i. e., fear of Allah's punishment and hope for His reward. طمع ***ṭama'*** (s.; pl. *'aṭmâ'*) = hope, craving, desire. See at 30:24, p. 1297, n. 4.

5. i. e., in *zakâh* and *ṣadaqah*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 28:54, p. 1251, n. 7).

6. أخفي ***'ukhfiya*** = he or it is kept secret, concealed, hidden (v. iii. s. impfct. passive from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/ khufyah*], to be hidden. See *'ukhfî* at 20:15, p. 979, n. 3).

7. قرة ***qurrah*** = delight, freshness, coolness. See at 28:9, p. 1233, n. 11.

8. فاسق ***fâsiq*** (s.; pl. *fâsiqûn*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See *fâsiqûn* at 24:4, p. 1107, n. 5).

9. يستوون ***yastawûna*** = they equalize, are at par (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 16:75, p. 851, n. 11).

10. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 31:8, p. 1313, n. 2.

11. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 29:24, p. 1274, n. 1).

12. نزل ***nuzul*** (s.; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 18:106, p. 948, n. 6.

20. And as for those who	وَأَمَّا ٱلَّذِينَ
turn defiantly sinful[1]	فَسَقُواْ
their abode will be fire.	فَمَأْوَىٰهُمُ ٱلنَّارُ
Each time they intend[2]	كُلَّمَآ أَرَادُوٓاْ
to get out[3] of it	أَن يَخْرُجُواْ مِنْهَآ
they will be put back[4] therein	أُعِيدُواْ فِيهَا
and it will be said to them:	وَقِيلَ لَهُمْ
"Have the taste[5] of	ذُوقُواْ
the punishment of the fire	عَذَابَ ٱلنَّارِ
in which you had been	ٱلَّذِى كُنتُم بِهِۦ
disbelieving.[6]	تُكَذِّبُونَ ۝٢٠
21. And We will make them	وَلَنُذِيقَنَّهُم
taste[7] of the lesser[8] torment	مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ
before the torment	دُونَ ٱلْعَذَابِ
most stupendous,	ٱلْأَكْبَرِ
maybe that they return.[9]	لَعَلَّهُمْ يَرْجِعُونَ
	۝٢١
22. And who is	وَمَنْ
a worse transgressor[10]	أَظْلَمُ
than the one who is reminded	مِمَّن ذُكِّرَ
of the signs of his Lord and	بِـَٔايَٰتِ رَبِّهِۦ
then he turns away[11] from them?	ثُمَّ أَعْرَضَ عَنْهَآ

1. فسقوا ***fasaqû*** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 17:16, p. 878, n. 4).

2. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 22:22, p. 1052, n. 11).

3. يخرجوا ***yakhrujû(na)*** = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 5:33, p. 346, n. 9).

4. أعيدوا ***'u'îdû*** = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 22:22, p. 1052, n. 13).

5. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 32:14, p. 1328, n. 6).

6. تكذبون ***tukadhdhibûna*** = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:105, p. 1100, n. 12).

7. لنذيقن ***la+nudhîqanna*** = we shall surely make (someone) taste, (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See n. 5 above).

8. أدنى ***'adnâ*** = lesser, closer, lower, inferior, less, less significant, more suitable (elative of *danî;* f. *dunyâ*).

9. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 30:11, p. 1293, n. 9).

10. أظلم ***'azlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *zâlim*. See at 29:68, p. 1289, n. 7).

11. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 20:124, p. 1007, n. 8).

إِنَّا	Indeed We are
مِنَ ٱلْمُجْرِمِينَ	on the culprits[1]
مُنتَقِمُونَ ﴿٢٢﴾	going to inflict retribution.[2]

Section (*Rukû'*) 3

وَلَقَدْ ءَاتَيْنَا	23. And indeed We had given
مُوسَى ٱلْكِتَٰبَ	Mûsâ the Book.
فَلَا تَكُن فِي مِرْيَةٍ مِّن	So be not in doubt[3] about
لِّقَآئِهِۦ	the encounter[4] with it;[5]
وَجَعَلْنَٰهُ هُدًى	and We set it as guidance
لِّبَنِيٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾	for the Children of Isrâ'îl.
وَجَعَلْنَا	24. And We appointed
مِنْهُمْ أَئِمَّةً	from them leaders[6]
يَهْدُونَ بِأَمْرِنَا	guiding[7] by Our command[8]
لَمَّا صَبَرُوا۟	as long as they persevered[9]
وَكَانُوا۟ بِـَٔايَٰتِنَا	and had been in Our signs
يُوقِنُونَ ﴿٢٤﴾	believing firmly.[10]
إِنَّ رَبَّكَ	25. Verily your Lord,
هُوَ يَفْصِلُ بَيْنَهُمْ	He will judge[11] between them
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
فِيمَا كَانُوا۟ فِيهِ	about what they had been
يَخْتَلِفُونَ ﴿٢٥﴾	in disagreement.[12]

---

[1] مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:17, p. 1237, n. 3).

[2] منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See *intaqamnâ* at 30:47, p. 1306, n. 1).

[3] مرية ***miryah*** = doubt, misgivings. See at 22:55, p. 1065, n. 7.

[4] لقاء ***liqâ'*** = meeting, encounter. See at 30:8, p. 1292, n. 5.

[5] i. e., be not in doubt about the receipt of the Book that has been sent down to you. Some commentators take the pronoun *hi* to refer to Mûsâ, peace be on him, and interpret it as the meeting with him during the *isrâ'*.

[6] أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See at 28:41, p. 1246, n.9.

[7] i. e., the people. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 21:73, p. 1031, n. 10).

[8] أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 32:6, p. 1325, n. 8.

[9] i. e., bore hardships and persecutions for the sake of the faith. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 29:59, p. 1286, n. 7).

[10] يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 31:4, p. 1311, n.7).

[11] يفصل ***yafṣilu*** = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to make a decision. See *faṣṣalnâ* at 22:17, p. 1051, n. 4).

[12] يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 27:76, p. 1225, n. 4).

أَوَلَمْ يَهْدِ لَهُمْ	26.Is it not a guidance for them
كَمْ أَهْلَكْنَا	how many We destroyed[1]
مِن قَبْلِهِم	before them
مِّنَ الْقُرُونِ	of the generations[2]
يَمْشُونَ فِي مَسَاكِنِهِمْ	they walk[3] in their habitats?[4]
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ	Verily therein are signs.
أَفَلَا يَسْمَعُونَ ٢٦	Will they not then listen?[5]
أَوَلَمْ يَرَوْا	27. Do they not see
أَنَّا نَسُوقُ الْمَاءَ	that We drive[6] the water to
إِلَى الْأَرْضِ الْجُرُزِ	the land bereft of vegetation[7]
فَنُخْرِجُ	and then bring out[8]
بِهِ زَرْعًا	therewith green crops[9]
تَأْكُلُ مِنْهُ أَنْعَامُهُمْ	whereof their cattle[10] eat
وَأَنفُسُهُمْ	and they themselves?
أَفَلَا يُبْصِرُونَ ٢٧	Will they not then see?
وَيَقُولُونَ	28. And they say:
مَتَىٰ هَٰذَا الْفَتْحُ	"When will this decision[11] be,
إِن كُنتُمْ صَادِقِينَ ٢٨	if you are truthful?"[12]
قُلْ	29. Say:
يَوْمَ الْفَتْحِ	"On the day of decision
لَا يَنفَعُ	there will not avail[13]

---

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 28:43, p. 1247, n. 1).

2. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 28:78, p. 1260, n. 3.

3. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشي *mashy*], to go on foot, to walk. See 25:63, p. 1157, n. 6).

4. مساكن ***masâkin*** (pl.; s. *maskan*) =habitats, habitations, dwellings, homes, residences. See at 29:38, p. 1278, n. 9.

5. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 30:23, p. 1297, n. 1).

6. نسوق ***nasûqu***= we drive, urge on, pilot (v. i. pl. impfct. from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 19:86, p. 973, n. 1).

7. جرز ***juruz*** = barren and bereft of vegetation. See at 18:8, p. 912.

8. نخرج ***nukhriju***= we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 22:5, p. 1046, n. 9).

9. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 18:32, p. 923, n. 14.

10. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 26:133, p. 1185, n. 8.

11. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 26:118, p.1183, n. 3.

12. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 29:29, p. 1275, n. 7).

13. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 30:57, p. 1309, n. 5).

ٱلَّذِينَ كَفَرُوٓا۟	those who disbelieve
إِيمَٰنُهُمْ	their believing
وَلَا هُمْ	nor will they
يُنظَرُونَ ٢٩	be given a respite.[1]
فَأَعْرِضْ عَنْهُمْ	30. So turn away[2] from them
وَٱنتَظِرْ	and await.[3]
إِنَّهُم مُّنتَظِرُونَ ٣٠	Verily they are awaiting.[4]

[1] ينظرون ***yunẓarûna*** = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 21:40, p. 1023, n. 8).

[2] أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 15: 94, p. 825, n. 4).

[3] i. e., wait to see what Allah will do with them. انتظر ***intaẓir*** = you wait, await, look closely, look expectantly, bide time (v. ii. m. s. imperative from *intaẓara*, form VIII of *naẓara*. See *intaẓirû* at 11:122, p. 721, n. 3).

[4] i. e., they are waiting to see your harm and discomfiture. منتظرون ***muntaẓirûn*** (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 3 above).

33. *SÛRAT AL-'AḤZÂB* (The Confederates)

Madinan: 73 *'âyahs*

It is a Madinan *sûrah* revealed between 5 and 7 H. It refers to the famous Battle of Khandaq (Trench) or Battle of the Confederates. The unbelieving Makkans formed an alliance with the Jewish tribe of Banû al-Naḍîr, who had already been expelled from Madina, and the Jewish tribe of Banû Qurayẓah, who were still at Madina, together with the hypocrites and some other bedouin tribes like the Ghaṭafân and, with a combined and well-equipped army of 10,000, laid siege to Madina in Shawwâl, 5 H. with a view to rooting out the Muslims and Islam. The Muslims, under the guidance of the Prophet, peace and blessings of Allah be on him, and on the suggestion of Salmân al-Fârisî, had already dug a deep ditch (*khandaq*) round the exposed parts of Madina to withstand the attack. The siege lasted for more than three weeks during which the Jewish tribe of Banû Qurayẓah and the hypocrites secretly attempted to help the enemy. Ultimately all their attempts were foiled and the Confederate army were obliged to withdraw in utter disarray and confusion. The conquest and expulsion of Banû Qurayẓah followed shortly, which is also referred to in the *sûrah*.

Besides referring to these events and to the intrigues and conduct of the hypocrites and Allah's help for the believers, the *sûrah* lays down that adopted sons are not to be regarded as sons but they are to be ascribed to their real fathers, that the *jâhilî* custom of *ẓihâr* (comparing the wife's back with the back of the husband's mother) does not constitute a proper divorce, that Muslim women should wear *ḥijâb* (covering) and that the family of the Prophet, peace and blessings of Allah be on him, are to be duly respected and his wives are to be regarded as mothers of the believers.

سُورَةُ الأَحْزَابِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ	1. O Prophet,
ٱتَّقِ ٱللَّهَ	beware[1] of Allah
وَلَا تُطِعِ ٱلْكَٰفِرِينَ	and obey[2] not the unbelievers
وَٱلْمُنَٰفِقِينَ	and the hypocrites.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
عَلِيمًا حَكِيمًا ١	All-Knowing,[3] All-Wise.[4]
وَٱتَّبِعْ مَا	2. And follow[5] what is
يُوحَىٰٓ إِلَيْكَ	communicated[6] to you
مِن رَّبِّكَ	from your Lord.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is

1. اتق ***ittaqi*** = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See at 2:206, p. 99, n. 11.

2. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition] from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 31:15, p. 1315, n. 11).

3. i. e., about the deeds and intentions of the creatures, open or secret.

4. i. e., All-Wise in His creation and in His management of the affairs in the heavens and the earth and the rules He lays down for the conduct of His created beings.

5. اتبع ***ittabi'*** = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 10:109, p. 676, n. 3).

6. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 983, n. 1. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

بِمَا تَعْمَلُونَ خَبِيرًا	of what you do All-Aware.[1]
٢	
وَتَوَكَّلْ عَلَى ٱللَّهِ	3. And rely[2] on Allah.
وَكَفَىٰ بِٱللَّهِ	And Sufficicient[3] is Allah
وَكِيلًا ٣	as a Guardian-Trustee.[4]
مَّا جَعَلَ ٱللَّهُ	4. Allah sets[5] not
لِرَجُلٍ مِّن قَلْبَيْنِ	for any man two hearts[6]
فِى جَوْفِهِۦ	inside[7] him;
وَمَا جَعَلَ	nor does He make
أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى	your wives of whom
تُظَٰهِرُونَ مِنْهُنَّ	you compare their backs[8]
أُمَّهَٰتِكُمْ	your mothers;
وَمَا جَعَلَ	nor does He make
أَدْعِيَآءَكُمْ	your adopted sons[9]
أَبْنَآءَكُمْ	your sons.
ذَٰلِكُمْ قَوْلُكُم	These are the saying of yours
بِأَفْوَٰهِكُمْ	with your mouths;[10]
وَٱللَّهُ يَقُولُ ٱلْحَقَّ	but Allah speaks the truth
وَهُوَ يَهْدِى	and He guides
ٱلسَّبِيلَ ٤	to the way.[11]
ٱدْعُوهُمْ	5. Call[12] them

1. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 31:29, p. 1321, n. 6.

2. i. e., rely on Allah in all situations. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 27:79, p. 1225, n. 9).

3. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 2558, p. 1155, n. 9).

4. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl* /*wukûl*], to entrust. See at 25:43, p. 1151, n. 6).

5. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 32: 8, p. 1326, n. 5).

6. The reference is to the pre-Islamic Arab's superstition that a person of extraordinary memorizing power had two hearts.

7. جوف ***jawf*** (s.; pl. *'ajwâf*) = inside, interior, abdomen, belly, hollow.

8. The *'âyah* nullifies the pre-Islamic custom of *zihâr*, i. e., a husband's divorcing his wife by comparing her back with his mother's back. تظاهرون ***tuẓâhirûna*** = you divorce by *ẓihâr*, back up, support (v. ii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr/ẓahr*], to be visible, to strike the back. See *taẓâharûna* at 2:85, p. 40, n. 1).

9. أدعياء ***'ad'iyâ'*** (pl.; s. دعي *da'iyy*) = adopted sons, those suspected of in their ancestry.

10. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 24:15, p. 1110, n. 7.

11. i. e., the right way. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 31:6, p. 1312, n. 6.

12. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 28:64, p. 1255, n. 3).

لِأَبَآئِهِمْ	by their fathers;
هُوَ أَقْسَطُ	that is the more just[1]
عِندَ ٱللَّهِ	in the sight of Allah.
فَإِن لَّمْ تَعْلَمُوٓا۟	But if you do not know[2]
ءَابَآءَهُمْ	their fathers,
فَإِخْوَٰنُكُمْ	then they are your brethren
فِى ٱلدِّينِ	in the faith[3]
وَمَوَٰلِيكُمْ	and your friends.[4]
وَلَيْسَ عَلَيْكُمْ	And there is not on you
جُنَاحٌ فِيمَآ	any sin[5] in what
أَخْطَأْتُم بِهِۦ	you make a mistake[6] about,
وَلَٰكِن مَّا	but in what
تَعَمَّدَتْ قُلُوبُكُمْ	your hearts purpose.[7]
وَكَانَ ٱللَّهُ غَفُورًا	And Allah is Most Forgiving,
رَّحِيمًا ۝٥	Most Merciful.
ٱلنَّبِىُّ أَوْلَىٰ	6. The Prophet is closer[8]
بِٱلْمُؤْمِنِينَ	to the Believers
مِنْ أَنفُسِهِمْ	than their selves
وَأَزْوَٰجُهُۥٓ	and his wives[9] are
أُمَّهَٰتُهُمْ	their mothers;[10]
وَأُو۟لُوا۟ ٱلْأَرْحَامِ	and blood relations[11] are
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ	closer one to the other[12]

1. أقسط ***'aqsaṭ*** = more just, fairer, more correct, more equitable. Elative of *qist*. See at 2:282, p. 149, n. 1.

2. تعلموا ***ta'lamû(na)*** = you know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *ta'lamûna* at 23:84, p. 1095, n. 12).

3. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 31:32, p. 1322, n. 8.

4. موال ***mawâlin*** (pl.; s. مولى *mawlâ*) = clients, associates, friends, masters, protectors. See *mawlâ* at 22:13, p. 1049, n. 12.

5. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 24:61, p. 1133, n. 10.

6. أخطأتم ***'akhṭa'tum*** = you were mistaken, made a mistake, were at fault, committed an error (v. ii. m. pl. past from *'akhṭa'a*, form IV of *khaṭi'a* (*khaṭâ'*), to be mistakes, to commit an error. See *'akhṭa'nâ* at 2:286, p. 152, n. 11).

7. تعمدت ***ta'ammadat*** = she intended, purposed, did wilfully, purposely, intentionally (v. iii. f. s. past from *ta'ammada*, from V of *'amada* [*'amd*], to support, to intend, to purpose. See *muta'ammid* at 5:95, p. 376, n. 11).

8. i. e., in matters of *dîn* and all affairs. أولى *'awlâ* = closer, more entitled,, better suited, more appropriate (elative of *walîy*, near, close, patron friend. See *walîy* at 32:4, p. 1325, n. 4).

9. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 30:21, p. 1296, n. 3.

10. i. e., they are to be regarded and treated as mothers.

11. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'ûlû al-'arḥâm* = blood relations, near relatives. See at 13:8, p. 767, n. 3.

12. i. e., in respect of inheritance.

فِي كِتَٰبِ ٱللَّهِ	in Allah's writ[1]
مِنَ ٱلْمُؤْمِنِينَ	than the believers
وَٱلْمُهَٰجِرِينَ	and the emigrants,[2]
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ	except that you do to
أَوْلِيَآئِكُم مَّعْرُوفًا	your friends[3] any kindness.[4]
كَانَ ذَٰلِكَ	That is
فِى ٱلْكِتَٰبِ	in the Book
مَسْطُورًا ٦	written down.[5]
وَإِذْ أَخَذْنَا	7. And when We took
مِنَ ٱلنَّبِيِّۦنَ	from the Prophets
مِيثَٰقَهُمْ	their covenant[6]
وَمِنكَ	and from you,[7]
وَمِن نُّوحٍ وَإِبْرَٰهِيمَ	and from Nûh and Ibrâhîm
وَمُوسَىٰ وَعِيسَى	and Mûsâ and Îsâ,
ٱبْنِ مَرْيَمَ	son of Maryam;
وَأَخَذْنَا مِنْهُم	and We took from them
مِّيثَٰقًا غَلِيظًا ٧	a covenant inviolable.[8]
لِّيَسْـَٔلَ	8. That He might ask
ٱلصَّٰدِقِينَ	the truthful[9]
عَن صِدْقِهِمْ	about their truthfulness.
وَأَعَدَّ	And He has made ready[10]
لِلْكَٰفِرِينَ	for the unbelievers
عَذَابًا أَلِيمًا ٨	a punishment most painful.[11]

---

[1] i. e., according to Allah's Decree and dispensation. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 30:56, p. 1309, n. 2.

[2] According to the "Brotherhood" established among the believers and the emigrants at the initial Madinan period Muslims and immigrants were required to inherit from one another to the exclusion of their unbelieving relations (see 8:72). This part of the *'âyah* together with the *'ayah* 8:75 and the *'âyahs* about inheritance (i. e., 4:11-12) modified that earlier rule.

[3] أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 29:41, p. 1279, n. 11.

[4] i. e., by gift or will. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 31:17, p. 1316, n. 11)

[5] مسطور ***masṭûr*** = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 17:58, p. 891, n. 9).

[6] i. e., to convey the message and to discharge the trust reposed in them. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).

[7] The address is to the Prophet, peace and blessings of Allah be on him.

[8] غليظ ***ghalîẓ*** (s.; pl. *ghilâẓ*)= sacred, inviolable, solid, tough, harsh, severe. See at 31:24, p. 1319, n. 7.

[9] صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 32:28, p. 1332, n. 12).

[10] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:100, p. 621, n. 4).

[11] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

Section (*Rukû'*) 2

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	9. O you who believe,
ٱذْكُرُوا۟	remember[1]
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ	Allah's grace upon you when
إِذْ جَآءَتْكُمْ جُنُودٌ	there came to you troops[2]
فَأَرْسَلْنَا عَلَيْهِمْ	and We sent[3] against them
رِيحًا وَجُنُودًا	a wind[4] and troops
لَّمْ تَرَوْهَا	you saw them not.
وَكَانَ ٱللَّهُ بِمَا	And Allah is of what
تَعْمَلُونَ بَصِيرًا ﴿٩﴾	you do All-Seeing.[5]
إِذْ جَآءُوكُم	10. When they came on you
مِّن فَوْقِكُمْ	from above[6] you
وَمِنْ أَسْفَلَ مِنكُمْ	and from below[7] you;
وَإِذْ زَاغَتِ	and when turned away[8]
ٱلْأَبْصَـٰرُ	the eyes
وَبَلَغَتِ ٱلْقُلُوبُ	and the hearts reached[9]
ٱلْحَنَاجِرَ	the throats[10]
وَتَظُنُّونَ	and you were thinking[11]
بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾	about Allah all the thoughts.
هُنَالِكَ ٱبْتُلِىَ	11. Thereat were tested[12]
ٱلْمُؤْمِنُونَ	the believers

[1] اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:74, p. 495, n. 1).

[2] i. e., the confederate troops at the battle of Khandaq. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 28:39, p. 1246, n. 2).

[3] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 29:40, p. 1279, n. 3).

[4] The reference is to the end of the siege when Allah sent a severely cold and strong wind and an unseen army of angels against the confederates. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 14:18, p. 793, n. 5).

[5] بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 31: 28, p. 1320, n. 14.

[6] i. e., from the upper part of the valley in the east of Madina. فوق ***fawq*** = above, over, on top. See at 29:55, p. 1285, n. 2.

[7] i. e., from the lower part of the valley in the west of Madina. تحت ***taḥt***= under, below, beneath, underneath. See at 29:55, p. 1285, n. 3.

[8] i. e., out of consternation and bewilderment. زاغت ***zâghat*** = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See *yazîghu* at 9:117, p. 629, n. 4).

[9] بلغت ***balaghat*** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghtu* 19:8, p. 952, n.2).

[10] i. e., because of anxiety and panic. حناجر ***ḥanâjir*** (pl.; s. *ḥanjarah*) = throats, larynxes.

[11] i. e., supposing that Allah would not help the believers. تظنون ***taẓunnûna*** = you (all) think, suppose, conjecture ; also, firmly believe (v. ii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 17:52, p. 889, n. 7).

[12] ابتلى ***ubtuliya*** = he or it was tested, tried (v. iii. m. s. past passive from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to try. See *yabtaliya* at 3:154, p. 216, n. 4.

وَزُلْزِلُوا	and they were convulsed[1]
زِلْزَالًا شَدِيدًا ﴿١١﴾	in a severe convulsion.
وَإِذْ يَقُولُ	12. And when there said
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ	the hypocrites and those who
فِي قُلُوبِهِم مَّرَضٌ	had in their hearts a disease:[2]
مَّا وَعَدَنَا	"There promised[3] us not
ٱللَّهُ وَرَسُولُهُۥٓ	Allah and His Messenger
إِلَّا غُرُورًا ﴿١٢﴾	except deception."[4]
وَإِذْ قَالَت	13. And when there said
طَّآئِفَةٌ مِّنْهُمْ	a group[5] of them:
يَٰٓأَهْلَ يَثْرِبَ	"O people of Yathrib,[6]
لَا مُقَامَ لَكُمْ	you have no place of standing,[7]
فَٱرْجِعُوا	so go back."[8]
وَيَسْتَـْٔذِنُ	And there sought permission[9]
فَرِيقٌ مِّنْهُمُ	a section[10] of them
ٱلنَّبِيَّ يَقُولُونَ	from the Prophet saying:
إِنَّ بُيُوتَنَا عَوْرَةٌ	"Our houses are vulnerable ",[11]
وَمَا هِيَ بِعَوْرَةٍ	but they were not vulnerable.
إِن يُرِيدُونَ إِلَّا	They intend[12] naught but
فِرَارًا ﴿١٣﴾	running away.[13]

1. This and the following *'âyah* describe the situation of the Muslims and the conduct of the hypocrites during the siege by the confederate forces of the Makkan unbelievers and their tribal allies. زلزلوا ***zulzilû*** = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah/zilzâl*]. See at 2:214, p. 103, n. 7).

2. i. e., the disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 24:50, p. 1127, n. 1.

3. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 24:55, p. 1129, n. 1).

4. i. e., in assuring of Allah's help and ultimate victory. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 17:64, p. 894, n. 7.

5. طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number. See at 28:4, p. 1232, n. 3.

6. Yathrib was the previous name of Madina.

7. i. e., you cannot make a stand against the confederate forces. مقام ***muqâm*** = habitat, abode, place of residence, place of standing, raised, erected. See at 25:76, p. 1161, n. 4.

8. i. e., go back to your homes . ارجعوا ***irji'û*** = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 24:28, p. 1115, n. 8).

9. i. e., to go back home leaving the battlefront. يستأذن ***yasta'dhinu***= he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See at 9:44, p. 596, n. 10).

10. i. e., a section of the hypocrites. فريق ***farîq*** (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 30:33, p. 1301, n. 2).

11. i. e., vulnerable to attack by the enemy. ***'awrah*** (s.; pl. *'awrât*) = private part, genital, sexual organ, defect, weak spot, vulnerable. See *'awrât* at 24:58, p. 1131, n. 1.

12. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 30:38, p. 1302, n. 8).

13. فرار ***firâr*** = to flee, fleeing, flight, running away. See at 18:18, p. 916, n. 12.

وَلَوْ دُخِلَتْ	14. And if an entry was made[1]
عَلَيْهِم	against them
مِّنْ أَقْطَارِهَا	from its outskirts[2]
ثُمَّ سُئِلُوا۟	and then they were asked[3]
ٱلْفِتْنَةَ	for sedition[4]
لَءَاتَوْهَا	they would have done it and
وَمَا تَلَبَّثُوا۟ بِهَآ	would not have hesitated[5] at
إِلَّا يَسِيرًا ١٤	it except a few.[6]

وَلَقَدْ كَانُوا۟	15. And they had indeed
عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ	covenanted[7] with Allah before
لَا يُوَلُّونَ	they would not turn[8]
ٱلْأَدْبَٰرَ	their backs;[9]
وَكَانَ عَهْدُ ٱللَّهِ	and the covenant with Allah
مَسْـُٔولًا ١٥	is accountable.[10]

قُل	16. Say:
لَّن يَنفَعَكُمُ	"There never will avail[11] you
ٱلْفِرَارُ	the running away
إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ	if you ran away[12] from death
أَوِ ٱلْقَتْلِ وَإِذًا	or slaughter; and even then
لَّا تُمَتَّعُونَ	you will not be given to enjoy[13]
إِلَّا قَلِيلًا ١٦	except for a little while.

قُلْ مَن ذَا ٱلَّذِى	17. Say: "Who is the one that

[1] i. e., by the enemies. دخلت ***dukhilat*** = she or it was entered, an entry was made (v. iii. f. s. past passive from *dakhala* [*dukhûl*], to enter. See *dakhalta* at 18:39, p. 925, n. 9).

[2] i. e., from the outskirts of Madina. أقطار ***'aqṭâr*** (pl.; s. *quṭr*) = region, quarters, zones, diameters, boundaries, outskirts.

[3] i. e., the hypocrites were asked by the enemies.

[4] فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 29:10, p. 1268, n. 3.

[5] تلبثوا ***talabbathû*** = they hesitated, lingered, remained (v. iii. m. pl. past from *talabbatha*, form V of *labitha* [*labth/ lubth/ lubâth*], to remain. See *labithta* at 29:14, p. 1269, n. 10).

[6] يسير ***yasîr*** = easy, simple, insignificant, a few. See at 12:65, p. 746, n. 5.

[7] عاهدوا ***'âhadû*** = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See at 2:99, p. 47, n. 4).

[8] يولون ***yuwallûna*** = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See *yuwallû* at 3:111, p. 199, n. 7).

[9] i. e., they would not retreat and run away. أدبار ***'adbâr*** (pl.; sing. دبر ***dubr/ dubur***) = backs, rear parts, rear. See at 17:46, p. 887, n. 11.

[10] مسئول ***mas'ûl*** (s.; pl. *mas'ûlûn*) = one or that which is questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 25:16, p. 1142, n. 8).

[11] ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:9, p. 1233, n. 12).

[12] فررتم ***farartum*** = you fled, ran away (v. ii. m. pl. past from *farra* [*firâr/mafarr*], to flee, to run away. See *farartu* at 26:21, p. 1166, n. 5).

[13] تمتعون ***tumatta'ûna*** = you are made to enjoy, given to enjoy, furnished (v. ii. m. pl. impfct. passive from *matta'a*, from II of *mata'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *yumatta'ûna* at 26:207, p.1197, n. 9).

يَعْصِمُكُم مِّنَ ٱللَّهِ can protect[1] you against Allah
إِنْ أَرَادَ بِكُمْ سُوٓءًا if He intends to do you harm[2]
أَوْ أَرَادَ بِكُمْ or intends to have on you
رَحْمَةً mercy?
وَلَا يَجِدُونَ لَهُم And they shall not find[3] for
مِّن دُونِ ٱللَّهِ them besides Allah
وَلِيًّا وَلَا نَصِيرًا ۝١٧ any friend[4] nor any helper.[5]

۞ قَدْ يَعْلَمُ ٱللَّهُ 18. Allah already knows
ٱلْمُعَوِّقِينَ مِنكُمْ the hinderers[6] of you
وَٱلْقَآئِلِينَ and those who say
لِإِخْوَٰنِهِمْ to their brethren:
هَلُمَّ إِلَيْنَا "Join us",[7] while they
وَلَا يَأْتُونَ ٱلْبَأْسَ do not come to the fighting[8]
إِلَّا قَلِيلًا ۝١٨ except a few.

أَشِحَّةً 19. Being avaricious[9]
عَلَيْكُمْ towards you.
فَإِذَا جَآءَ ٱلْخَوْفُ Then when the dread[10] comes,
رَأَيْتَهُمْ you will see them
يَنظُرُونَ إِلَيْكَ looking[11] at you,
تَدُورُ أَعْيُنُهُمْ their eyes rolling[12]
كَٱلَّذِى like the one

[1] يعصم ***ya'ṣimu*** = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عصم *'aṣm*], to protect, to restrain. See at 11:43, p. 693, n. 2).

[2] سوء ***sû'*** (*s.*; pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).

[3] يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 24: 33, p. 1118, n. 10).

[4] ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 32:4, p. 1325, n. 4.

[5] نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 29:22, p. 1272, n. 6).

[6] i. e., those who prevent others from joining the *jihâd*. معوقين ***mu'awwiqîn***(pl.; acc./gen. of *mu'awwiqûn*; s. *mu'awwiq*) = hinderers, preventers, those who hold back (act. participle from *'awwaqa*, from II of *'âqa* [*awq*], to hinder,to prevent, to hold back).

[7] i. e., be with us and do not be with the Prophet, (peace and blessings of Allah be on him). هلم ***halumma*** = get up, come, come on. *halumma 'ilaynâ* = come to us, join us, be with us.

[8] بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 27:33, p. 1211, n. 12.

[9] أشحة ***'ashiḥḥah*** (pl.; s. *shahîḥ*) = avaricious, covetous, greedy, tight-fisted, niggardly. See *shuhh* at 4:128, p. 301, n. 5.

[10] i. e., the fighting. خوف ***khawf*** = fear, dread, threat, apprehension. See at 24:55, p. 1129, n. 7.

[11] ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 16:33, p. 837, n. 12).

[12] تدور ***tadûru*** = she or it rolls, goes round, revolves, rotates, moves in a circle (v. iii. f. s. impfct. from *dâra* [*dawr/dawrân*], to revolve, to go round. See *tudîrûna* at 2:282, p. 149, n. 6).

يُغْشَىٰ عَلَيْهِ	on whom is cast the shade[1]
مِنَ ٱلْمَوْتِ	of death;
فَإِذَا ذَهَبَ ٱلْخَوْفُ	but when the horror goes away
سَلَقُوكُم	they hurt[2] you
بِأَلْسِنَةٍ حِدَادٍ	with tongues[3] very sharp,[4]
أَشِحَّةً	being avaricious towards
عَلَى ٱلْخَيْرِ	the wealth.[5]
أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟	Such people do not believe.
فَأَحْبَطَ ٱللَّهُ	So Allah makes go in vain[6]
أَعْمَـٰلَهُمْ	their deeds;
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ	and that is on Allah's part
يَسِيرًا ١٩	quite easy.
يَحْسَبُونَ	20. They think[7] the
ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟	confederates[8] have not gone;
وَإِن يَأْتِ ٱلْأَحْزَابُ	and if the confederates came
يَوَدُّوا۟	they would like[9]
لَوْ أَنَّهُم بَادُونَ	if they were visible[10]
فِى ٱلْأَعْرَابِ	among the bedouins[11]
يَسْـَٔلُونَ	asking
عَنْ أَنۢبَآئِكُمْ	about your news;[12]
وَلَوْ كَانُوا۟ فِيكُم	and if they were amongst you
مَّا قَـٰتَلُوٓا۟	they would not have fought[13]
إِلَّا قَلِيلًا ٢٠	except a few.

[1] 1. يغشى ***yughshâ*** = he or it is covered, overcome, overwhelmed, cast the shade (v. iii. m. s. impfct. passive from *'aghshâ*, form IV of *ghashiya* [*ghashy/ ghishâwah*], to cover. See *yaghshâ* at 29:55, p. 1285, n. 1).

[2] 2. سلقوا ***salaqû*** = they lacerated, scalded, boiled, hurt (v. iii. m. pl. past from *salaqa* [salq], to lacerate, scald, boil, hurt).

[3] 3. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 30:22, p. 1296, n. 9.

[4] 4. حداد *hidâd* (pl.; s. *hadîd*) = sharp. See *hadîd* at 17:50, p. 888, n. 11.

[5] 5. i. e., the booty. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 28:80, p. 1261, n. 2.

[6] 6. أحبط ***'ahbata*** = he made go in vain, made fall through, made futile, frustrated, foiled (v. iii. m. s. past in form IV of *habata/habita* [*hubût*], to come to nothing. See *habitat* at 18:105, p. 947, n. 13).

[7] 7. يحسبون ***yahsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 23:55, p. 1089, n. 3).

[8] 8. أحزاب *'ahzâb* (pl. ; s. حزب *hizb*) = groups, bands, parties, confederates (of unbelievers). See at 19:37, p. 959, n. 10.

[9] 9. يودوا ***yawaddû***(*na*) = they like, love, wish (v. iii. m. pl. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yawaddu* at 15:2, p. 807, n. 5).

[10] 10. بادون ***bâdûn*** (pl.; s. *bâdin*) = those visible, apparent, evident, obvious, manifest inhabiting the desert (act. participle from *badâ* [*badw*], to appear, to become evident. See at 28:10, p. 1234, n. 4).

[11] 11. i. e., the confederate bedouins. أعراب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:120, p. 630, n. 6.

[12] 12. i. e., spying on you. أنباء ***'anbâ'*** (pl.; s. با *naba'*) = news, tidings, intelligence. See at 28:66, p. 1255, n. 10.

[13] 13. قاتلوا ***qâtalû*** = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See at 3:195, p. 233, n. 4).

Section (*Rukû'*) 3

لَقَدْ كَانَ لَكُمْ	21. There is indeed for you
فِي رَسُولِ ٱللَّهِ	in the Messenger of Allah
أُسْوَةٌ حَسَنَةٌ	a model[1] excellent[2]
لِّمَن كَانَ	for anyone who use to
يَرْجُوا ٱللَّهَ	look forward to[3] Allah[4]
وَٱلْيَوْمَ ٱلْآخِرَ	and the Last Day[5]
وَذَكَرَ ٱللَّهَ كَثِيرًا ٢١	and remembers Allah much.
وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ	22. And when the believers
ٱلْأَحْزَابَ	saw the confederates[6]
قَالُوا هَٰذَا مَا	they said: "This is what
وَعَدَنَا ٱللَّهُ	Allah had promised[7] us,
وَرَسُولُهُۥ	and His Messenger;
وَصَدَقَ ٱللَّهُ	and Allah had said the truth,[8]
وَرَسُولُهُۥ	and His Messenger.
وَمَا زَادَهُمْ	And it increased[9] them
إِلَّآ إِيمَٰنًا	naught but in belief
وَتَسْلِيمًا ٢٢	and submission.[10]
مِّنَ ٱلْمُؤْمِنِينَ	23. Among the believers
رِجَالٌ صَدَقُوا	are men who proved true to
مَا عَٰهَدُوا	what they had pledged[11]
ٱللَّهَ عَلَيْهِ	to Allah about.[12]

[1] i. e., a model in character, conduct, deeds, behaviour and utterances to be scrupulously followed by a Muslim. أسوة *'uswah* = model, pattern, example.

[2] حسنة *ḥasanah* (f. s.; pl. حسنات *ḥasanât;* m. *ḥasan*) = nice, excellent, exquisite, good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

[3] يرجوا *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 29:5, p. 1266, n. 9).

[4] i. e., to the mercy and pleasure of Allah and the meeting with Him in the hereafter.

[5] i. e., the Day of Resurrection and Judgement.

[6] أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties, confederates (of unbelievers who besieged Madina). See at 33:20, p. 1342, n. 8.

[7] i. e., promised about the ultimate success and victory. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:12, p. 1339, n. 3).

[8] صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See *ṣadaqnâ* at 21:9, p. 1014, n. 9).

[9] زاد *zâda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah,* to be more. See at 25:60, p. 1156, n. 4).

[10] تسليم *taslîm* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima.* See n. 3 above).

[11] عاهدوا *'âhadû* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See at 33:15, p. 1340, n. 7).

[12] i. e., about patience and perseverance at the time of distress and hardship and for fighting in His cause till victory or martyrdom (*shahâdah*).

فَمِنْهُم	So among them are some
مَّن قَضَىٰ	who have fulfilled[1]
نَحْبَهُۥ	their vow;[2]
وَمِنْهُم	and among them are some
مَّن يَنتَظِرُ	who are waiting;[3]
وَمَا بَدَّلُوا۟	and they have not changed[4]
تَبْدِيلًا ٢٣	making any change.
لِّيَجْزِىَ ٱللَّهُ	24. That Allah may reward[5]
ٱلصَّٰدِقِينَ	the truthful[6]
بِصِدْقِهِمْ	for their truthfulness
وَيُعَذِّبَ	and may punish
ٱلْمُنَٰفِقِينَ إِن شَآءَ	the hypocrites if He will
أَوْ يَتُوبَ عَلَيْهِمْ	or forgive[7] them.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is Most
غَفُورًا رَّحِيمًا ٢٤	Forgiving, Most Merciful.
وَرَدَّ ٱللَّهُ	25. And Allah repulsed[8]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
بِغَيْظِهِمْ	with their rage[9] —
لَمْ يَنَالُوا۟ خَيْرًا	they attained[10] no good;
وَكَفَى ٱللَّهُ	and sufficed Allah for
ٱلْمُؤْمِنِينَ ٱلْقِتَالَ	the believers in the fighting.

[1] قضى *qaḍâ* = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 28:16, p. 1236, n. 7).

[2] i. e., they have attained martyrdom. نحب *naḥb* = weeping, crying, moaning, term, period, vow, pledge, death *qaḍâ naḥbahu* is an idiom meaning: to fulfil on'es vow, to pass away.

[3] i. e., waiting for one of the two good things, victory or martyrdom (*shahâdah*). ينتظر *yantaẓiru* = he awaits, waits, anticipates, looks expectantly, bides time (v. iii. m. s. impfct. from *intaẓara*, form VIII of *naẓara* [*naẓar/manẓar*], to see, view. See *yantaẓirûna* at 10:102, p. 673, n. 8).

[4] i. e., changed their mind. بدلوا *baddalû* = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See at 14:28, p. 797, n. 10).

[5] يجزى *yajziya(zi)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:45, p. 1305, n.1).

[6] صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:8, p. 1337, n. 8).

[7] يتوب *yatûba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden*'an*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 9:102, p. 622, n. 5).

[8] رد *radda* = he returned, gave back, put back, restored, resisted, repulsed, replied (v. iii. m. s. past from *radd*, to return, to put back. See *radadnâ* at 28:13, p. 1235, n. 3).

[9] غيظ *ghayẓ* = rage, wrath, anger, fury. See at 9:15, p. 582, n. 7.

[10] ينالوا *yanâlû(na)* = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 9:73, p. 609, n. 11).

وَكَانَ ٱللَّهُ قَوِيًّا	And Allah is All-Powerful,
عَزِيزًا ﴿٢٥﴾	All-Mighty.
وَأَنزَلَ	26. And He brought down[1]
ٱلَّذِينَ ظَٰهَرُوهُم	those who had aided[2] them
مِّنْ أَهْلِ ٱلْكِتَٰبِ	of the People of the Book
مِن صَيَاصِيهِمْ	from their citadels[3]
وَقَذَفَ فِى قُلُوبِهِمُ	and hurled[4] in their hearts
ٱلرُّعْبَ	panic[5] —
فَرِيقًا تَقْتُلُونَ	a group[6] you executed
وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾	and captivated[7] a group.
وَأَوْرَثَكُمْ	27.And He made you inherit[8]
أَرْضَهُمْ وَدِيَٰرَهُمْ	their land and houses[9]
وَأَمْوَٰلَهُمْ	and their properties,
وَأَرْضًا	and a land
لَّمْ تَطَـُٔوهَا	you had not set foot on.[10]
وَكَانَ ٱللَّهُ عَلَىٰ	And Allah is over
كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾	everything Omnipotent.

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلنَّبِىُّ	28. O Prophet,
قُل لِّأَزْوَٰجِكَ	say to your wives:

[1] أنزل **'anzala** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:10, p. 830, n. 3).

[2] The reference is to the Jews of Banû Qurayẓah who had aided the confederates against the Muslims. Immediately after the end of the siege the Prophet, peace and blessings of Allah be on him, marched with the Muslims against them. They had taken position in their fortresses but Allah caused panic in their hearts and they surrendered after some resistance. Some of their fighting men were executed, and another number were captivated; and their lands and properties were confiscated. ظاهروا **ẓâharû** = they helped, assisted, aided, supported (v. iii. m. pl. past. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. See *yuẓâhirû* at 9:4, p. 577, n. 8).

[3] صياص **ṣayâṣin** (pl.; s. *ṣayṣiyah*) = fortresses, castles, citadels.

[4] قذف **qadhafa** = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhf*, to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).

[5] رعب **ru'b** = terror, panic, fright, alarm. See at 18:18, p. 916, n. 14.

[6] فريق **farîq** (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 33:13, p. 1339, n. 10).

[7] تأسرون **ta'sirûna** = you captivate, capture, take prisoner, bind, fascinate (v. ii. m. pl. impfct. from *'asara* [*'asr*], to bind, to captivate. See *'asrâ* at 8:67, p. 572, n. 1.

[8] أورث **'awratha** = he made over, bequeathed, gave as inheritance, made heir (v. iii. m. s. past in form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'awrathnâ* at 26:59, p. 1173, n. 9).

[9] ديار **diyâr** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 22:40, p. 1060, n. 2).

[10] The allusion to the conquest of Khaybar which followed the conquest of Banû Qurayẓah. تطئوا **taṭa'û**(*na*) = you tread, set foot on, walk (v. ii. m. pl. impfct. from *waṭa'a* [*waṭ'*], to tread, to set foot on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yaṭa'ûna* at 9:37, p. 593, n. 4).

إِن كُنتُنَّ تُرِدْنَ	"If you are wont to desire[1] for
ٱلْحَيَوٰةَ ٱلدُّنْيَا	the worldly life
وَزِينَتَهَا	and its grandeur[2]
فَتَعَالَيْنَ	then come along,
أُمَتِّعْكُنَّ	I shall let you enjoy[3]
وَأُسَرِّحْكُنَّ	and set you free[4]
سَرَاحًا جَمِيلًا ﴿٢٨﴾	in a decent freeing.

وَإِن كُنتُنَّ	29. And if you are wont to
تُرِدْنَ ٱللَّهَ	desire Allah
وَرَسُولَهُۥ	and His Messenger and
وَٱلدَّارَ ٱلْءَاخِرَةَ	the abode of the hereafter,
فَإِنَّ ٱللَّهَ	then indeed Allah
أَعَدَّ	has made ready[5]
لِلْمُحْسِنَٰتِ مِنكُنَّ	for the righteous[6] of you
أَجْرًا عَظِيمًا ﴿٢٩﴾	a reward[7] very maginificent.[8]

يَٰنِسَآءَ ٱلنَّبِىِّ	30. O wives of the Prophet ,
مَن يَأْتِ مِنكُنَّ	whoever of you commits
بِفَٰحِشَةٍ مُّبَيِّنَةٍ	a vile deed[9] quite evident,[10]
يُضَٰعَفْ لَهَا	compounded[11] will be for her
ٱلْعَذَابُ	the punishment
ضِعْفَيْنِ	twice the double;[12]

1. تردن ***turidna*** = you (f.) desire, intend, have in mind (v. ii. f. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 33:13, p. 1339, n. 12).

2. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:79, p. 1260, n. 10.

3. أمتع ***'umatti'(u)*** = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'umatti'u* at 2:126, p. 60, n. 6).

4. i. e., shall divorce. أسرح ***'usarriḥ(u)*** = I let go, release, dismiss, grant leave, set free (v. i. s. impfct. from *sarraḥa*, form II of *saraḥa* [*surûḥ*], to move away, to leave. See *tasraḥûna* 16:6, p. 829, n. 3).

5. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:8, p. 1337, n. 9).

6. محسنات ***muḥsinât*** (f. pl.; s. *muḥsinah*; m. *muḥsin*) = those (f.) who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 31:3, p. 1311, n. 5).

7. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 29:58, p. 1286, n. 5).

8. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 27:23, p. 1209, n. 8).

9. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 29:28, p. 1274, n. 12.

10. مبينة ***mubayyinah*** (f. s.; pl. *mubayyinât*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 24:62, p. 1134, n. 4.

11. يضاعف ***yuḍâ'af(u)*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See at 25:69, p. 1159, n. 1).

12. ضعفين ***ḍi'fayn*** (dual; acc./gen. of *ḍi'fân*; s, *ḍi'f* double) = twice the double, i.e., many times as much. See at 2:265, p. 139, n. 3).

وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ	and that is on Allah's part
يَسِيرًا ٣٠	quite easy.

PART (*JUZ*) 22

۞ وَمَن يَقْنُتْ	31.And whoever is obedient[1]
مِنكُنَّ لِلَّهِ	of you to Allah
وَرَسُولِهِۦ	and His Messenger
وَتَعْمَلْ صَٰلِحًا	and acts rightly[2]
نُّؤْتِهَآ	We shall give her
أَجْرَهَا مَرَّتَيْنِ	her reward twice,[3]
وَأَعْتَدْنَا لَهَا	and We have prepared[4] for
رِزْقًا كَرِيمًا ٣١	her a generous[5] provision.
يَٰنِسَآءَ ٱلنَّبِيِّ	32. O wives of the Prophet,
لَسْتُنَّ كَأَحَدٍ	you are not like anyone
مِّنَ ٱلنِّسَآءِ	of the women.
إِنِ ٱتَّقَيْتُنَّ	If you fear[6] Allah,
فَلَا تَخْضَعْنَ بِٱلْقَوْلِ	be not soft[7] in talk
فَيَطْمَعَ ٱلَّذِى	lest there should covet[8] the one
فِى قَلْبِهِۦ مَرَضٌ	in whose heart is a disease;[9]
وَقُلْنَ	but say
قَوْلًا مَّعْرُوفًا ٣٢	the saying courteously.
وَقَرْنَ	33. And stay[10]

[1] يقنت ***yaqnut(u)*** = he is obedient, devoutly dutiful, submissive (v. iii. m. s. impfct. from *qanata* [*qunût*], to be obedient). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *qânit* at 16:120, p. 869, n.2).

[2] صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 32:12, p. 1327, n. 10).

[3] مرتين ***marratayn*** (dual; acc./gen. of *marratân;* s. *marrah,* pl. *marrât*) = twice, two times. See at 28:54, p. 1251, n. 1.

[4] أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 25:37, p. 1149, n. 4).

[5] كريم ***karîm*** = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See *kirâm* at 25:72, p. 1160, n. 1).

[6] اتقيتن ***ittaqaytunna*** = you (f.) feared, were on your guard, feared Allah, were righteous (v. iii. f. pl. past from *ittaqâ,* form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See *ittaqaw* at 16: 128, p. 871, n. 9).

[7] لا تخضعن ***lâ takhḍa'na*** = you (f.) be not soft, submissive, pliant, yielding, complaisant (v. ii. f. pl. imperative (prohibition) from *khaḍa'a* [*khuḍû'*], to submit, defer, yield. See *khaḍi'în* at 26:4, p. 1163, n. 4).

[8] يطمع ***yaṭma'a(u)*** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *aṭma'u* at 26:82, p. 1177, n. 5).

[9] i. e., disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:12, p. 1339, n. 2.

[10] قرن ***qarna*** (originally *aqrirna*) = stay, remain, abide (v. ii. f. pl. imperative from *qarra* [*qarâr*], to settle down. See *taqarra* at 28:13, p. 1235, n. 4

فِي بُيُوتِكُنَّ	in your homes
وَلَا تَبَرَّجْنَ	and do not display yourself[1]
تَبَرُّجَ	like the displaying in
ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ	the state of ignorance[2] of old;
وَأَقِمْنَ ٱلصَّلَوٰةَ	and perform the prayers
وَءَاتِينَ ٱلزَّكَوٰةَ	and pay *zakâh;*
وَأَطِعْنَ ٱللَّهَ	and obey[3] Allah
وَرَسُولَهُۥٓ	and His Messenger.
إِنَّمَا يُرِيدُ ٱللَّهُ	Allah but intends[4]
لِيُذْهِبَ عَنكُمُ	to take away[5] from you
ٱلرِّجْسَ أَهْلَ	the blemish,[6] O the Members
ٱلْبَيْتِ	of the household,
وَيُطَهِّرَكُمْ	and to purify[7] you
تَطْهِيرًا ﴿٣٣﴾	a purification.
وَٱذْكُرْنَ	34. And remember
مَا يُتْلَىٰ	what is recited[8]
فِي بُيُوتِكُنَّ	in your houses
مِنْ ءَايَٰتِ ٱللَّهِ	of Allah's signs[9]
وَٱلْحِكْمَةِ	and of the wisdom.[10]
إِنَّ ٱللَّهَ كَانَ لَطِيفًا	Verily Allah is All-Subtle,[11]
خَبِيرًا ﴿٣٤﴾	All-Aware.

[1] i. e., do not show your beauty. لا تبرجن *lâ tabarrajna* = do not display yourself/ your beauty (v. ii. f. pl. imperative {prohibition} from *tabarraja*, form V of *baraja* [*burûj*], to come to view, to rise. See *mutabarijât*at 24:60, p. 1132, n. 6).

[2] جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism. See at 5:50, p. 355, n. 5.

[3] أطعن *'aṭi'na* = you (all f.) obey, follow, abide by, comply with (v. ii. f. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *lâ tuṭi'* at 33:1, p. 1334, n. 2).

[4] يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 22:14, p. 1050, n. 4).

[5] يذهب *yudh-hiba*(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:11, p. 550, n. 6).

[6] i. e., the blemish of sin. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, blemish, dirty or atrocious act, punishment. See at 22:30, p. 1056, n.6.

[7] يطهر *yuṭahhira*(*u*) = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by a hidden *'an* in *li* before it. See at 8:11, p. 550, n. 5).

[8] يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 29:51, p. 1283, n. 7).

[9] i. e., of the Qur'âic *wahy.* آيات *'âyât* (sing.*'âyah*) = signs, miracles, revelations. See at 31:2, p. 1311, n. 2.

[10] i. e., the sunnah – the explanations and exhortations of the Prophet, peace and blessings of Allah be on him. حكمة *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 31:12, p. 1314, n. 6).

[11] لطيف *laṭîf* = All-Graceful, All-Subtle, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 22:63, p. 1068, n. 3).

Section (*Rukû'*) 5

إِنَّ ٱلْمُسْلِمِينَ	35. Verily the Muslim men
وَٱلْمُسْلِمَٰتِ	and the Muslim women,
وَٱلْمُؤْمِنِينَ	the believing men
وَٱلْمُؤْمِنَٰتِ	and the believing women,
وَٱلْقَٰنِتِينَ	the devout men[1]
وَٱلْقَٰنِتَٰتِ	and the devout women,[2]
وَٱلصَّٰدِقِينَ	the truthful men[3]
وَٱلصَّٰدِقَٰتِ	and the truthful women,[4]
وَٱلصَّٰبِرِينَ	the perseveing men[5]
وَٱلصَّٰبِرَٰتِ	and the persevering women,[6]
وَٱلْخَٰشِعِينَ	the humble men[7]
وَٱلْخَٰشِعَٰتِ	and the humble women,[8]
وَٱلْمُتَصَدِّقِينَ	the charitable men[9]
وَٱلْمُتَصَدِّقَٰتِ	and the charitable women,
وَٱلصَّٰٓئِمِينَ	the fasting men[10]
وَٱلصَّٰٓئِمَٰتِ	and the fasting women,
وَٱلْحَٰفِظِينَ	the men guarding[11]
فُرُوجَهُمْ	their private parts[12]
وَٱلْحَٰفِظَٰتِ	and the women so guarding,
وَٱلذَّٰكِرِينَ	and the men remembering
ٱللَّهَ كَثِيرًا	Allah much and
وَٱلذَّٰكِرَٰتِ	the women so remembering,

1. قانتين **qânitîn** (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 3:17, p. 161, n. 2).

2. قانتات **qânitât** (f. pl.; s. *qânitah*, m. *qânit*) = women constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 4:35, p. 255, n.9).

3. صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:24, p. 1344, n. 6).

4. صادقات **ṣâdiqât** (f. pl.; s. *ṣâdiqah*; m. *ṣâdiq*) = truthful women (See n. 3 above).

5. صابرين **ṣâbirîn** (pl.;acc./gen. of *ṣâbirûn*; s. *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 22:35, p. 1058, n. 2).

6. صابرات **ṣâbirât** (f. pl.; s. *ṣâbirah*; m. *ṣâbir*) = persevering women, steadfast women (act. participle from *ṣabara*. See n. 5 above.

7. خاشعين **khâshi'în** (m. pl.; acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive/ humble ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 21:90, p. 1037, n. 12).

8. خاشعات **khâshi'ât** (f. pl.; s. *khâshi'ah*; m. *khâshi'*) = submissive/humble women (See n. 7 above).

9. متصدقين **mutaṣaddiqîn** (m. pl.; acc. /gen. of *mutaṣaddiqûn*, s. *mutaṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa* [*ṣadq /ṣidq*], to speak the truth, to be sincere. See at 12:8, p. 755, n. 7).

10. صائمين **ṣâ'imîn** (m. pl.; acc./gen. of *ṣâ'imûn*; s. *ṣâ'im*) = fasting men (act. participle from *ṣâma* [*ṣawm/ṣiyâm*], to fast, to abstain from food, drink and sex. See *taṣûmû* at 2:184, p. 87, n. 10.

11. حافظين **ḥâfiẓîn** (pl.; acc. /genitive of *ḥâfiẓûn*; s.*ḥâfiẓ*) = keepers, preservers, protectors, wardens, those who guard (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve. See at 21:82, p. 1035, n. 1).

12. فروج **furûj** (pl.; s. *farj*) = private parts, openings, apertures. See at 23:5, p. 1076, n. 3.

Allah has prepared[1] for them	أَعَدَّ ٱللَّهُ لَهُم
forgiveness and	مَّغْفِرَةً
a reward[2] quite magnificent.[3]	وَأَجْرًا عَظِيمًا ٣٥
36. And it belongs neither	وَمَا كَانَ
to a believing man	لِمُؤْمِنٍ
nor to believing woman	وَلَا مُؤْمِنَةٍ
when there decree[4]	إِذَا قَضَى
Allah and His Messenger	ٱللَّهُ وَرَسُولُهُۥٓ
a matter[5] that there be	أَمْرًا أَن يَكُونَ
for them any option[6]	لَهُمُ ٱلْخِيَرَةُ
in their affair;	مِنْ أَمْرِهِمْ
and whoever disobeys[7] Allah	وَمَن يَعْصِ ٱللَّهَ
and His Messenger	وَرَسُولَهُۥ
he indeed goes astray[8]	فَقَدْ ضَلَّ
straying glaringly.[9]	ضَلَٰلًا مُّبِينًا ٣٦
37. And when you said	وَإِذْ تَقُولُ
to the one Allah had graced[10]	لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ
on and you had bestowed	وَأَنْعَمْتَ
favour on him:[11]	عَلَيْهِ
"Keep[12] to yourself your wife	أَمْسِكْ عَلَيْكَ زَوْجَكَ
and beware[13] of Allah",	وَٱتَّقِ ٱللَّهَ

[1] أعد **'a'adda** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:29, p. 1346, n. 5).

[2] أجر **'ajr** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 33:29, p. 1346, n. 7).

[3] عظيم **'aẓîm** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:29, p. 1346, n. 8).

[4] قضى **qaḍâ** = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:23, p. 1344, n. 1),

[5] أمر **'amr** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 32:24, p. 1331, n. 8.

[6] خيرة **khiyarah** = choice, option, picking. See at 28:68, p. 1256, n. 5.

[7] يعص **ya'ṣi(ṣî)** = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the verb is in a conditional clause preceded by *man*. See at 4:14, p. 244, n. 10).

[8] ضل **ḍalla** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 28:75, p. 1258, n.11).

[9] مبين **mubîn** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 31:11, p. 1314, n. 5.

[10] The allusion is to Zayd ibn Ḥârithah, may Allah be pleased with him. Allah had especially graced him by the grace of Islam. أنعم **'an'ama** = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 19:58, p. 956, n. 3).

[11] The Prophet, peace and blessings of Allah be on him, had freed him from slavery and had adopted him as son.

[12] أمسك **'amsik** = you hold, keep, retain (v. ii. m. s. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsikû* at 4:15, p. 245, n. 5).

[13] اتق **ittaqi** = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See at 2:206, p. 99, n. 11.

وَتُخْفِي	while you concealed[1]
فِي نَفْسِكَ مَا	in yourself what
ٱللَّهُ مُبْدِيهِ	Allah is to make known[2]
وَتَخْشَى ٱلنَّاسَ	and you feared[3] the people
وَٱللَّهُ أَحَقُّ	though Allah has more right
أَن تَخْشَىٰهُ	that you should fear Him.
فَلَمَّا قَضَىٰ زَيْدٌ	So when Zayd terminated[4]
مِّنْهَا وَطَرًا	from her[5] the purpose[6]
زَوَّجْنَٰكَهَا	We gave her in marriage[7] to
لِكَيْ لَا يَكُونَ عَلَى	you so that there be not on
ٱلْمُؤْمِنِينَ حَرَجٌ	the believers any restriction[8]
فِيٓ أَزْوَٰجِ	about the wives
أَدْعِيَآئِهِمْ	of their adopted sons[9]
إِذَا قَضَوْا۟	when they terminated
مِنْهُنَّ وَطَرًا	from them the purpose.
وَكَانَ أَمْرُ ٱللَّهِ	And Allah's command is
مَفْعُولًا ﴿٣٧﴾	bound to be acted upon.[10]
مَّا كَانَ	38. There is not
عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ	on the Prophet any blame
فِيمَا فَرَضَ ٱللَّهُ	in what Allah has ordained
لَهُۥ	for him —
سُنَّةَ ٱللَّهِ	as was the practice[11] of Allah

1. i. e., you concealed what Allah had already communicated to you about Zayd's divorcing his wife and your marrying her. تخفى ***tukhfî*** = you conceal, secrete, hide (v. ii. m. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/ khufyah*], to be hidden. See at 3:118, p. 202, n. 15).

2. مبد ***mubdin***= discloser, one who makes known (act. prticiple from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See *tubdî* at 28:10, p. 1234, n. 4).

3. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 20:77, p. 994, n. 5).

4. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:26, p. 1350, n. 4).

5. i. e, from Zaynab bint Jaḥsh, may Allah be pleased with her.

6. i. e., dovorced her. وطر ***waṭar*** (s.; pl. *'awṭâr*) = purpose, object, wish, desire.

7. زوجنا *zawwajnâ* = we coupled, paired, doubled, gave in marrige (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *azwâwj* at 33:6, p. 1336, n. 9.

8. حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 24:61, p. 1132, n. 10.

9. أدعياء ***'ad'iyâ'*** (pl.; s. دعى *da'iyy*) = adopted sons, those suspected of in their ancestry. See at 33:4, p. 1335, n.9.

10. مفعول ***maf'ûl*** = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 17:108, p. 908, n. 11).

11. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

فِي ٱلَّذِينَ	regarding those who have
خَلَوْا مِن قَبْلُ	passed away[1] before.
وَكَانَ أَمْرُ ٱللَّهِ	And Allah's command is
قَدَرًا مَّقْدُورًا ٣٨	a destiny[2] decreed.[3]
ٱلَّذِينَ يُبَلِّغُونَ	39. Those who convey[4]
رِسَٰلَٰتِ ٱللَّهِ	the messages[5] of Allah
وَيَخْشَوْنَهُۥ	and fear[6] Him,
وَلَا يَخْشَوْنَ أَحَدًا	and do not fear anyone
إِلَّا ٱللَّهَ	except Allah.
وَكَفَىٰ بِٱللَّهِ	And sufficient[7] is Allah
حَسِيبًا ٣٩	as Account-Taker.[8]
مَّا كَانَ مُحَمَّدٌ	40. Muhammad is not
أَبَآ أَحَدٍ	the "Father of anyone"
مِّن رِّجَالِكُمْ	of your men-folk;[9]
وَلَٰكِن	but he is
رَّسُولَ ٱللَّهِ	the Messenger of Allah and
وَخَاتَمَ ٱلنَّبِيِّـۧنَ	the Seal[10] of the Prophets.
وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ	And Allah is of everything
عَلِيمًا ٤٠	All-Knowing.
	Section (*Rukû'*) 6
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	41. O you who believe

[1] خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 24:34, p. 1119, n. 14).

[2] قدر ***qadar***(s.; pl. *'aqdâr*) = measure, degree, worth, divine decree, destiny. See *qadr* at 20:40, p. 984, n. 7.

[3] مقدور ***maqdûr*** = decreed, ordained, decided (pass. participle from *qadara* [*qadr*], to decree, to have power, to be able. See *qaddarnâ* at 27:57, p. 1219, n. 5.

[4] يبلغون ***yuballighûna***= they convey, transmit, communicate, make (smeone/smething) reach (v. iii. m. pl. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach, to attain. See *balaghat* at 33:10, p. 1338, n.9).

[5] رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 7:144, p. 518, n. 9.

[6] يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 21:49, p. 1026, n. 5).

[7] كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:3, p. 1335, n. 3).

[8] حسيب ***ḥasîb*** (s.; pl. *ḥusabâ'*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'îl* from *ḥasaba/ ḥasiba* [*ḥasb/ ḥisâb/ ḥisbân /maḥsabah*], to compute, to regard. See at 17:14, p. 877, n. 7).

[9] i. e., he is not to be addressed or referred to as the Father of so and so but as the Messenger of Allah.

[10] خاتم ***khâtam*** (s.; pl. *khawâtim*) = seal, ring, signet.

ٱذْكُرُوا۟ ٱللَّهَ	remember Allah
ذِكْرًا كَثِيرًا ﴿٤١﴾	many a remembering.
وَسَبِّحُوهُ	42. And sing His sanctity[1]
بُكْرَةً وَأَصِيلًا ﴿٤٢﴾	morning[2] and evening.[3]
هُوَ ٱلَّذِى	43. He it is Who
يُصَلِّى عَلَيْكُمْ	bestows blessings[4] on you,
وَمَلَٰٓئِكَتُهُۥ	and the angels too,[5]
لِيُخْرِجَكُم مِّنَ	that He may bring you out[6]
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ	of the darkness[7] to the light;[8]
وَكَانَ بِٱلْمُؤْمِنِينَ	and He is to the believers
رَحِيمًا ﴿٤٣﴾	Most Merciful.
تَحِيَّتُهُمْ	44. Their greeting[9]
يَوْمَ يَلْقَوْنَهُۥ	on the day they meet[10] Him
سَلَٰمٌ	will be "Peace".
وَأَعَدَّ لَهُمْ	And He has prepared[11] for
أَجْرًا كَرِيمًا ﴿٤٤﴾	them a reward very generous[12].
يَٰٓأَيُّهَا ٱلنَّبِىُّ	45. O the Prophet,
إِنَّآ أَرْسَلْنَٰكَ	verily We have sent you
شَٰهِدًا وَ	as a witness[13] and

[1] سبحوا ***sabbiḥû*** = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See at 32:15, p. 1328, n. 12).

[2] بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.

[3] أصيل ***'aṣîl*** (s.; pl. *'âṣâl*) = late afternoon, evening. See *'âṣâl* at 25:5, p. 1139, n. 6.

[4] *ṣalâḥ* on the part of Allah means His bestowal of blessings. يصلى ***yuṣallî*** = he prays, performs *salâh*, worships, bestows blessings, seeks blessings (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. See *yasallû* at 4:102, p. 289, n. 6.

[5] ***ṣalâh*** by a created being for another created being means seeking of Allah's blessings for him.

[6] يخرج ***yukhrija***(*u*) = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 26:35, p. 1169, n. 2).

[7] i. e., the darkness of ignorance and unbelief. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 24:40, p. 1122, n. 12.

[8] i. e., the light of *'îmân* and Islam.

[9] i. e., their greeting in the *jannah* when they will meet Allah. تحية ***taḥiyyah*** (s.; pl. تحيات *taḥiyyât*) = greeting, salutation. See at 10:10, p. 639, n. 6.

[10] يلقون ***yalqawna*** = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *laqîtum* at 9:59, p. 966, n. 6).

[11] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:35, p. 1350, n. 1).

[12] كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 27:29, p. 1211, n. 2).

[13] i. e., against his *'ummah* regarding the delivery of the message. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 11:17, p. 683, n. 9.

as a giver of good tidings[1]	مُبَشِّرًا
and as a warner;[2]	وَنَذِيرًا ﴿٤٥﴾
46. And as a summoner[3]	وَدَاعِيًا
to Allah by His leave;[4]	إِلَى ٱللَّهِ بِإِذْنِهِۦ
and as a lamp[5]	وَسِرَاجًا
spreading light.[6]	مُّنِيرًا ﴿٤٦﴾
47.And give the glad tidings[7]	وَبَشِّرِ
to the believers	ٱلْمُؤْمِنِينَ
that they shall have from Allah	بِأَنَّ لَهُم مِّنَ ٱللَّهِ
a bounty[8] quite great.	فَضْلًا كَبِيرًا ﴿٤٧﴾
48. And do not obey[9]	وَلَا تُطِعِ
the unbelievers	ٱلْكَٰفِرِينَ
and the hypocrites	وَٱلْمُنَٰفِقِينَ
and ignore[10] their troubling[11]	وَدَعْ أَذَىٰهُمْ
and rely[12] on Allah;	وَتَوَكَّلْ عَلَى ٱللَّهِ
and Sufficient is Allah	وَكَفَىٰ بِٱللَّهِ
as a guardian-trustee.	وَكِيلًا ﴿٤٨﴾
49. O you who believe,	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
when you marry	إِذَا نَكَحْتُمُ

---

[1] i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2.

[2] i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 28:46, p. 1248, n. 8.

[3] داع /داعی ***dâ'in*** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See at 20:108, p. 1002, n. 12).

[4] اذن ***'idhn*** (pl. أذون *'udhûn* /أذونات *'udhûnât*) = leave, permission. See at 22:65, p. 1069, n. 1).

[5] سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 25:61, p. 1156, n.9.

[6] منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 31:20, p. 1318, n. 2).

[7] بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 22:37, p. 1059, n. 7).

[8] فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 30:45, p. 1305, n. 3.

[9] لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition] from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 33:1, p. 1334, n. 2).

[10] دع ***da'***= leave, disregard, ignore (v. ii. m. s. imperative from *wada'a* [*wad'*], to leave.

[11] أذى ***'adhan*** = trouble, offence, harm, injury, hurt, painful thing. See at 3;186, p. 229, n. 6.

[12] i. e., rely on Allah in all situations. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 33:3, p. 1335, n. 2).

ٱلْمُؤْمِنَٰتِ	the believing women
ثُمَّ طَلَّقْتُمُوهُنَّ	and then divorce[1] them
مِن قَبْلِ أَن	before that
تَمَسُّوهُنَّ	you have touched[2] them,
فَمَا لَكُمْ عَلَيْهِنَّ	then you do not have against
مِنْ عِدَّةٍ	them any waiting period[3]
تَعْتَدُّونَهَا	that you should count.[4]
فَمَتِّعُوهُنَّ	So give them a gratification[5]
وَسَرِّحُوهُنَّ	and set them free,[6]
سَرَاحًا جَمِيلًا ﴿٤٩﴾	a freeing in decency.[7]
يَٰٓأَيُّهَا ٱلنَّبِيُّ	50. O Prophet,
إِنَّآ أَحْلَلْنَا لَكَ	We have made lawful[8] for
أَزْوَٰجَكَ ٱلَّٰتِىٓ	you your wives whom
ءَاتَيْتَ أُجُورَهُنَّ	you have paid their dowries;[9]
وَمَا مَلَكَتْ يَمِينُكَ	and whom your right hand own
مِمَّآ	from among those that
أَفَآءَ ٱللَّهُ	Allah bestows as booty[10]
عَلَيْكَ	on you;
وَبَنَاتِ	and the daughters
عَمِّكَ	of your paternal uncle[11]
وَبَنَاتِ	and the daughters
عَمَّٰتِكَ	of your paternal aunts[12]

[1] طلقتم **ṭallaqtum** = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *talaqa* [*tulûq/talâq*], to be free. See at 2:230, p. 114, n. 9).

[2] The term "touching" here is a polite expression meaning cohabitation. تمسوا **tamassû(na)** = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masis*], to touch. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:236, p. 119, n. 3).

[3] عدة **'iddah** = number; legally prescribed waiting period. See at 18:22, p. 919, n. 2.

[4] تعتدون **ta'taddûna** = you regard, observe, reckon, count (v. ii. m. pl. impfct. from *i'tadda*, form VIII of *'adda* [*'add*], to count. See *'adda* at 33:44, p. 1353, n. 11).

[5] متعوا **matti'û** = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See at 2:236, p. 119, n. 6).

[6] سرحوا **sarriḥû** = set free, let go, release (v. ii. m. pl. imperative from *sarraḥa*, form II of *saraḥa* [*surûḥ*], to move away, to leave. See *'usarriḥ* at 33:28, p. 1346, n. 4).

[7] جميل **jamîl** = beautiful, handsome, comely, good, decent. See at 12:83, p. 753, n. 3.

[8] أحللنا **'aḥlalnâ** = we made lawful, untied, settled, established (v. i. pl. past from *'aḥalla*, form IV of *ḥalla* [*hall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *'aḥallû* at 14:28, p. 797, n. 12).

[9] i. e., *mahr*. أجور **'ujûr** (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 5:5, p. 330, n. 1.

[10] i. e., lawful to marry these and the others mentioned hereinafter. أفاء **'afâ'a** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See *yatafayya'u* at 16:48, p. 843, n. 4).

[11] عم **'amm** (s.; pl. *'a'mâm*) = paternal uncle. See *'a'mâm* at 24:61, p. 1133, n. 3.

[12] عمات **'ammât** (pl.; s. *'ammah*) = paternal aunts. See at 24:61, p. 113, n. 4.

and the daughters	وَبَنَاتِ
of your maternal uncle[1]	خَالِكَ
and the daughters	وَبَنَاتِ
of your maternal aunts[2]	خَٰلَٰتِكَ
who have migrated[3]with you,	ٱلَّٰتِي هَاجَرْنَ مَعَكَ
and a believing woman	وَٱمْرَأَةً مُّؤْمِنَةً
if she gifted[4] herself	إِن وَهَبَتْ نَفْسَهَا
to the Prophet,	لِلنَّبِيِّ
if the Prophet intends[5]	إِنْ أَرَادَ ٱلنَّبِيُّ
to marry her,	أَن يَسْتَنكِحَهَا
exclusively[6] for you	خَالِصَةً لَّكَ
barring the believers.	مِن دُونِ ٱلْمُؤْمِنِينَ
We already know	قَدْ عَلِمْنَا
what We have imposed[7]	مَا فَرَضْنَا
on them about their wives	عَلَيْهِمْ فِيٓ أَزْوَٰجِهِمْ
and whom their right hands	وَمَا مَلَكَتْ
own[8] that there may not	أَيْمَٰنُهُمْ لِكَيْلَا
be on you any difficulty.[9]	يَكُونَ عَلَيْكَ حَرَجٌ
And Allah is Most	وَكَانَ ٱللَّهُ
Forgiving, Most Merciful.	غَفُورًا رَّحِيمًا
	٥٠
51. You may defer[10] whom	۞ تُرْجِي مَن
you wish of them	تَشَآءُ مِنْهُنَّ

[1] خال ***khâl*** (s.; pl. *'akhwâl/khu'ûl/khu'ulah*) = maternal uncle. See *'akhwâl* at 24:61, p. 1133, n. 5.

[2] خالات ***khâlât*** (pl.; s. *khâlah*) = maternal aunts. See at 24:61, p. 1133, n. 6.

[3] i. e., migrated from Makka to Madina. هاجرن ***hâjarna*** = they (f.) migrated, emigrated (v. iii. f. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See *hâjarû* at 22:58, p.1066, n.4).

[4] وهبت ***wahabat*** = she gifted, bestowed, donated, presented, granted (v. iii. f. s. past from *wahb*, to donate. See *wahaba* at 26:21, p. 1166, n. 7).

[5] أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 28:19, p. 1237, n. 10).

[6] i. e., such a marraige by *hibah* or gift of herself by the woman and without the payment of *mahr* is exclusively permited for the Prophet , peace and blessings of Allah be on him. It is not permitted for the Muslims in general. خالصة ***khâliṣah*** (f.; mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, exclusive, sincere, frank (active participle from *khalaṣa* [خلوص *khulûṣ*], to be pure, unadulterated. See at 7:32, p. 476, n. 2).

[7] فرضنا ***faraḍnâ*** = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from *faraḍa* [*farḍ*], to decree, to appoint. See at 24:1, p. 1105, n. 3.

[8] i. e., their slave maids. *mahr* is obligatory also in respect of marrying such slave maids. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 30:28, p. 1298, n. 10).

[9] حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:37, p. 1151, n. 8.

[10] ترجي ***turjî*** = you defer, delay, postpone (v. ii. m. s. impfct. from *'arjâ*, form IV of *rajâ* [*rajw*], to wish, to hope. See *yarjû* at 33:21, p. 1343, n. 3).

وَتُـْٔوِىٓ إِلَيۡكَ	and receive[1] unto you
مَن تَشَآءُۖ	whom you wish;
وَمَنِ ٱبۡتَغَيۡتَ	and anyone you seek[2] of those
مِمَّنۡ عَزَلۡتَ	whom you had set aside,[3]
فَلَا جُنَاحَ عَلَيۡكَۚ	there is no sin[4] on you.
ذَٰلِكَ أَدۡنَىٰٓ	This is the more appropriate[5]
أَن تَقَرَّ أَعۡيُنُهُنَّ	that at rest be[6] their eyes
وَلَا يَحۡزَنَّ	and that they be not sad[7]
وَيَرۡضَيۡنَ	and be pleased[8]
بِمَآ ءَاتَيۡتَهُنَّ	with what you give them —
كُلُّهُنَّۚ	all of them.
وَٱللَّهُ يَعۡلَمُ	And Allah knows
مَا فِى قُلُوبِكُمۡۚ	what is in your hearts;
وَكَانَ ٱللَّهُ عَلِيمًا	and Allah is All-Knowing,
حَلِيمٗا ﴿٥١﴾	Most forbearing.
لَّا يَحِلُّ لَكَ	52. It is not lawful[9] for you
ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ	women afterwards,[10] nor
أَن تَبَدَّلَ	that you take in exchange[11]
بِهِنَّ مِنۡ أَزۡوَٰجٖ	for them any wives even
وَلَوۡ أَعۡجَبَكَ	though there fascinates[12] you
حُسۡنُهُنَّ إِلَّا مَا	their beauty except those
مَلَكَتۡ يَمِينُكَۗ	whom your right hand owns.

[1] تؤوي ***tu'wî*** = you receive, give shelter, lodge, accommodate (v. ii. m. s. impfct. from *'âwâ*, form IV *of 'awâ* [*awy*], to seek shelter. See *'âwaynâ* at 23:50, p. 1087, n. 11).

[2] ابتغيت ***ibtaghayta*** = you seek, desire. (v. ii. m. s. past from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *tabtaghû* at 30:46, p. 1305, n. 10.

[3] عزلت ***'azalta*** = you set aside, isolated, segregated, removed (v. ii. m. s. past from *'azala* [*'azl*], to remove, to set aside. See *ma'zûlûn* at 26:212, p. 1198. n. 10).

[4] جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 33:5, p. 1336, n. 5.

[5] أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 7:169, p. 531, n. 10.

[6] i. e., she becomes glad and mentally at peace. تقر ***taqarra(u)*** = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [*qarâr*], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 28:13, p. 1235, n. 4).

[7] يحزن ***yaḥzanna*** = they (f.) are grieved, are sad (v. iii. f. pl. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *taḥzana* at 28:13, p. 1235, n. 5).

[8] يرضين ***yarḍayna*** = they (f.) become happy, pleased, satisfied (v. iii. f. pl. impfct. from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See *irtaḍâ* at 24:55, p. 1129, n. 5).

[9] يحل ***yaḥillu*** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See at 2:229, p. 112, n. 12).

[10] i. e., to marry further women than those already allowed.

[11] تبدل ***tabaddala***(*u*) (originally *tatabaddala*) = change, be exchanged, give or take in exchange (v. ii. m. s. impfct. *tabaddala*, form V of *badala* [*badl*], to replace. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

[12] أعجب ***'a'jaba*** = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 5:100, p. 379, n. 9).

وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ	and Allah is over everything
رَقِيبًا ﴿٥٢﴾	All-Watchful.[1]

Section (*Rukû'*) 7

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	53. O you who believe,
لَا تَدْخُلُوا۟	enter not[2]
بُيُوتَ ٱلنَّبِىِّ	the houses[3] of the Porphet
إِلَّآ أَن يُؤْذَنَ	except that leave is given[4]
لَكُمْ إِلَىٰ طَعَامٍ	to you for a meal,
غَيْرَ نَٰظِرِينَ	without waiting[5]
إِنَىٰهُ	for its preparation;[6]
وَلَٰكِنْ إِذَا دُعِيتُمْ	but when you are invited,[7]
فَٱدْخُلُوا۟	enter.
فَإِذَا	Then when
طَعِمْتُمْ	you have taken your meal[8]
فَٱنتَشِرُوا۟	disperse[9]
وَلَا مُسْتَـْٔنِسِينَ	and familiarise not yourselves[10]
لِحَدِيثٍ	for a conversation.
إِنَّ ذَٰلِكُمْ كَانَ	Verily that would be
يُؤْذِى ٱلنَّبِىَّ	hurting[11] the Prophet
فَيَسْتَحْىِۦ مِنكُمْ	and he would feel shy[12] of you;
وَٱللَّهُ لَا يَسْتَحْىِۦ	but Allah is not shy
مِنَ ٱلْحَقِّ	of the truth.

---

1. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 5:118, p. 389, n. 8).

2. لاتدخلوا ***lâ tadkhukû*** = you (all) do not enter (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhûl*], to enter. See at 24:27, p. 1115, n. 1).

3. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 29:41, p. 1280, n. 2.

4. يؤذن ***yu'dhana***(*nu*) = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 24:28, p. 1115, n. 7).

5. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, those expecting and waiting (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 26:33, p. 1168, n. 11).

6. انى ***'inan*** = time, period of preparation.

7. دعيتم ***du'iytum*** = you (all) were invited, called, summoned (v. ii. m. pl. past passive from *da'â* [*du'â'*], to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

8. طعمتم ***ṭa'imtum*** = you took meal, tasted, ate (v. ii. m. pl. past from *ṭa'ima* [*ṭa'm*], to eat. to taste. See *yuṭ'imu* at 26:79, p. 1176, n. 10).

9. انتشروا ***intashirû***= you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *tantashirûna* at 30:20, p. 1296, n. 2).

10. i. e., do not delay for a talk. مستأنسين ***musta'nisîn*** (pl.; acc./gen. of *musta'nisûn*; s. *musta'nis*) = those seeking familiarity, familiarising themselves (act. participle from *ista'nasa*, form X of *'anisa/'anusa* [*'uns*], to be sociable, friendly. See *tasta'nisû* at 24:27, p. 1115, n. 2).

11. ***yu'dhî*** = he or it hurts, gives trouble, annoys (v. iii. m. s. impfct. from *'âdhâ* form IV of *'adhiya* [*'a lhan*], to be harmed, to suffer. See *'âdhiya* at 9:10, p. 1268, n. 1).

12. يستحي ***yastaḥyî*** = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istaḥyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See at 28:4, p. 1232, n. 5).

وَإِذَا سَأَلْتُمُوهُنَّ	And when you ask[1] them
مَتَاعًا فَسْـَٔلُوهُنَّ	for any chattel[2] ask them
مِن وَرَآءِ حِجَابٍ	from behind a curtain.[3]
ذَٰلِكُمْ أَطْهَرُ	That is the purer[4]
لِقُلُوبِكُمْ	for your hearts
وَقُلُوبِهِنَّ	and their hearts.
وَمَا كَانَ لَكُمْ	And it behoves you not
أَن تُؤْذُوا۟	that you hurt[5]
رَسُولَ ٱللَّهِ	the Messenger of Allah,
وَلَآ أَن تَنكِحُوٓا۟	nor that you marry[6]
أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا	his wives after him ever.
إِنَّ ذَٰلِكُمْ كَانَ	Verily that will be
عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾	in Allah's sight very grave.[7]
إِن تُبْدُوا۟	54. Whether you express[8]
شَيْـًٔا أَوْ تُخْفُوهُ	anything or conceal[9] it,
فَإِنَّ ٱللَّهَ كَانَ	verily Allah is
بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾	of everything All-Knowing.
لَّا جُنَاحَ عَلَيْهِنَّ	55. No sin[10] is on them
فِىٓ ءَابَآئِهِنَّ	in respect of their fathers,
وَلَآ أَبْنَآئِهِنَّ	nor regarding their sons,
وَلَآ إِخْوَٰنِهِنَّ	nor regarding their brothers,

---

[1] سألتم = you (all) asked, questioned, inquired (v. ii. m. pl. past from *sa'ala* [*su'âl /mas'alah /tas'âl*], to ask, to enquire. See at 2:61, p. 29, n. 4).

[2] متاع *matâ'* (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 28:60, p. 1253, n. 9.

[3] حجاب *ḥijâb* (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 19:17, p. 954, n. 7.

[4] أطهر *'aṭ-har* = cleaner, purer, more unblemished (elative of *ṭâhir*). See at 11:78, p. 705, n.11.

[5] تؤذوا *tu'dhû*(*na*) = you hurt, give trouble, annoy (v. ii. m. pl. impfct. from *'âdhâ* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'âdhiya* at 29:10, p. 1268, n. 1).

[6] The wives of the Prophet, peace and blessings of Allah be on him, are to be regarded as mothers of the believers. It is forbidden to marry them after his death. تنكحوا *tankiḥû*(*na*) = you marry, get married (v. ii. m. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yankiḥu* at 24:3, p. 1106, n. 6.

[7] عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:35, p. 1350, n. 3).

[8] تبدوا *tubdû*(*na*) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*budûww/badâ'*), to appear, to become clear. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in* . See at 2:284, p. 151, n.2).

[9] تخفوا *tukhfû*(*na*) = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ' /khifah/ khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by *'in* . See at 4:149, p. 311, n. 2).

[10] i. e., no sin in not using *hijâb* before fathers and the others mentioned in the *'âyah*.

وَلَآ أَبْنَآءِ	nor regarding the sons
إِخْوَٰنِهِنَّ	of their brothers[1]
وَلَآ أَبْنَآءِ	nor regarding the sons
أَخَوَٰتِهِنَّ	of their sisters,[2]
وَلَا نِسَآئِهِنَّ	nor regarding their ladies[3]
وَلَا مَا	nor regarding those that
مَلَكَتْ أَيْمَٰنُهُنَّ	their right hands own.[4]
وَٱتَّقِينَ ٱللَّهَ	And beware[5] of Allah.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ	over everything
شَهِيدًا ﴿٥٥﴾	All-Witnessing.[6]
إِنَّ ٱللَّهَ	56. Verily Allah
وَمَلَٰٓئِكَتَهُۥ	and His angels
يُصَلُّونَ	offer blessings[7]
عَلَى ٱلنَّبِىِّ	on the Prophet.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	O you who believe,
صَلُّوا۟ عَلَيْهِ	invoke blessings on him
وَسَلِّمُوا۟	and offer greetings[8] of peace
تَسْلِيمًا ﴿٥٦﴾	in submission.[9]
إِنَّ ٱلَّذِينَ يُؤْذُونَ	57. Verily those who hurt[10]
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger,

---

[1] اخوان ***'ikhwân*** (pl.; sing. اخ ***'akh***) = brothers. See at 24:61, p. 1133, n. 1.

[2] أخوات ***'akhawât*** (pl.; s. *'ukht*) = sisters. See at 24:61, p. 1133, n. 2.

[3] نساء ***nisâ'*** (sing. *imra'ah*) = women, wives. See at 2:232, p. 115, n. 7.

[4] i. e., slaves and slave maids. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 30:28, p. 1298, n. 10).

[5] اتقين ***ittaqîna*** = you all (f.) fear, be afraid of, beware, be on your guard (v. ii. f. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See *ittaqi* at 33:37, p. 1350, n. 13.

[6] شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:17, p 1051, n. 5).

[7] *ṣalâh* on the part of Allah means His bestowal of blessings and on the part of any created being for another created being means seeking of Allah's blessings for him. يصلون ***yuṣallûna*** = they pray, perform *ṣalâh*, worship, bestow blessings, seek blessings (v. iii. m. pl. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. See *yasallî* at 33:43, p. 1353, n. 4.

[8] سلموا ***sallimû*** = you (all) offer greetings of peace, be saved/protected from harm, surrender, make submission, deliver, hand over (v. ii. m. pl. imperative from *sallama*, form II of *salima* [*salâma/salâmah*], to be safe and sound. See *sallama* at 8:43, p. 563, n. 3).

[9] تسليم ***taslîm*** = to offer greetings of peace, to surrender, to submit, to hand over (verbal noun in form II of *salima*. See n. 8 above).

[10] i. e., hurt Allah by committing *shirk*, unbelief and ingratitude, and hurt His Messenger by word or deed. يؤذون ***yu'dhûna*** = they hurt, give trouble, annoy (v. iii. m. pl. impfct. from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

لَعَنَهُمُ ٱللَّهُ	Allah curses[1] them
فِي ٱلدُّنْيَا	in the world
وَٱلْآخِرَةِ	and the hereafter
وَأَعَدَّ لَهُمْ	and prepares[2] for them a
عَذَابًا مُّهِينًا ٥٧	punishment most debasing.[3]
وَٱلَّذِينَ يُؤْذُونَ	58. And those who hurt[4]
ٱلْمُؤْمِنِينَ	the believing men
وَٱلْمُؤْمِنَٰتِ	and the believing women for
بِغَيْرِ مَا ٱكْتَسَبُوا۟	what they have not acquired,[5]
فَقَدِ ٱحْتَمَلُوا۟	they indeed carry[6]
بُهْتَٰنًا	a calumny[7]
وَإِثْمًا مُّبِينًا ٥٨	and a sin[8] glaringly obvious.[9]

Section (*Rukû'*) 8

يَٰٓأَيُّهَا ٱلنَّبِيُّ	59. O Prophet,
قُل لِّأَزْوَٰجِكَ	Say to your wives
وَبَنَاتِكَ	and your daughters and
وَنِسَآءِ ٱلْمُؤْمِنِينَ	the wives of the believers
يُدْنِينَ	that they bring close[10]
عَلَيْهِنَّ	over them[11]
مِن جَلَٰبِيبِهِنَّ	of their garments.[12]
ذَٰلِكَ أَدْنَىٰٓ	This is the more appropriate[13]
أَن يُعْرَفْنَ	that they be known[14]

---

[1] لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 9:68, p. 606, n. 3).

[2] أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:44, p. 1353, n. 11).

[3] مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 31:6, p. 1312, n. 9).

[4] i. e., by word or deed.

[5] i. e., unduly and unjustifiably without their having acquired any guilt or done any wrong. اكتسبوا ***iktasabû*** = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 4:32, p. 254, n. 9).

[6] احتملوا ***iḥtamalû*** = they burdened themselves, bore, carried, undertook the burden (v. iii. m. pl. past from *iḥtamala*, form VIII of *ḥamala* [*ḥaml*], to carry. See *iḥtamala* at 13:17, p. 771, n. 7).

[7] i. e., in respect of their hurtful words and false allegations. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 24:16, p. 1111, n. 2.

[8] اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 24:11, p. 1109, n. 5.

[9] مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:50, p. 1283, n. 5).

[10] يدنين ***yudnîna***= they (f.) draw near, bring close (v. iii. f. pl. impfct. from*'adnâ*, form IV of *danâ* [*danw*], to be near, to be close. See *'adnâ* at 33:51, p. 1357, n. 5).

[11] i. e., cover their heads, faces and bodies.

[12] جلابيب ***jalâbîb***(pl.; s. *jilbâb*) = garments, dresses. gowns, woman's dresses.

[13] أدنى ***'adnâ*** = nearer, closer, lower, inferior, less, less significant, more suitable (elative of *danî*; f. *dunyâ*. See at 32:21, p. 1330, n. 8).

[14] يعرفن ***yu'rafna*** = they (f.) are known, recognized (v. iii. f. pl. impfct. passive from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ta'rifûna* at 27:93, p. 1230, n. 7).

فَلَا يُؤْذَيْنَ	and so be not troubled.[1]
وَكَانَ ٱللَّهُ	And Allah is
غَفُورًا	Most Forgiving,
رَّحِيمًا ٥٩	Most Merciful.
لَّئِن لَّمْ يَنتَهِ ۞	60. If indeed there desist[2] not
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ	the hypocrites[3] and those
فِي قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[4]
وَٱلْمُرْجِفُونَ	and the false rumour-mongers[5]
فِي ٱلْمَدِينَةِ	in Madina,[6]
لَنُغْرِيَنَّكَ	We shall surely set you on[7]
بِهِمْ ثُمَّ لَا	them and then they shall not
يُجَاوِرُونَكَ فِيهَآ	be your neighbours[8] therein
إِلَّا قَلِيلًا ٦٠	except for a little while;
مَّلْعُونِينَ	61. Being accursed.[9]
أَيْنَمَا ثُقِفُوٓا	Wherever they will be found[10]
أُخِذُوا	they will be seized[11]
وَقُتِّلُوا	and will be killed
تَقْتِيلًا ٦١	in execution.
سُنَّةَ ٱللَّهِ	62. As the way of Allah
فِي ٱلَّذِينَ	in regard to those

---

[1] يؤذين ***yu'dhayna*** = they (f.) are given trouble, hurt (v. iii. f. pl. impfct. passive from *'âdhâ* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

[2] ينته ***yantahi(î)***= he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See *tantahi* at 26:167, p. 1191, n. 3).

[3] منافقون ***munâfiqûn*** (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See at 8:49, p. 565, n. 8.

[4] i. e., disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:32, p. 1347, n. 9.

[5] مرجفون ***murjifûn*** (pl.; sing. *murjif*) = those who spread lies/false rumours, those who shake (act. participle from *'arjafa*, form IV of *rajafa* [*rajf/rajafân*], to shake, to convulse. See *rajfah* at 29:37, p. 1278, n. 3).

[6] i. e., if such people do not desist from harming the believers, conspiring and spreading calumnies against them.

[7] i. e., make you overpower them. لنغرين ***la nughriyanna*** = we shall surely set on, instigate, incite, stir, spur on, impel, urge, (v. i. pl. impfct. emphatic from *'aghrâ*, form IV of *gharâ* [*gharw*], to glue, to fix. See *'aghraynâ* at 5:13, p. 335, n. 12).

[8] i. e., they will not be allowed to live near you. يجاورون ***yujâwirûna*** = they be neighbours, live next door to, be in the vicinity of , be close to (v. iii. m. pl. impfct. from *jâwara*, form III of *jâra* [*jawr*], to deviate, to commit a wrong, to persecute. See *yujîru* at 23:88, p. 1096, n. 5.

[9] ملعونين ***mal'ûnîn*** (pl.; acc./gen. of *mal'ûnûn*; s. *mal'ûn*) = those accursed, banished from mercy (pass. participle from *la'ana* [*la'n*], to curse. See *mal'ûnah* at 17:60, p. 892, n. 8).

[10] ثقفوا ***thuqifû*** = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See at 3:112, p. 199, n. 12).

[11] أخذوا ***'ukhidhû*** = they were taken, seized, got hold of (v. iii. m. pl. past passive from *'akhadha* [*'akhdh*], to take. See *'ukhidha* at 8:70, p. 573, n. 6).

خَلَوْا۟ مِن قَبْلُ	who passed away[1] before.
وَلَن تَجِدَ	And you shall not find[2]
لِسُنَّةِ ٱللَّهِ	in the way of Allah
تَبْدِيلًا ٦٢	any alteration.[3]
يَسْـَٔلُكَ ٱلنَّاسُ	63. People ask you
عَنِ ٱلسَّاعَةِ	about the Hour.[4]
قُلْ إِنَّمَا عِلْمُهَا	Say: "Indeed its knowledge
عِندَ ٱللَّهِ	is but with Allah. And what
وَمَا يُدْرِيكَ	will make you realize,[5]
لَعَلَّ ٱلسَّاعَةَ	maybe the Hour
تَكُونُ قَرِيبًا ٦٣	is near?"[6]
إِنَّ ٱللَّهَ لَعَنَ	64. Verily Allah has cursed[7]
ٱلْكَـٰفِرِينَ	the unbelievers
وَأَعَدَّ لَهُمْ	and has prepared[8] for them
سَعِيرًا ٦٤	a blazing furnace;[9]
خَـٰلِدِينَ فِيهَآ	65. They abiding[10] in there
أَبَدًا	for ever.
لَّا يَجِدُونَ وَلِيًّا	They will find no friend[11]
وَلَا نَصِيرًا ٦٥	nor any helper.[12]
يَوْمَ	66. The day when
تُقَلَّبُ	tossed[13] will be

[1] خلوا **khalaw** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 33:38, p. 1352, n. 1).

[2] تجد **tajida(u)** = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See at 17:97, p.904, n. 9).

[3] تبديل **tabdîl** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 10:64, p. 660, n. 5).

[4] i. e., the Hour of Resurrection and Judgement.

[5] يدري **yudrî** = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See *'adrâ* at 10:16, 642, n. 2).

[6] i. e., very soon. قريب **qarîb** = near, proximate, not far away, close by. See at 17:51, p. 889, n. 4.

[7] لعن **la'ana** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:57, p. 1361, n. 1).

[8] أعد **'a'adda** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:57, p. 1361, n. 2).

[9] سعير **sa'îr** = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

[10] خالدين **khâlidîn** (pl.; acc./gen. of **khâlidûn**, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 29:58, p. 1286, n. 4.

[11] ولي **walîy** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 33:17, p. 1340, n. 4.

[12] نصير **naṣîr** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr* /*nusûr*], to help. See at 33:17, p. 1340, n. 5).

[13] تقلب **tuqallabu** = she or it is rolled over, he upturned, turned up and down, inverted, turned about, tossed (v. iii. f. s. impfct. passive from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 18:42, p. 926, n. 10).

وُجُوهُهُمْ فِى ٱلنَّارِ	their faces[1] in the fire
يَقُولُونَ يَٰلَيْتَنَآ	they will say: "Alas,
أَطَعْنَا ٱللَّهَ	had we obeyed[2] Allah
وَأَطَعْنَا ٱلرَّسُولَا۠ (٦٦)	and obeyed the Messenger!"
وَقَالُوا۟	67. And they will say:
رَبَّنَآ إِنَّآ أَطَعْنَا	"Our Lord, verily we obeyed
سَادَتَنَا وَكُبَرَآءَنَا	our chiefs[3] and grandees[4]
فَأَضَلُّونَا	and they led us astray[5]
ٱلسَّبِيلَا۠ (٦٧)	from the way."[6]
رَبَّنَآ ءَاتِهِمْ	68. "Our Lord, give them
ضِعْفَيْنِ	twice the double[7]
مِنَ ٱلْعَذَابِ	of punishment
وَٱلْعَنْهُمْ	and curse[8] them
لَعْنًا كَبِيرًا (٦٨)	with an enormous curse."

Section (*Rukû'*) 9

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	69. O you who believe,
لَا تَكُونُوا۟ كَٱلَّذِينَ	do not be[9] like those who
ءَاذَوْا۟ مُوسَىٰ	gave trouble[10] to Mûsa
فَبَرَّأَهُ ٱللَّهُ	but Allah exonerated[11] him
مِمَّا قَالُوا۟	from what they said.
وَكَانَ عِندَ ٱللَّهِ	And he was to Allah
وَجِيهًا (٦٩)	a distinguished one.[12]

---

[1] وجوه **wujûh** (sing. وجه *wajh*) = faces, countenances, aspects. See at 27:90, p. 1229, n. 6).

[2] أطعنا **'aṭa'nâ** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 24:51, p. 1127, n. 9).

[3] سادة **sâdah** (pl.; s. *sayyid*) = chiefs, masters, lords. See *sayyid* at 3:39, p. 171, n. 4.

[4] كبراء **kubarâ'** (pl.; s. *kabîr*) = big ones, eminent ones, influential persons, grandees, leaders. See *kabîr* at 31:30, p. 1321, n. 10.

[5] أضلوا **'aḍallû** = they led astray, misguided, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

[6] سبيل **sabîl** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:57, p. 1155, n. 6.

[7] ضعفين **ḍi'fayn** (dual; acc./gen. of *ḍi'fân*; s. *ḍi'f* double) = twice the double, i.e., many times as much. See at 33:30, p. 1346, n. 13).

[8] العن **il'an** = curse, imprecate, damn, condemn (v. ii. m. s. imperative from *la'ana* [*la'n*], to curse. See *la'ana* 33:64, p. 1363, n. 7).

[9] i. e., in your behaviour towards the Prophet, peace and blessings of Allah be on him.

[10] ءاذوا **'âdhaw** = they gave trouble, hurt,, harmed, annoyed (v. iii. m. pl. past from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

[11] i. e., from what they accused him of. برأ *barra'a* = he exonerated, absolved, acquitted, cleared (v. iii. m. s. past in form II of *bari'a* [*barâ'ah*], to be free, cleared, acquitted. See *'ubarri'u* at 12:53, p. 742, n. 3.

[12] وجيه **wajîh** (pl. *wujahâ'*) = esteemed, notable, distinguished. See at 3:45, p. 173, n: 7.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	70. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ	beware[1] of Allah
وَقُولُوا۟ قَوْلًا	and say a saying
سَدِيدًا ٧٠	just and proper.[2]
يُصْلِحْ لَكُمْ	71. He will set right[3] for you
أَعْمَٰلَكُمْ	your deeds
وَيَغْفِرْ لَكُمْ	and will forgive you
ذُنُوبَكُمْ	your sins.[4]
وَمَن يُطِعِ ٱللَّهَ	And whoever obeys[5] Allah
وَرَسُولَهُۥ	and His Messenger
فَقَدْ فَازَ	he has indeed won[6]
فَوْزًا عَظِيمًا ٧١	a success most grand.[7]
إِنَّا عَرَضْنَا	72. We indeed offered[8]
ٱلْأَمَانَةَ	the trust[9]
عَلَى ٱلسَّمَٰوَٰتِ	to the heavens
وَٱلْأَرْضِ	and the earth
وَٱلْجِبَالِ	and the mountains,
فَأَبَيْنَ أَن يَحْمِلْنَهَا	but they declined[10] to carry[11]
وَأَشْفَقْنَ مِنْهَا	it and shirked[12] it;
وَحَمَلَهَا ٱلْإِنسَٰنُ	but man bore it.
إِنَّهُۥ كَانَ ظَلُومًا	Verily he is quite unjust
جَهُولًا ٧٢	and utterly ignorant.[13]

1. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 30:31, p. 1300, n. 2).

2. i. e., on all occasions and under all situations. سديد ***sadîd*** = just, right. pertinent, apposite. See at 4:9, p. 240, n. 9.

3. يصلح ***yuṣliḥ***(*u*) = he makes good, reforms, amends, sets right (v. iii. m. s. impfct. from *'aṣlaha* form IV of *ṣalaha* [*ṣalâh/ṣulûh/maṣlahah*], to be good, proper. The final letter is vowelless for the verb is conclusion of a conditional clause. See *yuṣlihu* at 10:81, p. 666, n. 8).

4. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 28:78, p. 1260, n. 7.

5. يطع ***yuṭi'*** (originally *yuṭî'u*) = he obeys, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. The last letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:80, p. 276, n. 10).

6. فاز ***fâza*** = he won, succeeded, attained, triumphed (v. iii. m. s. from *fawz*, to be successful. See *fâ'izûn* at 24:52, p. 1128, n. 2).

7. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:53, p. 1359, n. 7).

8. عرضنا ***'araḍnâ*** = we displayed, exhibited, set forth, laid before, demonstrated, offered (v. i. pl. past from *'araḍa* [*'arḍ*], to show, demonstrate, to be visible. See at 18:100, p. 946, n. 7.

9. i. e., the duties and obligations contained in the Qur'ân and *sunnah*.

10. أبين ***'abayna*** = they (f.) declined, refused, turned down (v. iii. f. pl. past from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *'abaw* at 18:77, p. 939, n. 3).

11. يحملن ***yaḥmilna*** = they (f.) carry, bear, take the load (v. iii. f. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See *iḥtamalâ* at 33:58, p. 1361, n. 6).

12. أشفقن ***'ashfaqna*** = they (f.) shirked, were apprehensive, anxious, worried, concerned (v. iii. f. pl. past from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqûn* at 23:57, p. 1089, n. 10).

13. i. e., towards himself.

لِّيُعَذِّبَ ٱللَّهُ	73. That Allah may punish[1]
ٱلْمُنَٰفِقِينَ	the hypocrite men[2]
وَٱلْمُنَٰفِقَٰتِ	and the hypocrite women[3]
وَٱلْمُشْرِكِينَ	and the polytheist men[4]
وَٱلْمُشْرِكَٰتِ	and the polytheist women;[5]
وَيَتُوبَ ٱللَّهُ	and that Allah may turn in
عَلَى ٱلْمُؤْمِنِينَ	forgiveness[6] to the believing
وَٱلْمُؤْمِنَٰتِ	men and the believing women.
وَكَانَ ٱللَّهُ غَفُورًا	And Allah is Most Forgiving,
رَّحِيمًا ۝٧٣	Most Merciful.

[1] يعذب ***yu'adhdhiba(u)*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:55, p. 601, n. 2).

[2] منافقين ***munâfiqîn*** (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 29:11, p. 1261, n. 9).

[3] منافقات ***munâfiqât*** (f; pl.; s. *munâfiqah*; m. *munâfiq*) = hypocrite women. s. n. 2 above.

[4] مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:42, p. 1304, n. 5).

[5] مشركات ***mushrikât*** (f.; pl.; s. *mushrikah*; m. *mushrik*) = polytheist women. See n. 4 above.

[6] يتوب ***yatûba(u)*** = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb/ tawbah / matâb*], to turn. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by a hidden *'an*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 33:24, p. 1344, n. 7).

34. *SÛRAT SABA'*(SHEBA)
Makkan: 54 *'âyahs*

This is an early Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection and Judgement. These themes are brought home by various arguments and reference is made to Prophets Dâ'ud and Sulaymân, peace be on them, on whom Allah had bestowed especial favours. Reference is made also to the people of Saba' (Sheba, in Yaman) to whom Allah had given peace and prosperity together with a thriving agriculture but they turned ungrateful and their prosperity and agriculture were destroyed by the bursting of the Dam of Ma'ârib. The *sûrah* is named after this incident.

سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise is for Allah
ٱلَّذِى لَهُۥ	to Whom belongs[1]
مَا فِى ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَمَا فِى ٱلْأَرْضِ	and whatever is in the earth;
وَلَهُ ٱلْحَمْدُ	and His is all the praise
فِى ٱلْءَاخِرَةِ	in the hereafter;
وَهُوَ ٱلْحَكِيمُ	and He is the All-Wise,[2]
ٱلْخَبِيرُ ١	the All-Aware.[3]
يَعْلَمُ	2. He knows[4]
مَا يَلِجُ فِى ٱلْأَرْضِ	what goes into[5] the earth
وَمَا يَخْرُجُ مِنْهَا	and what comes out[6] of it
وَمَا يَنزِلُ	and what comes down[7]
مِنَ ٱلسَّمَآءِ	from the heaven

---

1. i. e., He is the Creator, Owner, Sustainer and Manager of all that is in the heavens and the earth. There is no partner of Him, neither in creation nor in the sustenance and maintenance of the creation, nor in the right to be worshipped and adored.

2. i. e., All-Wise in His creation and in whatever He does and decrees. حكيم **ḥakîm** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

3. i. e., All-Aware of the affairs of His creation. خبير **khabîr** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 33:2, p. 1335, n. 1.

4. يعلم **ya'lamu**= he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 21:28, p. 1919, n. 6).

5. i. e., of water and other things.

5. يلج **yaliju** = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. See *yalija* at 7:40, p. 480, n. 6.

6. i. e., of plants, water, minerals, lava, etc. يخرج **yakhruju** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 2:74, p. 35, n. 6).

7. i. e., of rains, hails, meteors, angels, etc. ينزل **yanzilu** = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See *yunazzilu* at 31:34, p. 1323, n. 7).

وَمَا يَعْرُجُ فِيهَا	and what ascends[1] into it;
وَهُوَ ٱلرَّحِيمُ	and He is the Most Merciful,
ٱلْغَفُورُ ﴿٢﴾	the Most Forgiving.
وَقَالَ ٱلَّذِينَ	3. And there say those who
كَفَرُوا۟	do not believe:
لَا تَأْتِينَا ٱلسَّاعَةُ	'The Hour will not come on us.'
قُلْ بَلَىٰ وَرَبِّى	Say: "O yes, by my Lord–
لَتَأْتِيَنَّكُمْ	it shall surely come on you–
عَٰلِمِ ٱلْغَيْبِ	the All-Knowing of the unseen.
لَا يَعْزُبُ عَنْهُ	There escapes[2] not from Him
مِثْقَالُ ذَرَّةٍ	the weignt[3] of an atom[4]
فِى ٱلسَّمَٰوَٰتِ	in the heavens
وَلَا فِى ٱلْأَرْضِ	nor in the earth;
وَلَآ أَصْغَرُ	nor anything smaller[5]
مِن ذَٰلِكَ	than that
وَلَآ أَكْبَرُ إِلَّا	nor anything bigger but
فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾	is in a Book[6] all too clear.[7]
لِّيَجْزِىَ	4. That He may rcompense[8]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds.[9]
أُو۟لَٰٓئِكَ لَهُم	Such ones shall have
مَّغْفِرَةٌ	forgiveness[10]

[1] i. e., of angels and deeds of the created beings. يعرج ***ya'ruju*** = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See at 32:5, p. 1325, n. 9).

[2] يعزب ***ya'zubu*** = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far. See at 10:61, p. 659, n. 9).

[3] مثقال ***mithqâl*** (s.; pl.مثاقيل ***mathâqîl***)= weight. See at 31:16, p. 1316, n. 4.

[4] ذرة ***dharrah*** (s.; pl. ذرات ***dharrât***) = atom, tiny particle, dust speck, the measure of a small ant. See 10:61, p. 659, n. 11.

[5] أصغر ***'aṣghar*** = smaller, smallest, younger, youngest (elative of *ṣaghîr*). See at 10:61, p. 659, n. 12.

[6] i. e., recorded in a book. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 33:6, p. 1337, n. 1.

[7] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 33:28, p. 1361, n. 9.

[8] يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 33:24, p. 1344, n.5).

[9] صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 32:19, p. 1329, n. 10.

[10] مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 3:136, p. 208, n. 10.

وَرِزْقٌ كَرِيمٌ	and a generous[1] provision.
٤	
وَالَّذِينَ سَعَوْ	5. And those who strive[2]
فِيٓ ءَايَٰتِنَا	about Our signs
مُعَٰجِزِينَ	seeking to frustrate,[3]
أُوْلَٰٓئِكَ لَهُمْ	such people shall have
عَذَابٌ مِّن	a punishment of
رِّجْزٍ أَلِيمٌ ٥	a scourge[4] most painful.[5]
وَيَرَى ٱلَّذِينَ	6. And there see those who
أُوتُواْ ٱلْعِلْمَ	have been given knowledge
ٱلَّذِيٓ أُنزِلَ	that what has been sent down
إِلَيْكَ مِن رَّبِّكَ	to you[6] from your Lord
هُوَ ٱلْحَقَّ	is the truth
وَيَهْدِيٓ إِلَىٰ	and it guides[7] to
صِرَٰطِ ٱلْعَزِيزِ	the path[8] of the All-Mighty,[9]
ٱلْحَمِيدِ ٦	the All- Laudable.[10]
وَقَالَ ٱلَّذِينَ	7. And there say those
كَفَرُواْ	who do not believe:
هَلْ نَدُلُّكُمْ	"Shall we point out[11] to you
عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ	the man who informs[12] you
إِذَا مُزِّقْتُمْ	that when you are crushed[13]

[1] كريم ***karîm*** = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

[2] سعوا ***sa'aw*** = they strove, moved quickly, endeavoured (v. iii. m. pl. past from *sa'â* [*sa'y*], to run, to move quickly. See at 22:51, p. 1063, n. 8).

[3] i. e., seeking to frustrate the truth and prevent people from receiving it. معاجزين ***mu'âjizîn*** (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'âjaza*, form III of *'ajaza* [*'ajz*], to be weak. See *mu'jizîn* at 29:22, p. 1272, n. 4).

[4] رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 29:34, p. 1277, n. 4.

[5] أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1).

[6] i. e., the Qur'ân.

[7] يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:78, p. 1176, n. 9).

[8] صراط ***ṣirâṭ*** = way, path, road. See at 24:46, p. 1125, n. 11.

[9] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 31:27, p. 1320, n. 9.

[10] حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:26, p. 1320, n. 10.

[11] ندل ***nadullu*** = we show, lead, point out (v. i. pl. impfct. from *dalla* [*dalâlah*], to show, to lead. See *'adullu* at 20:40, p. 983, n. 11).

[12] ينبئ ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a,* form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 24:64, p. 1136, n. 2).

[13] i. e., decomposed. مزقتم ***muzziqtum***= you are crushed, torn to pieces, shredded (v. ii. m. pl. past passive from *majazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend).

كُلَّ مُمَزَّقٍ	into total disintegration[1]
إِنَّكُمْ لَفِي	you will indeed then be in
خَلْقٍ جَدِيدٍ ٧	a creation anew?[2]
أَفْتَرَىٰ	8. "Has he forged[3]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie
أَم بِهِۦ جِنَّةٌۢ	or is there in him insanity?"[4]
بَلِ ٱلَّذِينَ	Nay, those who
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ	believe not in the hereafter
فِى ٱلْعَذَابِ	are in the punishment[5]
وَٱلضَّلَٰلِ ٱلْبَعِيدِ ٨	and are astray[6] far away.[7]
أَفَلَمْ يَرَوْا۟ إِلَىٰ	9. Do they not then look[8] at
مَا بَيْنَ أَيْدِيهِمْ	what is in front of them
وَمَا خَلْفَهُم	and what is in their rear[9]
مِّنَ ٱلسَّمَآءِ	of the heaven
وَٱلْأَرْضِ	and the earth?
إِن نَّشَأْ نَخْسِفْ	If We will We may sink[10]
بِهِمُ ٱلْأَرْضَ	along with them the earth
أَوْ نُسْقِطْ عَلَيْهِمْ	or may drop[11] on them
كِسَفًا مِّنَ ٱلسَّمَآءِ	pieces[12] from the sky.
إِنَّ فِى ذَٰلِكَ لَءَايَةً	Verily therein is a sign
لِّكُلِّ عَبْدٍ	for every servant
مُّنِيبٍ ٩	returning penitently.[13]

[1] ممزق ***mumazzaq*** = torn to pieces, disintegrated (pass. participle from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).

[2] i. e., at the Resurrection. The unbelievers said this out of their disbelief in the Resurrection .

[3] (Originally *'a+iftarâ*) افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 32:3, p. 1324, n. 5).

[4] جنة ***jinnah***= insanity, madness, possession. See at 23:70, p. 1092, n. 3.

[5] i. e., in the hereafter.

[6] ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 31:11, p. 1314, n. 4.

[7] i. e., far away from the truth and from the right way. بعيد ***ba'îd*** = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 27:22, p. 1209, n. 2).

[8] يروا ***yaraw***(***na***) = they see, look at, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y*/*ru'yah*], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 30:37, p. 1302, n. 1).

[9] خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 22:76, p. 1073, n. 2.

[10] نخسف ***nakhsif***(***u***) = we sink, cause to sink, are eclipsed (v. i. pl. impfct. from *khasafa* [*khasf*/*khusûf*], to sink, to be eclipsed. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *khasafnâ* at 29:40, p. 1279, n. 6).

[11] نسقط ***nusqiṭ*** (*u*) = we drop, make fall, topple, overthrow (v. i. pl. impfct. from *'asqaṭa*, form IV of *saqaṭa* [*suqûṭ*/*masqaṭ*], to fall. The final letter is vowelless for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *tusqiṭa* at 17:92, p. 902, n. 11).

[12] كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces. See at 30:48, p. 1306, n. 9.

[13] منيب ***munîb*** = oft-returning in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb*/*niyâbah*], to return, to come near, to represent. See at 11:75, p. 704, n. 11).

Section (*Rukû'*) 2

۞ وَلَقَدْ ءَاتَيْنَا	10. And indeed We gave
دَاوُۥدَ مِنَّا فَضْلًا	Dâûd from Us a grace:[1]
يَٰجِبَالُ	"O mountains,[2]
أَوِّبِى مَعَهُۥ	repeat[3] with him,
وَٱلطَّيْرَ	and the birds too."
وَأَلَنَّا لَهُ	And We softened[4] for him
ٱلْحَدِيدَ (١٠)	the iron.
أَنِ ٱعْمَلْ	11. "That you make
سَٰبِغَٰتٍ وَقَدِّرْ	coats of mail[5] and balance[6]
فِى ٱلسَّرْدِ	in the armour rings.[7]
وَٱعْمَلُوا۟ صَٰلِحًا	And you all act rightly.[8]
إِنِّى بِمَا تَعْمَلُونَ	Verily I am of what you do
بَصِيرٌ (١١)	All-Seeing.
وَلِسُلَيْمَٰنَ	12. And to Sulaymân
ٱلرِّيحَ	the wind[9] —
غُدُوُّهَا شَهْرٌ	its morning run[10] a month[11]
وَرَوَاحُهَا شَهْرٌ	and its return trip[12] a month;
وَأَسَلْنَا لَهُۥ	and We made flow[13] for him
عَيْنَ ٱلْقِطْرِ	a spring[14] of molten brass;[15]
وَمِنَ ٱلْجِنِّ مَن	and of *jinn* were those that

---

[1] i. e., Prophethood and the favours mentioned here. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 30:45, p. 1305, n. 3.

[2] جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 27:88, p. 1228, n. 8.

[3] i. e., repeat Our praises and glorification. أوبي ***'awwibî*** = repeat, echo, return (v. ii. f. s. imperative from *'âba* [*'awb/'awbah/'iyâb*], to return. See *ma'âb* at 13:36, p. 780, n. 12).

[4] ألنا ***'alannâ*** = we softened, made pliable/ tender/ flexible, moderated, mitigated (v. i. pl. past from *'alâna*, form IV of *lâna* [*lîn/layân*], to be soft).

[5] سابغات ***sâbighât*** (f.; pl.; s. *sâbighah*; m. *sâbigh*) = long and fully covering garments, coats of mail (act. participle from *sabagha* [*subûgh*], to be long and wide, complete).

[6] قدر ***qaddir*** = determine, decree, assess, estimate, evaluate, enable, assign, balance (v. ii. m. s. imperative from *qaddara,* form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 27:57, p. 1219, n. 5).

[7] سرد ***sard*** = enumeration, detail, presentation, texture, web, armour rings.

[8] صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

[9] i. e., We made the wind subject to his command. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 33:9, p. 1338, n. 4).

[10] غدو ***ghudûw*** = morning, coming /running in the morning. See at 24:36, p. 1121, n. 7.

[11] i. e., it ran the distance of a month's journey.

[12] i. e., the run in the afternoon till sunset. رواح ***rawâḥ*** = return, return trip.

[13] أسلنا ***'asalnâ*** = we made flow, caused to stream (v. i. pl. past from *'asâla*, form IV of *sâla* [*sayl/saylân*], to flow, to stream. See *sâlat* at 13:17, p. 771, n. 4).

[14] عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 18:86, p. 942, n. 4.

[15] قطر ***qiṭr*** = molten brass/copper/iron. See at 18:96, p. 945, n. 6.

يَعْمَلُ بَيْنَ يَدَيْهِ	worked before him
بِإِذْنِ رَبِّهِۦ	by the leave[1] of his Lord.
وَمَن يَزِغْ مِنْهُمْ	And whoever deviated[2] of
عَنْ أَمْرِنَا	them from Our command
نُذِقْهُ	We shall make him taste[3]
مِنْ عَذَابِ	of the punishment
ٱلسَّعِيرِ ١٢	of blazing fire.[4]

يَعْمَلُونَ لَهُۥ	13. They did for him
مَا يَشَآءُ	what he wished[5]
مِن مَّحَٰرِيبَ	of palaces[6]
وَتَمَٰثِيلَ	and sculptures[7]
وَجِفَانٍ كَٱلْجَوَابِ	and bowls[8] like pools[9]
وَقُدُورٍ	and cooking vessels[10]
رَّاسِيَٰتٍ	firmly fixed.[11]
ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ	"Do, O progeny of Dâûd,
شُكْرًا	thanksgiving;"
وَقَلِيلٌ مِّنْ عِبَادِىَ	for very few of My servants
ٱلشَّكُورُ ١٣	are thankful.[12]

فَلَمَّا قَضَيْنَا	14. Then when We decreed[13]
عَلَيْهِ ٱلْمَوْتَ	on him death
مَا دَلَّهُمْ	nothing pointed out to them
عَلَىٰ مَوْتِهِۦٓ	to his death

---

[1] i. e., Allah also made the *jinn* subject to his command, working for him. اذن *'idhn* (pl. أذن *'udhûn* /أذونات *'udhûnât*) = leave, permission. See at 33:46, p. 1354, n. 4).

[2] يزغ *yazigh* (*yazîghu*) = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [*zaygh/zayghân*], to deviate, swerve. The final letter is vowelless {and hence the medial *yâ'* is dropped} because the verb is in a conditional clause preceded by *man*. See *yazîghu* at 9:117, p. 629, n. 4).

[3] نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See at 25:19, p. 1143, n. 12).

[4] سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 33:63, p. 1363, n. 9.

[5] يشاء ***yashâ'u*** = he wishes, wills, desires, wants (v. iii. m. s. impfct. from *shâ'a* [*mashî'ah*], to wish. See *yashâ'ûna* at 25:16, p. 1142, n. 6).

[6] محاريب ***maḥârîb*** (pl.; s. *miḥrâb*) = prayer niche, private chambers, palaces. See *miḥrâb* at 19:11, p. 953, n. 2.

[7] تماثيل ***tamâthîl*** (pl.; s. *timthâl*) = images, statues, sculpture. See at 21:52, p. 1027, n. 1.

[8] جفان ***jifân*** (pl.; s. *jifnah*) = bowls.

[9] جوابي ***jawâbî*** (pl.; s. *jâbiyah*) = pools.

[10] قدور ***qudûr*** (pl.; s. *qidr*) = cooking pots, cookings vessels, kettles.

[11] راسيات ***râsiyât*** (f. pl.; s. *râsiyah*; m. *râsin*) = unshakable, firmly fixed, towering unshakeable mountains. See *rawâsin* at 31:10, p. 1313, n. 8.

[12] شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 31:31, p. 1322, n. 3).

[13] قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 28:44, p. 1247, n. 6).

إِلَّا دَآبَّةُ ٱلۡأَرۡضِ	except the earth worm[1]
تَأۡكُلُ مِنسَأَتَهُۥۖ	eating his staff.[2]
فَلَمَّا خَرَّ	So when he fell down[3]
تَبَيَّنَتِ ٱلۡجِنُّ	the *jinn* saw clearly[4]
أَن لَّوۡ كَانُواْ يَعۡلَمُونَ	that if they had known
ٱلۡغَيۡبَ	the unseen they would not
مَا لَبِثُواْ فِي	have continued to be[5] in
ٱلۡعَذَابِ ٱلۡمُهِينِ	the humiliating[6] punishment.
﴿١٤﴾	
لَقَدۡ كَانَ	15. There indeed was
لِسَبَإٖ فِي	for the Saba' People[7] in
مَسۡكَنِهِمۡ ءَايَةٞۖ	their dwelling place[8] a sign –
جَنَّتَانِ	two gardens
عَن يَمِينٖ وَشِمَالٖۖ	on the right and the left.
كُلُواْ مِن	"Eat of
رِّزۡقِ رَبِّكُمۡ	the provision of your Lord
وَٱشۡكُرُواْ لَهُۥۚ	and express gratitude to Him."
بَلۡدَةٞ طَيِّبَةٞ	A land[9] full of goodness
وَرَبٌّ غَفُورٞ ﴿١٥﴾	and a Lord Most Forgiving!
فَأَعۡرَضُواْ	16. But they turned away.[10]
فَأَرۡسَلۡنَا عَلَيۡهِمۡ	So We sent against them
سَيۡلَ ٱلۡعَرِمِ	the flood[11] of the dam[12]

1. دابة **dâbbah** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 31:10, p. 1313, n. 11.

2. منسأة **minsa'ah** = staff, stick.

3. Sualymân, peace be on him, died while reclining on his staff but the *jinn*, who were working for him, did not know that till the earth worm ate his staff and he fell on the ground. خر **kharra** = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 22:31, p. 1056, n. 11).

4. تبينت **tabayyanat** = she or it became clear /open/ evident/ manifest/plain/obvious, saw clearly (v. iii. f. s. past from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. See *tabayyana* at 29:38, p. 1278, n.8).

5. لبثوا **labithû** = they tarried, remained, stayed, lived, stayed, lingered, persisted, continued to be (v. iii. m. pl. past from *labitha* [*labth/ lubth/ lubâth*], to remain. See at 30:55, p. 1308, n. 11).

6. i. e., the humiliating work they had been doing. مهين **muhîn** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 33:57, p. 1361, n. 3).

7. They were in Yaman. They are so called after their ancestor Saba' ibn Yashjub ibn Qahtân.

8. مسكن **maskan** (s.; pl. *masâkin*) = habitat, habitations, dwelling, dwelling place, home, residence. See at *masâkin* 32:26, p. 1332, n. 4.

9. بلدة **baldah** = town, city, village, community, land. See at 27:91, p. 1229, n. 10.

10. i. e., they turned ungrateful and disobedient. أعرضوا **'a'raḍû** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 28:58, p. 1251, n. 10).

11. Their prosperity was destroyed by the bursting of the Ma'ârib dam. سيل **sayl** (s.; pl. *suyûl*) = flood, inundation, torrent, stream. See *'asalnâ* at 34:12, p. 1371, n. 13.

12. i. e., the dam at Ma'ârib which contained a huge mass of water surrounded by mountains. عرم **'arim** = dam, dike, reservoir, mass of water contained between mountains.

and gave them in exchange[1]	وَبَدَّلْنَٰهُم
for their two gardens	بِجَنَّتَيْهِمْ
two gardens having	جَنَّتَيْنِ ذَوَاتَىْ
fruits[2] extremely bitter[3]	أُكُلٍ خَمْطٍ
and tamarisk[4] and some of	وَأَثْلٍ وَشَىْءٍ مِّن
a few lot trees.[5]	سِدْرٍ قَلِيلٍ
	﴿١٦﴾
17. Suchwise	ذَٰلِكَ
We requited[6] them	جَزَيْنَٰهُم
for that they disbelieved.	بِمَا كَفَرُوا۟
And do We retribute[7] except	وَهَلْ نُجَٰزِىٓ إِلَّا
the arch infidel?[8]	ٱلْكَفُورَ ﴿١٧﴾
18. And We set[9] between	وَجَعَلْنَا بَيْنَهُمْ
them[10] and the habitations[11]	وَبَيْنَ ٱلْقُرَى
wherein We gave blessings[12]	ٱلَّتِى بَٰرَكْنَا فِيهَا
townships quite prominent[13]	قُرًى ظَٰهِرَةً
and We determined[14] in them	وَقَدَّرْنَا فِيهَا
the journey.	ٱلسَّيْرَ
"Travel through[15] them	سِيرُوا۟ فِيهَا
nights and days	لَيَالِىَ وَأَيَّامًا
being safe and secure."	ءَامِنِينَ ﴿١٨﴾

1. بدلنا **baddalnâ** = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 16:101, p. 861, n. 9).

2. أكل **'ukul** = fruits, food. See at 18:33, p. 923, n. 2.

3. خمط **khamṭ** = extremely bitter.

4. أثل **'athl** (s.; pl. *uthûl*) = tamarisk; also a kind of fruitless tree.

5. سدر **sidr** (s.; pl. *sidâr*) = lot tree, lotus tree.

6. جزينا **jazaynâ** = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جزاء *jazâ'*], to reward. See at 6:146, p. 454, n. 13).

7. نجازى **nujâzî** = we equite, recompense, punish, retribute (v. i. pl. impfct. from *jâzâ*, form III of *jazâ*. See n. 6 above.

8. كفور **kafûr** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:66, p. 1069, n. 6).

9. جعلنا **ja'alnâ** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 29:26, p. 1274, n. 8).

10. i. e., Saba' people in Yaman

11. i. e., those in Syria. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 28:59, p. 1253, n. 3.

12. باركنا **bâraknâ** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 21: 81, p. 1034, n. 12).

13. The towns and trade centres on the route from Yaman to Syria. ظاهرة *ẓâhirah* (f. s.; pl. *ẓawâhir*; m. *ẓâhir*) = visible, prominent, overt, manifest, patent, obvious, conspicuous, apparent, outward (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See *ẓâhir* at 30:7, p. 1291, n. 8).

14. i. e., the stages of travel. قدرنا **qaddarnâ** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

15. سيروا **sîrû** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr* /*sayrûrah* / *masîr* /*masîrah*/*tasyâr*] to move, to travel. See at 29: 20, p. 1271, n. 9).

فَقَالُوا۟	19. But they said:
رَبَّنَا بَٰعِدْ	"Our Lord, make longer[1]
بَيْنَ أَسْفَارِنَا	between our travel stages."[2]
وَظَلَمُوٓا۟ أَنفُسَهُمْ	And they wronged[3] themselves.
فَجَعَلْنَٰهُمْ أَحَادِيثَ	So We made them tales[4]
وَمَزَّقْنَٰهُمْ	and crushed[5] them
كُلَّ مُمَزَّقٍ	in total destruction.[6]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّكُلِّ صَبَّارٍ	for every firmly patient[7] and
شَكُورٍ ١٩	deeply grateful person.[8]
وَلَقَدْ صَدَّقَ	20.And indeed there verified[9]
عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ	on them Iblîs his surmise.[10]
فَٱتَّبَعُوهُ إِلَّا	So they followed[11]him save
فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ٢٠	a group of the believers.
وَمَا كَانَ لَهُۥ	21. And he did not have
عَلَيْهِم مِّن سُلْطَٰنٍ	over them any authority[12]
إِلَّا لِنَعْلَمَ	but for that We might know
مَن يُؤْمِنُ	the one who believes
بِٱلْءَاخِرَةِ مِمَّنْ	in the hereafter from the one
هُوَ مِنْهَا فِى شَكٍّ	who is about it in doubt.
وَرَبُّكَ عَلَىٰ	And your Lord is over
كُلِّ شَىْءٍ حَفِيظٌ ٢١	everything Watchful.

[1] باعد ***bâ'id*** = make more distant, longer, cause separation (v. ii. m. s. imperative from *bâ'ada*, from III of *ba'uda* [*bu'd*], to be distant. See *ba'udat* at 9:42, p. 595, n. 11).

[2] أسفار ***'asfâr*** (pl.; s. *safar*) = travels, journeys, trips, travel stages.

[3] ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:57, p. 1309, n. 6).

[4] i. e., there remained nothing of them except talks about them. أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 23:44, p. 1086, n. 10.

[5] مزقنا ***mazzaqnâ*** = we crushed, tore into pieces (v. i. pl. past from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).

[6] ممزق ***mumazzaq*** = torn to pieces, disintegrated, destroyed (pass. participle from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See at 34:7, p. 1370, n. 1).

[7] صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *sabara* [*sabr*], to be patient. See at 31:31, p. 1322, n. 2).

[8] شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 34:13, p. 1372, n. 12).

[9] صدق ***ṣaddaqa*** = he proved true, verified, substantiated, confirmed (v. iii. m. s. impfct. in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *yuṣaddiqu* at 28:34, p. 1224, n. 4).

[10] i. e., his surmise about misleading men. ظن ***ẓann*** = conjecture, surmise, supposition, assumption. See at 6:148, p. 455, n. 10.

[11] اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 19:59, p. 966, n. 4).

[12] سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 30:35, p. 1301, n. 7.

Section (*Rukû'*) 3

قُلِ ٱدْعُوا۟	22. Say: " Call[1]
ٱلَّذِينَ زَعَمْتُم	those whom you presume[2]
مِّن دُونِ ٱللَّهِ	besides Allah.
لَا يَمْلِكُونَ	They possess[3] not
مِثْقَالَ ذَرَّةٍ	the weight[4] of an atom[5]
فِى ٱلسَّمَٰوَٰتِ	in the heavens
وَلَا فِى ٱلْأَرْضِ	nor in the earth,
وَمَا لَهُمْ فِيهِمَا	nor do they have in the two
مِن شِرْكٍ وَمَا لَهُۥ	any share;[6] nor does He have
مِنْهُم	from among them
مِّن ظَهِيرٍ ٢٢	any helper.[7]
وَلَا تَنفَعُ	23. Nor will there avail[8]
ٱلشَّفَٰعَةُ عِندَهُۥٓ	the intercession[9] with Him
إِلَّا لِمَنْ	except for the one
أَذِنَ لَهُۥ	He gives leave[10] in his favour.
حَتَّىٰٓ إِذَا	So much so that when fear
فُزِّعَ عَن قُلُوبِهِمْ	is lifted[11] from their hearts
قَالُوا۟ مَاذَا	they will say: "What is that
قَالَ رَبُّكُمْ	your Lord said?"
قَالُوا۟ ٱلْحَقَّ	They will say: "The truth;
وَهُوَ ٱلْعَلِىُّ	and He is the All- Exalted,[12]
ٱلْكَبِيرُ ٢٣	the All-Great."

[1] ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 33:5, p. 1335, n. 12).

[2] i. e., presume to be gods. زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 18:52, p. 930, n. 13).

[3] يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 29:17, p. 1270, n. 9).

[4] مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 34:3, p. 1368, n. 3.

[5] ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:3, p. 1368, n. 4.

[6] i. e., in the creation and authority. شرك to share, partnership, to set a partner, polytheism, idolatry. See *shurakâ'* at 30:40, p. 1303, n. 5.

[7] ظهير ***zahîr*** = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *zahara* [*zuhûr*], to appear, to overcome. See at 28:86, p.1263, n. 10).

[8] تنفع ***tanfa'u*** = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:123, p. 58, n. 9).

[9] شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 20:109, p. 1003, n. 2.

[10] See also 2:255, 21:28 and 53:26. أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 24:36, p. 1121, n. 3).

[11] فزع ***fuzzi'a*** (followed by *'an*) = fear is lifted, taken off (v. iii. m. s. past from *fazza'a*, form II of *faza'a/fazi'a* [*faza'/faz'/fiz'*], to be afraid. See *fazi'a* at 27:87, p. 1228, n. 6).

[12] علي ***'aliy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 31:30, p. 1321, n. 9.

۞ قُلْ	24. Say:
مَن يَرْزُقُكُم	"Who gives you provision[1]
مِّنَ ٱلسَّمَٰوَٰتِ	from the heavens
وَٱلْأَرْضِ	and the earth?"[2]
قُلِ ٱللَّهُ وَإِنَّآ	Say: "Allah; and verily we
أَوْ إِيَّاكُمْ لَعَلَىٰ	or you are on
هُدًى أَوْ	the right way[3] or
فِى ضَلَٰلٍ مُّبِينٍ	in an error[4] all too clear."[5]
(٢٤)	
قُل	25. Say:
لَّا تُسْـَٔلُونَ	"You will not be asked[6] about
عَمَّآ أَجْرَمْنَا	what we commit of sins[7]
وَلَا نُسْـَٔلُ	nor shall we be asked
عَمَّا تَعْمَلُونَ (٢٥)	about what you do."
قُلْ	26. Say:
يَجْمَعُ بَيْنَنَا رَبُّنَا	"Our Lord will get us together[8]
ثُمَّ يَفْتَحُ بَيْنَنَا	then He will decide[9] between
بِٱلْحَقِّ	us with justice,[10]
وَهُوَ ٱلْفَتَّاحُ	and He is the All-Decider,[11]
ٱلْعَلِيمُ (٢٦)	the All-Knowing.[12]
قُلْ أَرُونِىَ	27. Say: "Show[13] me

[1] يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 29:60, p. 1286, n. 11).

[2] i. e., by sending down rains and causing trees and plants with fruits and corns to grow out of the earth; and also by providing minerals from the earth.

[3] هدى ***hudan*** = guidance, right way, true religion. See at 32:13, p. 1328, n. 1.

[4] ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:8, p. 1370, n. 6.

[5] مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 34:3, p. 1368, n. 7.

[6] تسألون ***tus'alûna*** = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+yus'alunna* at 29:13, p. 1269, n. 7).

[7] أجرمنا ***'ajramnâ*** = we committed sins, crimes (v. i. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *'ajramû* at 30:47, p. 1306, n. 2).

[8] i. e., on the Day pf Judgement after Resurrection.

[9] يفتح ***yaftaḥu*** = he opens, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataḥa* [*fatḥ*], to open, to decide. See *fataḥnâ* at 23:77, p. 1094, n. 3).

[10] حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 30:8, p. 1292, n. 2.

[11] فتاح ***fattâḥ*** = All-Decider, All-Opener (one of the attributes of Allah), one who opens, discloses, gives victory (act. participle in the intensive scale of *fa''âl* from *fataḥa*. See n. 9 above.

[12] i. e., of the acts and intentions of his creature, open and secret, and of all things seen and unseen. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient (one of the attributes of Allah) (act. participle in the intensive scale of *fa'îl* from *'alima* [*'ilm*], to know. See at 15:86, p. 825, n. 2.

[13] أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 31:11, p. 1314, n. 1).

ٱلَّذِينَ أَلْحَقْتُم بِهِۦ	those you join[1] with Him
شُرَكَآءَ	as partners.[2]
كَلَّا بَلْ	Never so. Nay,
هُوَ ٱللَّهُ ٱلْعَزِيزُ	He is Allah the All-Mighty,[3]
ٱلْحَكِيمُ (٢٧)	the All-Wise.[4]
وَمَآ أَرْسَلْنَٰكَ	28. And We have sent you not
إِلَّا كَآفَّةً لِّلنَّاسِ	but universally[5] for mankind,
بَشِيرًا	as a giver of good tidings[6]
وَنَذِيرًا وَلَٰكِنَّ	and as a warner;[7] but
أَكْثَرَ ٱلنَّاسِ	most men
لَا يَعْلَمُونَ (٢٨)	do not know.
وَيَقُولُونَ	29. And they say:
مَتَىٰ هَٰذَا ٱلْوَعْدُ	"When will this promise[8] be,
إِن كُنتُمْ	if you are
صَٰدِقِينَ (٢٩)	truthful?"
قُل لَّكُم	30. Say: "You have
مِّيعَادُ يَوْمٍ	the appointment[9] of a day
لَّا تَسْتَـْٔخِرُونَ	you cannot delay[10]
عَنْهُ سَاعَةً وَلَا	from it an hour nor
تَسْتَقْدِمُونَ (٣٠)	can you bring it forward."[11]

[1] ألحقتم ***'alḥaqtum*** = you attached, appended, joined, united (v. ii. m. pl. past from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *'alḥiq* 26:83, p. 1177, n. 11).

[2] i. e., show me the proofs and evidences in support of the imaginary gods that you set as partners of Allah. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:40, p. 1303, n. 5.

[3] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:6, p. 1369, n. 9.

[4] i. e., All-Wise in His creation and in whatever He does and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 34:1, p. 1367, n. 2).

[5] كافة ***kâffah*** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 9:36, p. 592, n. 9).

[6] i. e., of Allah's forgiveness and reward for the believer and righteous. بشير ***bashîr*** (pl. *basharâ'*) = conveyer of glad tidings, giver of good news. See at 12:96, p. 757, n. 4.

[7] i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 33:45, p. 1354, n. 2.

[8] i. e., the promise about Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 31:33, p. 1323, n. 3.

[9] ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment. See at 13:31, p.778, n. 5.

[10] تستأخرون ***tasta'khirûna*** = you delay, defer, postpone, put off (v. ii. m. pl. impfct. from *ista'khara*, form X from *'akhr*. See *yasta'khirûna* at 23:43, p. 1086, n. 5).

[11] تستقدمون ***tastaqdimûna*** = you bring forward, advance (v. ii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 16:61, p. 846, n. 12).

Section (*Rukû'*) 4

وَقَالَ ٱلَّذِينَ	31. And there say those who
كَفَرُوا۟	disbelieve:[1]
لَن نُّؤْمِنَ	"We will not believe[2]
بِهَٰذَا ٱلْقُرْءَانِ وَلَا	in this Qur'ân nor
بِٱلَّذِى بَيْنَ يَدَيْهِ	in that which is before[3] it."
وَلَوْ تَرَىٰٓ	And if you were to see
إِذِ ٱلظَّٰلِمُونَ	when the wrong-doers[4]
مَوْقُوفُونَ	are made to stand[5]
عِندَ رَبِّهِمْ	before their Lord,
يَرْجِعُ بَعْضُهُمْ	some of them returning[6]
إِلَىٰ بَعْضٍ ٱلْقَوْلَ	to the others the remark[7] —
يَقُولُ ٱلَّذِينَ	there saying those who
ٱسْتُضْعِفُوا۟	were dealt with arrogance[8]
لِلَّذِينَ ٱسْتَكْبَرُوا۟	to those who were arrogant:[9]
لَوْلَآ أَنتُمْ	"Were it not for you
لَكُنَّا	we would surely have been
مُؤْمِنِينَ ٣١	believers."
قَالَ ٱلَّذِينَ	32. There will say those
ٱسْتَكْبَرُوا۟	who had turned arrogant
لِلَّذِينَ	to those who
ٱسْتُضْعِفُوٓا۟	were dealt with arrogance:

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 30:58, p. 1310, n. 2).

2. نؤمن ***nu'mina***(*u*) = we believe, have faith (v. i. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. The final letter takes *fathah* because of the particle *lan* coming before the verb. See ***nu'minu*** at 26:111, p. 1181, n. 9).

3. i. e., the scriptures revealed before the Qur'ân like the *Torah*, the *Zabûr* and the *Injîl*, thus disbelieving in the very fact of Allah's sending Messengers and revelations to them. بين يديه ***bayna yadayhi*** = [lit. between his hands] is an idiom meaning "before or in front of him". See ***bayna 'aydihim*** at 22:76, p. 1073, n. 1.

4. i. e., the unbelieving polytheists (note that at 31:13 *shirk* (setting partners with Allah is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 28:37, p. 1245, n. 7).

5. i. e., on the Day of Judgement. موقوفون ***mawqûfûna*** (pl.; s. *mawqûf*) = those made to stand, stopped, detained, suspended, discontinued (pass. participle from *waqafa* [*waqf/wuqûf*], to come to a stop, to stand still. See *wuqifû* at 6:29, p. 402, p. n. 3.

6. يرجع ***yurji'u*** = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*], to return).

7. قول ***qawl*** (s.; pl. *'aqwâl/'aqâwîl*) = word, speech, saying, utterance, remark, statement.

8. استضعفوا ***ustuḍ'ifû*** = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yastaḍ'ifu* at 28:4, p. 1232, n. 2).

9. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 29:39, p. 1278, n. 13

أَنَحْنُ صَدَدْنَٰكُمْ	"Were it we who prevented[1]
عَنِ ٱلْهُدَىٰ	you from the guidance
بَعْدَ إِذْ جَآءَكُم	after it had come to you?
بَلْ كُنتُم	Nay, you used to be
مُّجْرِمِينَ ٣٢	committing sins."[2]
وَقَالَ ٱلَّذِينَ	33. And there will say those
ٱسْتُضْعِفُوا۟	who were dealt with arrogance[3]
لِلَّذِينَ ٱسْتَكْبَرُوا۟	to those who turned arrogant:[4]
بَلْ مَكْرُ	Nay, it was plotting[5]
ٱلَّيْلِ وَٱلنَّهَارِ	by night and day
إِذْ تَأْمُرُونَنَآ	when you commanded[6] us
أَن نَّكْفُرَ بِٱللَّهِ	that we disbelieve in Allah
وَنَجْعَلَ لَهُۥٓ أَندَادًا	and set for Him equals."[7]
وَأَسَرُّوا۟	And they will conceal[8]
ٱلنَّدَامَةَ لَمَّا رَأَوُا۟	the regret[9] when they will see
ٱلْعَذَابَ	the punishment.
وَجَعَلْنَا ٱلْأَغْلَٰلَ	And We shall put the fetters[10]
فِىٓ أَعْنَاقِ ٱلَّذِينَ	in the necks[11] of those who
كَفَرُوا۟	disbelieved.
هَلْ يُجْزَوْنَ	Will they be requited[12]
إِلَّا مَا كَانُوا۟	but for what they used
يَعْمَلُونَ ٣٣	to do?

---

[1] The leaders who mislead people in this world will deny having done so when they will be charged by those whom they misled. صددنا *ṣadadnâ* = we prevented, barred, held back, turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. i. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣadda* at 29:38, p. 1278, n. 11).

[2] مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:22, p. 1331, n. 1).

[3] استضعفوا *ustuḍ'ifû* = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 34:31, p. 1379, n. 8).

[4] استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 34:31, p. 1379, n. 9).

[5] i. e., your plotting. مكر *makr* = plan, ruse, plot, scheme, wiliness. See at 14:46, p. 804, n. 4.

[6] تأمرون *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 26:35, p. 1169, n. 3).

[7] أنداد *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 14:30, p. 798, n. 4.

[8] أسروا *'asarrû* = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 21:2, p. 1013, n. 1).

[9] ندامة *nadâmah* = repentance, remorse, regret. See at 10:54, p. 656, n. 11.

[10] أغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 7:157, p. 525, n. 12.

[11] أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks. See at 26:4, p. 1163, n. 3.

[12] يجزون *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 25:75, p. 1160, n. 10).

وَمَآ أَرۡسَلۡنَا	34. And We sent[1] not
فِي قَرۡيَةٖ مِّن نَّذِيرٍ	in a township[2] any warner[3]
إِلَّا قَالَ مُتۡرَفُوهَآ	but its affluent ones[4] said:
إِنَّا بِمَآ	"Verily we in what
أُرۡسِلۡتُم بِهِۦ	you have been sent with
كَٰفِرُونَ ٣٤	are disbelievers."[5]
وَقَالُواْ	35. And they say:
نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا	"We are greater[6] in wealth[7]
وَأَوۡلَٰدٗا	and children;
وَمَا نَحۡنُ	and we shall not be
بِمُعَذَّبِينَ ٣٥	the ones punished."[8]
قُلۡ إِنَّ رَبِّي	36. Say: "Verily my Lord
يَبۡسُطُ ٱلرِّزۡقَ	spreads[9] the provision
لِمَن يَشَآءُ	for whomsoever He wills
وَيَقۡدِرُ وَلَٰكِنَّ	and measures out;[10] but
أَكۡثَرَ ٱلنَّاسِ	most men
لَا يَعۡلَمُونَ ٣٦	do not know."[11]

Section (*Rukû'*) 5

وَمَآ أَمۡوَٰلُكُمۡ	37. And neither your wealth
وَلَآ أَوۡلَٰدُكُم	nor your children

[1] أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 33:9, p. 1338, n. 3).

[2] قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 29:34, p. 1277, n. 3.

[3] نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:28, p. 1378, n. 7.

[4] مترفو ***mutrafû***(pl.; s. *mutraf* [the terminal ***nûn*** is dropped because of the genitive construction]; s. ***mutraf***) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See *mutrafî* at 23:64, p. 1091, n. 2).

[5] The allusion is as well to the attitude of the Makkan unbelievers as to the unbelievers of all times.

[6] أكثر ***'akthar*** = more, greater, more numerous/ abundant (elative of *kathîr*). See ***kathîr*** at 20:33, p. 982, n. 3.

[7] أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 9:111, p. 625, n. 11.

[8] The unbelievers said so in order to emphasize that they were favoured by Allah and that therefore they would not be punished. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to obstruct. See at 26:213, p. 1198, n. 11).

[9] يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 30:48, p. 1306, n. 8).

[10] i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 30:37, p. 1302, n. 3).

[11] i. e., most men do not know that this is done to test them whether they be believers and grateful and do what is required of them in respect of the more unfortunate ones.

بِٱلَّتِي تُقَرِّبُكُمْ عِندَنَا	that brings you close[1] to Us
زُلْفَىٰٓ	in nearness and position;[2]
إِلَّا مَنْ ءَامَنَ	except those who believe
وَعَمِلَ صَٰلِحًا	and act rightly.[3]
فَأُوْلَٰٓئِكَ لَهُمْ	Then such ones shall have
جَزَآءُ ٱلضِّعْفِ	a multiple[4] reward
بِمَا عَمِلُواْ وَهُمْ	for what they do and they
فِي ٱلْغُرُفَٰتِ	shall be in the upper chambers[5]
ءَامِنُونَ ﴿٣٧﴾	safe and secure.[6]
وَٱلَّذِينَ يَسْعَوْنَ	38. But those who strive[7]
فِيٓ ءَايَٰتِنَا	in respect of Our signs[8]
مُعَٰجِزِينَ	seeking to frustrate,[9]
أُوْلَٰٓئِكَ	such ones will
فِي ٱلْعَذَابِ	in the punishment
مُحْضَرُونَ ﴿٣٨﴾	be brought along.[10]
قُلْ إِنَّ رَبِّي	39. Say: "Verily my Lord
يَبْسُطُ ٱلرِّزْقَ	spreads the provision
لِمَن يَشَآءُ	for whomsover He wills
مِنْ عِبَادِهِۦ	of His servants,
وَيَقْدِرُ لَهُۥ	and measures out[11] for him.
وَمَآ أَنفَقْتُم	And whatever you spend[12]

1. تقرب ***tuqarribu*** = she or it brings near/close, approximates, offers, presents (v. iii. f. s. impfct. from *qarraba* form II of *qariba* [*qurb/maqrabah*), to get close, to come near. See *qarrabâ* at 5:27, p. 342. n. 3).

2. زلفى ***zulfâ*** = proximity, nearness and position.

3. i. e., according to the Qur'ân and *sunnah*. صالح ***sâlih*** = good, right, proper, sound (act. participle from *salaha/saluha* [*salâh/ sulûh/ maslahah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

4. ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 17:75, p. 897, n. 12.

5. i. e., in the highest paradise. غرفات ***ghurufât*** (pl.; s. *ghurfah*) = upper chambers, rooms. See *ghurfah* at 25:75, p. 1160, n. 11.

6. ءامنون ***'âminûn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 27:89, p. 1229, n. 3).

7. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See at 5:64, p. 362, n. 3).

8. أيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 31:2, p. 1311, n. 2.

9. i. e., seeking to frustrate the truth and prevent people from receiving it. معاجزين ***mu'âjizîn*** (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'âjaza*, form III of *'ajaza* [*'ajz*], to be weak. See at 34:5, p. 1369, n. 23).

10. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 30:16, p. 1294, n. 10).

11. i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:36, p. 1381, n. 10).

12. i. e., in the way of Allah. أنفقتم ***'anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:269, p. 141, n. 10).

مِن شَىْءٍ	of anything
فَهُوَ يُخْلِفُهُۥ	He compensates[1] for it;
وَهُوَ خَيْرُ	and He is the Best[2]
ٱلرَّٰزِقِينَ (٣٩)	of providers.[3]
وَيَوْمَ	40. And the day when
يَحْشُرُهُمْ جَمِيعًا	He will assemble[4] them all
ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ	then say to the angels:[5]
أَهَٰٓؤُلَآءِ	"Are these the ones
إِيَّاكُمْ	that you
كَانُوا۟ يَعْبُدُونَ (٤٠)	they used to worship?"[6]
قَالُوا۟	41. They will say:
سُبْحَٰنَكَ	"Sacrosanct[7] are you,
أَنتَ وَلِيُّنَا	You are our Lord-Protector[8]
مِن دُونِهِم	instead of[9] they.
بَلْ كَانُوا۟ يَعْبُدُونَ	Nay; they used to worship
ٱلْجِنَّ	the *jinn*.
أَكْثَرُهُم بِهِم	Most of them were in them
مُّؤْمِنُونَ (٤١)	believers."
فَٱلْيَوْمَ	42. So today,
لَا يَمْلِكُ	there does not have power[10]

[1] He replaces it in this world and gives reward for it in the hereafter. يخلف ***yukhlifu*** = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 30:6, p. 1291, n. 7).

[2] خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 33:19, p. 1342, n. 5.

[3] رازقين ***râziqîn*** (m. pl. acc./gen. of *râziqûn*; s. *râziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See *razaqnâ* at 20:81, p. 995, n. 2).

[4] i. e., on the Day of Judgement. نحشر ***naḥshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 27:83, p. 1227, n. 1).

[5] ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 16:33, p. 838, n. 1.

[6] i. e., they used to worship in lieu of Allah. يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 25:55, p. 1154, n. 12).

[7] سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 30:40, p. 1303, n. 6.

[8] ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 33:65, p. 1363, n. 11.

[9] دون ***dûna*** = below, under, without, more than. من دون *min dûni* = without, with the exclusion of, instead of, besides.

[10] يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 20:89, p. 997, n. 12).

بَعْضُكُمْ لِبَعْضٍ	one of you for the other
نَّفْعًا وَلَا ضَرًّا	in doing benefit[1] or harm.[2]
وَنَقُولُ لِلَّذِينَ	And We shall say to those
ظَلَمُوا ذُوقُوا	who did wrong:[3] "Taste[4]
عَذَابَ ٱلنَّارِ	the punishment of the fire
ٱلَّتِي كُنتُم بِهَا	in which you had been
تُكَذِّبُونَ ﴿٤٢﴾	disbelieving."[5]
وَإِذَا تُتْلَىٰ عَلَيْهِمْ	43. And when recited are to
ءَايَٰتُنَا بَيِّنَٰتٍ	them Our signs most clear[6]
قَالُوا مَا هَٰذَآ	they say: "This is naught
إِلَّا رَجُلٌ يُرِيدُ	but a man intending[7]
أَن يَصُدَّكُمْ عَمَّا	to prevent[8] you from what
كَانَ يَعْبُدُ	there used to worship
ءَابَآؤُكُمْ	your fathers."[9]
وَقَالُوا مَا هَٰذَآ	And they say: "This is naught
إِلَّآ إِفْكٌ مُّفْتَرًى	but a falshood[10] fabricated."[11]
وَقَالَ ٱلَّذِينَ	And there say those who
كَفَرُوا لِلْحَقِّ	disbelieve about the truth
لَمَّا جَآءَهُمْ	when it comes to them:
إِنْ هَٰذَآ إِلَّا	"This is naught but
سِحْرٌ مُّبِينٌ ﴿٤٣﴾	sorcery[12] most obvious."

1. نفع ***naf'*** = benefit, use, usefulness, profit. See at 25:3, p. 1138, n. 7.

2. ضر ***ḍarr*** = harm, damage, injury. See at 25:3, p. 1138, n. 6.

3. i. e., committed shirk. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:84, p. 1227, n. 9).

4. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 32:20, p. 1330, n. 5).

5. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 32:20, p. 1330, n. 6).

6. This *'âyah* speaks about the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 29:49, p. 1282, n. 11).

7. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 26:35, p. 1169, n. 1).

8. يصد ***yaṣudda*** (*u*) = he deters, hinders, bars, diverts, prevents (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 5:91, p. 375, n. 1).

9. The polytheists raised the slogan of defending their paternal religion in their opposition to the truth of Islam.

10. They also alleged that the Prophet, peace and blessings of Allah be on him, had fabricated the revelation. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 29:17, p. 1270, n. 8.

11. مفترى ***muftaran*** = fabricated, made up falsely (pass. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See at 28:36, p. 1244, n. 14).

12. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 28:35, p. 1244, n. 13.

وَمَآ ءَاتَيْنَٰهُم	44. And We had not given
مِّن كُتُبٍ	them any books
يَدْرُسُونَهَا	they studied[1]
وَمَآ أَرْسَلْنَآ إِلَيْهِمْ	nor had We sent[2] to them
قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾	before you any warner.[3]
وَكَذَّبَ	45. And there disbelievd[4]
ٱلَّذِينَ مِن قَبْلِهِمْ	those that were before them;
وَمَا بَلَغُوا۟	and they have attained[5] not
مِعْشَارَ مَآ	one-tenth[6] of what
ءَاتَيْنَٰهُمْ	We had given them.[7]
فَكَذَّبُوا۟	Even then they disbelieved
رُسُلِى	My Messengers.
فَكَيْفَ كَانَ	So how was
نَكِيرِ ﴿٤٥﴾	My disapprobation?[8]

Section (*Rukû'*) 6

۞ قُلْ إِنَّمَآ أَعِظُكُم	46. Say: "I but advise[9] you
بِوَٰحِدَةٍ	of one thing:
أَن تَقُومُوا۟	That you stand up
لِلَّهِ	for Allah's sake
مَثْنَىٰ وَفُرَٰدَىٰ	in twos[10] and singly[11]
ثُمَّ تَتَفَكَّرُوا۟	then reflect.[12]

1. يدرسون ***yadrusûna*** = they study, learn (v. iii. m. pl. impfct. from *darasa* [*dars*], to study. See *tadrusûna* at 3:79, p. 187, n. 3).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 34:34, p. 1381, n. 1).

3. i. e., a Messenger warning against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:34, p. 1381, n. 3.

4. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. i. e., the unbelieving Makkans have not attained. بلغوا ***balaghû*** = they attained, reached, arrived at (v. iii. m. pl. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghat* 33:10, p. 1338, n. 9).

6. معشار ***mi'shâr*** = one-tenth, tenth part.

7. i. e., their predecessors of the destroyed nations.

8. نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 22:44, p. 1061, n. 12.

9. أعظ ***'a'iẓu*** = I admonish, advise, exhort (v. i. s. impfct. from *w'aẓa* [*wa'ẓ*], to admonish, to preach. See at 11:46, p. 694, n. 5).

10. مثنى ***mathnâ*** = in twos, two by two.

11. This is what the Prophet, peace and blessings of Allah be on him, was asked to say to the unbelievers regarding their allegations. فرادى ***furâdâ*** = singly, one by one, separately. See at 6:94, p. 430, n. 3.

12. تتفكروا ***tatafakkarû*** = you all reflect, contemplate, think over, consider, meditate (v. ii. m. pl. imperative from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 6:50, p. 410, n. 10)..

مَا بِصَاحِبِكُم	Your companion[1] has not in him
مِّن جِنَّةٍ	any insanity.[2]
إِنْ هُوَ إِلَّا	He is naught but
نَذِيرٌ لَّكُم	a warner[3] unto you
بَيْنَ يَدَيْ عَذَابٍ	in the face of[4] a punishment
شَدِيدٍ ﴿٤٦﴾	most severe.[5]
قُلْ مَا سَأَلْتُكُم	47. Say: "What I ask[6] you
مِّنْ أَجْرٍ	of any remuneration[7]
فَهُوَ لَكُمْ	that is for you.
إِنْ أَجْرِيَ	My remuneration is not
إِلَّا عَلَى ٱللَّهِ	but up to Allah.
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ	And He is over everything
شَهِيدٌ ﴿٤٧﴾	All-Witnessing.[8]
قُلْ إِنَّ رَبِّي	48. Say: "Verily my Lord
يَقْذِفُ بِٱلْحَقِّ	sends down[9] the truth –
عَلَّٰمُ	the Supreme Knower[10]
ٱلْغُيُوبِ ﴿٤٨﴾	of all the unseen.[11]
قُلْ جَآءَ ٱلْحَقُّ	49. Say:"The truth has come;
وَمَا يُبْدِئُ ٱلْبَٰطِلُ	and falsehood originates[12] not
وَمَا يُعِيدُ ﴿٤٩﴾	nor does it recreate."[13]

---

[1] i. e., the Prophet, peace and blessings of Allah be on him. صاحب **ṣâḥib** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 18:37, p. 925, n. 1.

[2] This is a reply to the allegation of the unbelievers. جنة **jinnah**= insanity, madness, possession. See at 34:8, p. 1370, n. 4.

[3] نذير **nadhîr** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:44, p. 1385, n. 3.

[4] بين يدى **bayna yaday** = It is an idiom meaning "before or in front of, in the face of". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

[5] شديد **shadîd** (pl. أشداء *'ashiddâ'*/ شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 27:33, p. 1211, n. 11).

[6] سألت **sa'altu** = I asked, enquired, implored, abjured (v. i. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'alta* at 31:25, p. 1319, n. 8).

[7] أجر **'ajr** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 33:35, p. 1350, n. 2).

[8] شهيد **shahîd** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 33:55, p. 1360, n. 6).

[9] يقذف **yaqdhifu** = he launchs, throws, flings, casts, hurls, tosses down, sends down (v. iii. m s. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *naqdhifu* at 21:18, p. 1016, n. 12).

[10] علام **'allâm** = Supreme Knower, thoroughly knowing, completely familiar. See at 5:116, p. 388, n. 1.

[11] غيوب **ghuyûb** (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 9:78, p. 611, n. 8.

[12] يبدىء **yubdi'u** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 29:19, p. 1271, n. 6).

[13] يعيد **yu'îdu** = he repeats, causes to come back, brings back, returns, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 30:27, p. 1298, n. 4).

قُلۡ إِن ضَلَلۡتُ	50. Say: "If I go astray,[1]
فَإِنَّمَآ أَضِلُّ	then I but go astray
عَلَىٰ نَفۡسِيۖ	against myself;
وَإِنِ ٱهۡتَدَيۡتُ	but if I receive guidance[2]
فَبِمَا	then it is because of what my
يُوحِيٓ إِلَيَّ رَبِّيٓۚ	Lord communicates[3] to me.
إِنَّهُۥ سَمِيعٞ	Verily He is All-Hearing,[4]
قَرِيبٞ ٥٠	Ever Near.[5]
وَلَوۡ تَرَىٰٓ	51. If you were to see
إِذۡ فَزِعُواْ	when they will be terrified,[6]
فَلَا فَوۡتَ	then there will be no escape;[7]
وَأُخِذُواْ	and they will be seized[8]
مِن مَّكَانٖ قَرِيبٖ ٥١	from a place nearby.
وَقَالُوٓاْ	52. And they will say:
ءَامَنَّا بِهِۦ	"We believe in it."
وَأَنَّىٰ لَهُمُ	But how[9] could be for them
ٱلتَّنَاوُشُ	the contact[10]
مِن مَّكَانِۢ بَعِيدٖ ٥٢	from a place far off?[11]
وَقَدۡ كَفَرُواْ	53. And they had dibelieved[12]
بِهِۦ مِن قَبۡلُۖ	in it before;[13]

1. i. e., go astray from the right path. ضللت ***ḍalaltu*** = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 6:56, p. 413, n. 5).

2. اهتديت ***ihtadaytu*** = I received guidance, was led on the right way (v. i. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *ihtadâ* at 20:135, p. 1011, n. 10).

3. يوحي ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 6:111, p. 438, n. 6).

4. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 31:28, p. 1320, n. 13.

5. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 33:63, p. 1363, n. 6.

6. i. e., when face to face with the punishment on the Day of Judgement. فزعوا ***fazi'û*** = they were terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. pl. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).

7. فوت ***fawt*** (s.; pl. *afwât*) = escape.

8. أخذوا ***'ukhidhû*** = they were taken, seized, got hold of (v. iii. m. pl. past passive from *'akhadha* [*'akhdh*], to take. See at 33:61, p. 1362, n. 11).

9. أنى ***'annâ*** = whence, wherefrom, how, when. See at 19:19, p. 955, n. 5).

10. i. e., the reception of faith, which is to take place in the worldly life, not in the hereafter. تناوش ***tanâwush*** = trying to reach one another, contact, reception, encounter, skirmish (verbal noun in form VI of *nâsha* [*nawsh*], to proceed, to move).

11. i. e., far off from the worldly life. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'âd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:8, p. 1370, n. 7).

12. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 34:31, p. 1379, n. 1).

13. i. e., in their worldly life.

and they had been hurling[1]	وَيَقْذِفُونَ
at the unseen[2]	بِٱلْغَيْبِ
from a place far away.[3]	مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾
54. And interposed[4] will be	وَحِيلَ
between them	بَيْنَهُمْ
and what they covet,[5]	وَبَيْنَ مَا يَشْتَهُونَ
as was done	كَمَا فُعِلَ
with their sects[6]	بِأَشْيَاعِهِم
before.	مِّن قَبْلُ
Verily they had been	إِنَّهُمْ كَانُوا۟
in a doubt[7]	فِى شَكٍّ
causing suspicion.[8]	مُّرِيبٍۭ ﴿٥٤﴾

[1] i. e., hurling disbelief and doubts. يقذفون *yaqdhifûna* = they hurl, launch, throw, fling, cast, toss down, send down (v. iii. m pl. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *yaqdhifu* at 34:48, p. 1386, n. 9).

[2] i. e., Resurrection, Judgement and life in the hereafter.

[3] i. e., being in the worldly life.

[4] i. e. they will be barred from believing and being forgiven and admitted into *jannah*. حيل *ḥîla* = he or it was interposed, intervened, made inaccessible, barred, obstructed, prevented (v. iii. m. s. past passive from *ḥâla* [*ḥawl/ ḥayl/ ḥaylûlah*], to change, to interpose. See *ḥâla* at 11:43, p. 693, n. 5).

[5] i. e., belief and *jannah*. يشتهون *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 16:57, p. 845, n. 9).

[6] i. e., their likes in doubts and disbelief. *'ashyâ'* (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See *shîah* at 19:69, p. 968, n. 12.

[7] شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 27:66, p. 1223, n. 2.

[8] This expression is used to emphasize the fact and intensity of their doubt. مريب *murîb* = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 14:9, p. 789, n. 8).

35. *Sûrat Fâṭir* (The Originator)
Makkan: 45 *'âyahs*

This is also a Makkan *sûarh* which, like the other Makkan *sûrahs*, deals with monotheism, *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection and Judgement. It opens with emphasizing that all the praise is for Allah Who is the Originator (*Fâṭir*) and Creator of the universe and all beings, animate and inanimate. It is also He Who sustains and manages all the creation and provides for every being. There is no partner of Him in the creation and its sustenance, maintenance and management. All the praise and all the worship and devoltion is due to Him Alone. The *sûrah* is named after this attribute of Allah which is mentioned in its first *'âyah*.

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise is for Allah,
فَاطِرِ ٱلسَّمَٰوَٰتِ	the Originator[1] of the heavens
وَٱلْأَرْضِ	and the earth,
جَاعِلِ ٱلْمَلَٰٓئِكَةِ	Who appoints[2] the angels
رُسُلًا	as messengers,[3]
أُو۟لِىٓ أَجْنِحَةٍ	possessing wings,[4]
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ	two, three and four.
يَزِيدُ فِى ٱلْخَلْقِ	He adds[5] in the creation[6]
مَا يَشَآءُ	whatever He will.
إِنَّ ٱللَّهَ عَلَىٰ	Verily Allah is over
كُلِّ شَىْءٍ قَدِيرٌ ①	everything Omnipotent.[7]
مَّا يَفْتَحِ ٱللَّهُ	2. Whatever Allah unfolds[8]
لِلنَّاسِ مِن رَّحْمَةٍ	for man of mercy
فَلَا مُمْسِكَ لَهَا	there is none to withhold[9] it;

---

[1] i. e., He created out of nothing. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 14:10, p. 790, n. 1.

[2] جاعل ***jâ'il*** = one who puts, sets, makes, appoints (active participle from *ja'ala* [*ja'l*], to make, to put. See at 3:55, p. 177, n. 7).

[3] i. e., to convey His *waḥy* to the Prophets and Messengers raised from among men. رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates . See at 12:50, p. 740, n. 9.

[4] أجنحة ***'ajniḥah*** (pl.; *janâḥ*) = wings, sides, flanks. See *janâḥ* at 28:32, p. 1243. n. 10.

[5] يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 19:76, p. 970, n. 14).

[6] خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 27:64, p. 1222, n. 5.

[7] قدير ***qadîr*** = Omnipotent, All-Powerful. See at 30:50, p. 1307, n. 5.

[8] يفتح ***yaftaḥ(u)*** = he opens, unfolds, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataḥa* [*fatḥ*], to open, to decide. The final letter is vowelless because the verb is in a conditional clause preceded by *mâ*. See *fataḥnâ* at 23:77, p. 1094, n. 3).

[9] ممسك ***mumsik*** = one who holds, withholds, grasps, retains (act. participle from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsik* at 33:37, p. 1350, n. 12).

وَمَا يُمْسِكْ	and whatever He withholds[1]
فَلَا مُرْسِلَ لَهُۥ	there is none to release[2] it
مِنۢ بَعْدِهِۦ ۚ	after Him.
وَهُوَ ٱلْعَزِيزُ	And He is the All-Mighty,[3]
ٱلْحَكِيمُ ٢	the All-Wise.[4]
يَٰٓأَيُّهَا ٱلنَّاسُ	3. O mankind,
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ	remember[5] Allah's grace
عَلَيْكُمْ ۚ	on you.
هَلْ مِنْ خَٰلِقٍ	Is there any Creator
غَيْرُ ٱللَّهِ	other than Allah
يَرْزُقُكُم مِّنَ	giving you provision[6] from
ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ	the heaven and the earth?[7]
لَآ إِلَٰهَ إِلَّا هُوَ ۖ	No deity is there except He.
فَأَنَّىٰ تُؤْفَكُونَ ٣	Then how[8] are you deluded?[9]
وَإِن يُكَذِّبُوكَ	4. And if they disbelieve[10] you,
فَقَدْ كُذِّبَتْ	then disbelieved indeed were
رُسُلٌ مِّن قَبْلِكَ ۚ	Messengers before you;
وَإِلَى ٱللَّهِ	and to Allah
تُرْجَعُ ٱلْأُمُورُ ٤	shall be returned[11] all affairs.
يَٰٓأَيُّهَا ٱلنَّاسُ	5. O mankind,

1. يمسك ***yumsik***(*u*) = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. The final letter is vowelless because the verb is in a conditional clause preceded by *mâ* See *yumsiku* at 22:65, p. 1068, n. 10).

2. مرسل ***mursil*** (s.; pl. *mursilûn*) = one who sends out, despatches, releases (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursilîn* at 28:45, p. 1248, n. 1).

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:27, p. 1378, n. 3.

4. i. e., All-Wise in His creation, acts and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 34:27, p. 1378, n. 4).

5. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 33:9, p. 1338, n. 1).

6. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 29:60, p. 1286, n. 11).

7. i. e., by sending rains from the sky and making plants, fruits and corns to grow out of the earth.

8. أنى ***'annâ*** = whence, wherefrom, how, when. See at 34:52, p. 1387, n. 9).

9. i. e., from the right course into worshipping others than Allah. تؤفكون ***tu'fakûna*** = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 10:34, p. 650, n. 5).

10. يكذبوا ***yukadhdhibû***(*na*) = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 22:42, p. 1061, n. 6).

11. ترجع ***turja'u*** = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 22:76, p. 1073, n. 3).

إِنَّ وَعْدَ ٱللَّهِ حَقٌّ	verily Allah's promise[1] is true.
فَلَا تَغُرَّنَّكُمُ	So let there not deceive[2] you
ٱلْحَيَوٰةُ ٱلدُّنْيَا	the worldly life
وَلَا يَغُرَّنَّكُم	nor let there deceive you
بِٱللَّهِ	about Allah
ٱلْغَرُورُ (٥)	the arch-deceiver.[3]
إِنَّ ٱلشَّيْطَٰنَ	6. Indeed Satan is
لَكُمْ عَدُوٌّ	for you an enemy;[4]
فَٱتَّخِذُوهُ عَدُوًّا	so take[5] him as an enemy.
إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ	He but invites[6] his band[7]
لِيَكُونُوا۟	that they may become
مِنْ أَصْحَٰبِ	of the inmates[8] of
ٱلسَّعِيرِ (٦)	the blazing fire.[9]
ٱلَّذِينَ كَفَرُوا۟	7. Those who disbelieve[10]
لَهُمْ	they shall have
عَذَابٌ شَدِيدٌ	a punishment very severe.[11]
وَٱلَّذِينَ ءَامَنُوا۟	And those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[12]
لَهُم مَّغْفِرَةٌ	they shall have forgiveness[13]
وَأَجْرٌ كَبِيرٌ (٧)	and a reward[14] very great.[15]

1. i. e., about Resurrection, judgement, reward and punishment. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 34:29, p. 1378, n. 8.

2. لا تغرن ***lâ taghurranna*** = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic imperative{ prohibition} from *gharra* [*ghurûr*], to deceive. See at 31:33, p. 1333, n. 5).

3. i. e. Satan. غرور ***gharûr*** = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 2 above. See also at 31:33, p. 1323, n. 6).

4. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 28:15, p. 1236, n. 4.

5. اتخذوا ***ittakhidhû*** = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See at 5:116, p. 388, n. 4).

6. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 31:21, p. 1318, n. 6).

7. حزب ***ḥizb*** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, band, group, sect. See at 30:32, p. 1300, n. 7.

8. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 29:15, p. 1270, n. 1).

9. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 34:12, p. 1372, n. 4.

10. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 34:53, p. 1387, n. 12).

11. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 34:46, p. 1386, n. 5).

12. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 34:4, p. 1368, n. 9.

13. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 34:4, p. 1368, n. 10.

14. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 34:47, p. 1384, n. 7).

15. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 31:30, p. 1321, n.10.

Section (*Rukû'*) 2

8. Is the one	أَفَمَن
to whom is embellished[1]	زُيِّنَ لَهُۥ
the evil[2] of his deed	سُوٓءُ عَمَلِهِۦ
so he sees it good?	فَرَءَاهُ حَسَنًا
But verily Allah	فَإِنَّ ٱللَّهَ
lets go astray[3] whom He will	يُضِلُّ مَن يَشَآءُ
and guides whom He will.	وَيَهْدِى مَن يَشَآءُ
So let not yourself be ruined[4]	فَلَا تَذْهَبْ نَفْسُكَ
over them in grief.[5]	عَلَيْهِمْ حَسَرَٰتٍ
Verily Allah is All-Knowing	إِنَّ ٱللَّهَ عَلِيمٌۢ
of what they do.[6]	بِمَا يَصْنَعُونَ ﴿٨﴾
9. And Allah is He Who	وَٱللَّهُ ٱلَّذِىٓ
sends[7] the winds[8]	أَرْسَلَ ٱلرِّيَٰحَ
so they stir[9] the clouds	فَتُثِيرُ سَحَابًا
then We drive[10] it	فَسُقْنَٰهُ
to a dead land[11]	إِلَىٰ بَلَدٍ مَّيِّتٍ
and give life[12] therewith	فَأَحْيَيْنَا بِهِ
to the land after its death.	ٱلْأَرْضَ بَعْدَ مَوْتِهَا
Suchwise will be	كَذَٰلِكَ
the Resurrection.[13]	ٱلنُّشُورُ ﴿٩﴾

---

[1] زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 13:33, p. 779, n. 3).

[2] The reply to the interrogative is kept silent. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 16:27, p. 835, n. 10).

[3] i. e, because of his unbelief . يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 22:4, 1045, n. 8).

[4] لا تذهب ***lâ tadhhab*** = let her not go, she must not go (v. iii. f. s. imperative {prohibition} from *dhahaba* [*dhahâb*]/*madh-hab*], to go. *dhahabat nafsuhu* is an idiom meaning : he is ruined. See *yudhhiba* at 33:33, p. 1348, n. 5).

[5] i. e., for their not believing and coming to the right path. حسرات ***ḥasarât*** (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

[6] يصنعون ***yaṣna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See at 24:30, p. 1116, n. 7).

[7] أرسل ***'arsala*** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 25:48, p. 1152, n. 9).

[8] رياح ***riyâḥ*** (pl.; s. ريح *rîḥ*) = winds. See at 30:48, p. 1306, n. 5.

[9] تثير ***tuthîru*** = it or she agitates, stirs, strirs up, upturns , tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See at 30:48, p. 1306, n. 6).

[10] سقنا ***suqnâ*** = we drove, urged on, piloted, carried along (v. i. pl. past from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 7:57, p. 488, n. 7).

[11] بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 2:126, p. 60, n. 2.

[12] أحيينا ***'aḥyaynâ*** = we brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 6:122, p. 442, n. 9).

[13] نشور ***nushûr*** = resurrection, coming to life again, restoration to life. See at 25:47, p. 1152, n. 8.

مَن كَانَ يُرِيدُ	10. Whoever is wont to desire[1]
ٱلْعِزَّةَ	power and prestige,[2]
فَلِلَّهِ	then to Allah belongs power
ٱلْعِزَّةُ جَمِيعًا	and prestige altogether.[3]
إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ	To Him goes up[4] the good
ٱلطَّيِّبُ وَٱلْعَمَلُ	word,[5] and the good deed
ٱلصَّٰلِحُ يَرْفَعُهُۥ	raises[6] it.
وَٱلَّذِينَ يَمْكُرُونَ	And those who plot[7]
ٱلسَّيِّـَٔاتِ لَهُمْ	the evil deeds[8] they will have
عَذَابٌ شَدِيدٌ	a punishment very severe;
وَمَكْرُ أُو۟لَٰٓئِكَ	and the plotting of those,
هُوَ يَبُورُ ۝١٠	that will perish.[9]
وَٱللَّهُ خَلَقَكُم	11. And Allah created you
مِّن تُرَابٍ	of dust[10]
ثُمَّ مِن نُّطْفَةٍ	then from a drop;[11]
ثُمَّ جَعَلَكُمْ أَزْوَٰجًا	then He made you pairs.[12]
وَمَا تَحْمِلُ	And there carries[13] not
مِنْ أُنثَىٰ	any female
وَلَا تَضَعُ	nor does she give birth to[14]
إِلَّا بِعِلْمِهِۦ	except with His knowledge;
وَمَا يُعَمَّرُ	nor is life prolonged[15]
مِن مُّعَمَّرٍ	of an aged one,[16]

[1] يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 33:33, p. 1348, n. 4).

[2] عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame. See at 10:65, p. 660, n. 12.

[3] So ***'izzah*** should be sought from Allah.

[4] يصعد ***yaṣ'adu*** = he ascends, climbs, goes up (v. iii. m. s. impfct. from *ṣa'ida* [*ṣu'ûd*], to rise, to go up. See *tuṣ'idûna* at 3:154, p. 214, p. n. 7).

[5] i. e., the words of belief and praise for Allah.

[6] i. e., good words are accepted by Allah when backed by good deeds. يرفع ***yarfa'u*** = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. See at 2:127, p. 60, n. 9).

[7] يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 27:70, p. 1224, n. 2).

[8] سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 29:4, p. 1266, n. 6.

[9] يبور ***yabûru*** = he or it perishes, remains fallow (v. iii. m. s. impfct. from *bâra* [*bawr/bawâr*]. See *bawâr* at 14:28, p. 797, n. 13.

[10] i. e., the firs man, 'Âdam, peace be on him. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 30:20, p. 1295, n. 11.

[11] i. e., of the parents. نطفة ***nutfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 23:13, p. 1077, n. 9.

[12] أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 33:6, p. 1336, n. 9.

[13] تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 29:60, p. 1286, n. 10).

[14] تضع ***taḍa'u*** = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'û* at 7:157, p. 525, n. 10).

[15] يعمر ***yu'ammaru*** = he is given to live, given a long life (v. iii. m. s. impfct. passive from *'ammara* , form II of *'amara* [*'umr/'amr*], to live long, to flourish, to become inhabited. See *yu'ammara* at 2:96, p. 45, n.11).

[16] معمر ***mu'ammar*** = aged one (passive participle from *'ammara*. See n. 15 above).

nor is a reduction made[1]	وَلَا يُنقَصُ
of his age	مِنْ عُمُرِهِۦٓ
but it is in a book.[2]	إِلَّا فِى كِتَٰبٍ
Verily this is on Allah's part	إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ
quite easy.	يَسِيرٌ ﴿١١﴾
12. Nor do there equalize[3]	وَمَا يَسْتَوِى
the two seas[4] —	ٱلْبَحْرَانِ
this is pleasant,[5] very sweet,[6]	هَٰذَا عَذْبٌ فُرَاتٌ
delicious[7] to drink;	سَآئِغٌ شَرَابُهُۥ
and that is salt, very bitter.[8]	وَهَٰذَا مِلْحٌ أُجَاجٌ
Yet from each you eat	وَمِن كُلٍّ تَأْكُلُونَ
flesh succulent and fresh,[9]	لَحْمًا طَرِيًّا
and bring out[10] ornament[11]	وَتَسْتَخْرِجُونَ حِلْيَةً
you wear.	تَلْبَسُونَهَا
And you see the ships[12]	وَتَرَى ٱلْفُلْكَ
traversing[13] therein	فِيهِ مَوَاخِرَ
that you may seek[14]	لِتَبْتَغُوا۟
of His grace	مِن فَضْلِهِۦ
and that you may	وَلَعَلَّكُمْ
express gratitude.	تَشْكُرُونَ ﴿١٢﴾
13. He makes the night eneter[15]	يُولِجُ ٱلَّيْلَ

---

[1] ينقص ***yunqaṣu*** = he or it is reduced, lessened, diminished, decreased (v. iii. m. s. impfct. passive from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See ***nanquṣu*** at 121:44, p. 1024, n. 11).

[2] i. e., recorded in *al-Lawh al-Maḥfûẓ*.

[3] يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 16:76, p. 852, n. 4).

[4] Such as the two seas near Bahrayn; also the rivers meeting the seas. See 25:53, p. 1154.

[5] عذب ***'adhb*** (s.; p; *'idhâb*) = sweet, pleasant. See at 25:53, p. 1154, n. 2

[6] فرات ***furât*** = tasty, sweet. See at 25:53, p. 1154, n. 3.

[7] سائغ ***sâ'igh*** = delicious, tasty, pleasant to drink, easy to swallow (act. participle from *sâgha* [*sawgh/masâgh*], to be easy to swallow. See at 16:66, p. 848, n. 4.

[8] أجاج ***'ujâj*** = bitter, salty water. See at 25:53, p. 1154, n. 5.

[9] طري ***ṭarîy*** = fresh, tender, succulent. See at 16:14, p. 831, n. 7.

[10] تستخرجون ***tastakhrijûna*** = you (all) extract, bring out, remove, derive (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurûj*], to go out. See at *tastakhrijû* 16:14, p. 831, n. 6).

[11] Such as pearls and corals. حلية ***hilyah*** (s.; pl. *hilan*) = ornament, decoration, embellishment. See *hulîy* at 7:148, p. 520, n. 6.

[12] فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 31:31, p. 1321, n. 11.

[13] مواخر ***mawâkhir*** (f. pl.; s. *mâkhirah*) = those that traverse, move, plow, (active participle from *makhara* [*makhr/mukhûr*], to move, to shear. See at 16:14, p. 831, n. 11).

[14] تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped for a hidden *'an* in *li* coming before the verb; See at 30:46, p. 1305, n 10).

[15] يولج ***yûliju*** = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate. See at 31:29, p. 1321, n. 1).

فِى ٱلنَّهَارِ	into the day
وَيُولِجُ ٱلنَّهَارَ	and makes the day enter
فِى ٱلَّيْلِ	into the night;
وَسَخَّرَ	and He has reduced to order[1]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِى	each running[2]
لِأَجَلٍ مُّسَمًّى	for a term[3] specified.[4]
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ	Such is Allah, your Lord;
لَهُ ٱلْمُلْكُ	His is the dominion.[5]
وَٱلَّذِينَ تَدْعُونَ	And those whom you invoke[6]
مِن دُونِهِۦ	instead Him
مَا يَمْلِكُونَ	do not have power over[7]
مِن قِطْمِيرٍ ﴿١٣﴾	even a date pit membrane.[8]
إِن تَدْعُوهُمْ	14. If you call them
لَا يَسْمَعُوا۟ دُعَآءَكُمْ	they hear[9] not your call,
وَلَوْ سَمِعُوا۟	and even if they did hear
مَا ٱسْتَجَابُوا۟ لَكُمْ	they would not respond[10] to you;
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
يَكْفُرُونَ	they will disclaim
بِشِرْكِكُمْ	your setting of partners.
وَلَا يُنَبِّئُكَ	And none does inform[11] you
مِثْلُ خَبِيرٍ ﴿١٤﴾	like the One All-Aware.[12]

1. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 31:29, p. 1321, n.2).

2. يجرى ***yajrî*** = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 31:29, p. 1321, n. 3).

3. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 31:29, p. 1321, n. 4.

4. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 31:29, p. 1321, n. 5).

5. i. e., His is the sovereignty and absolute possession and authority over everything. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 24:42, p. 1124, n.1.

6. i. e., of imaginary deities.

6. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 26:72, p. 1175, n. 10).

7. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:22, p. 1376, n. 3).

8. i. e., powerless. ***qiṭmîr*** = date pit membrane.

9. يسمعوا ***yasma'û***(*na*) they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See at 7:198, p. 542, n. 7).

10. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See at 13:18. p. 722, n. 3).

11. ينبئ ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 34:7, p. 1369, n. 12).

12. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 33:2, p. 1335, n. 1.

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلنَّاسُ	15. O mankind,
أَنتُمُ ٱلْفُقَرَآءُ	you are the poor[1]
إِلَى ٱللَّهِ وَٱللَّهُ	unto Allah; and Allah is
هُوَ ٱلْغَنِيُّ	the One Above Want,[2]
ٱلْحَمِيدُ ﴿١٥﴾	the All-Praiseworthy.[3]
إِن يَشَأْ	16. If He will,
يُذْهِبْكُمْ	He may remove[4] you
وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾	and bring a new[5] creation.
وَمَا ذَٰلِكَ	17. And that is not
عَلَى ٱللَّهِ	on Allah's part
بِعَزِيزٍ ﴿١٧﴾	any the hard.[6]
وَلَا تَزِرُ	18. And there will carry[7] not
وَازِرَةٌ	any bearer[8]
وِزْرَ أُخْرَىٰ	the load[9] of another;
وَإِن تَدْعُ	and if there calls
مُثْقَلَةٌ	the one heavily burdened[10]
إِلَىٰ حِمْلِهَا	to his load,[11]
لَا يُحْمَلْ	carried[12] will not be
مِنْهُ شَيْءٌ	from him anything,

---

[1] i. e., everyone is in need of Allah's grace and help. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 9:59, p. 602, n. 7.

[2] Allah is not in need of anything, not even the praise and worship of His creatures. It is only in their interest that they should be grateful and prayerful to Him. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 31:27, p. 1320, n. 2.

[3] حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 34:6, p. 1369, n. 10.

[4] يذهب ***yudh-hib(u)*** = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by *'in*. See at 14:19, p. 793, n. 12.

[5] جديد ***jadîd*** (s.; pl. *judud/judad*) = new, novel.

[6] عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:2, p. 1390, n. 3.

[7] The *âyah* stresses that everyone will be individually responsible for one's deeds and none will come to one's help on the Day of Judgement. See also 17:15, p. 877. تزر ***taziru*** = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 17:15, p. 877, n. 8).

[8] وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See at 17:15, p. 877, n. 9.

[9] i. e., the load of sins. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

[10] مثقلة ***muthqalah*** (f.; m. *muthqal*) = one heavily burdened/laden (pass. participle from *'athqala* (to burden) form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See *thaqulat* at 23:102, p. 1100, n. 1).

[11] i. e., to take some of his load of sin. حمل ***ḥiml*** (s.; pl. *'aḥmâl*) = load, burden, cargo. See at 20:100, p. 1001, n. 6.

[12] يحمل ***yuḥmalu*** = he or it is carried/borne (v. iii. m. s. impfct. passive from *ḥamala* [*ḥaml*], to carry. See *yaḥmilu* at 20:111, p. 1003, n. 11).

وَلَوْ كَانَ ذَا قُرْبَىٰٓ	even if he is a near relation.[1]
إِنَّمَا تُنذِرُ ٱلَّذِينَ	You can but warn[2] those
يَخْشَوْنَ رَبَّهُم	who fear[3] their Lord
بِٱلْغَيْبِ	in the unseen
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	and duly perform[4] the prayer.
وَمَن تَزَكَّىٰ	And whoever gets purified[5]
فَإِنَّمَا يَتَزَكَّىٰ	he but gets purified
لِنَفْسِهِۦ	for himself;
وَإِلَى ٱللَّهِ	and to Allah
ٱلْمَصِيرُ ﴿١٨﴾	is the destination.[6]
وَمَا يَسْتَوِى	19.And there equalize[7] not the
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾	blind[8] and the seeing one;[9]
وَلَا ٱلظُّلُمَٰتُ	20. Nor darkness[10]
وَلَا ٱلنُّورُ ﴿٢٠﴾	and the light;
وَلَا ٱلظِّلُّ	21. Nor the shade[11]
وَلَا ٱلْحَرُورُ ﴿٢١﴾	and the sun-heat.[12]
وَمَا يَسْتَوِى	22. Nor do equalize
ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ	the living and the dead.
إِنَّ ٱللَّهَ يُسْمِعُ	Verily Allah makes hear[13]

---

[1] ذا قربى ***dhâ qurbâ*** = near relations, those close by. See *dhâ al-qurbâ* at 30:38, p. 1302, n. 5.

[2] تنذر ***tundhiru*** = you warn, caution (v. ii. m. s. impfct. from *'andhara,* form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See *tundhira* at 32:3, p. 1324, n. 5).

[3] يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:39, p. 1352, n. 6).

[4] أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma,* form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 22:41, p. 1060, n. 11).

[5] i. e., of *shirk* and sins by believing and acting according to the Qur'ân and *sunnah.* تزكى ***tazakkâ*** = he purifies himself, gets purified (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, be pure, just. See at 20:76, p. 993, n. 10).

[6] So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 31:14, p. 1315, n. 9).

[7] يستوي ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ,* form VIII of *sawiya* [*siwan*], to be equal. See at 35:12, p. 1394, n. 3).

[8] أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 24:61, p. 1132, n. 9.

[9] بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 33: 9, p. 1338, n. 5.

[10] ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 33:43, p. 1353, n. 7.

[11] ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 28:24, p.1239, n. 12.

[12] حرور ***ḥarûr*** (s.; pl. *ḥarâ'ir*) = sun-heat, hot wind.

[13] يسمع ***yusmi'u*** = he makes (someone) listen/ hear/ pay attention (v. iii. m. s. impfct. from *'asma'a,* form IV of *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *tusmi'u* at 30:52, p. 1307, n. 9).

مَن يَشَآءُ	whomsoever He will;
وَمَآ أَنتَ بِمُسْمِعٍ	and you cannot make hear[1]
مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾	those that are in the graves.[2]
إِنْ أَنتَ	23. You are naught
إِلَّا نَذِيرٌ ﴿٢٣﴾	but a warner.[3]
إِنَّآ أَرْسَلْنَٰكَ	24. Verily We have sent you[4]
بِٱلْحَقِّ	in truth
بَشِيرًا	as a giver of good tidings[5]
وَنَذِيرًا	and as a warner;
وَإِن مِّنْ أُمَّةٍ	and no people[6] are there
إِلَّا خَلَا فِيهَا	but has passed away[7] in them
نَذِيرٌ ﴿٢٤﴾	a warner.
وَإِن يُكَذِّبُوكَ	25.And if they disbelieve[8] you,
فَقَدْ كَذَّبَ	then indeed there disbelieved
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
جَآءَتْهُمْ	There came to them
رُسُلُهُم	their Messengers
بِٱلْبَيِّنَٰتِ	with clear proofs[9]
وَبِٱلزُّبُرِ	and with the scriptures[10]
وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾	and the book giving light.[11]

1. مسمع ***musmi'*** = one who makes (someone) hear (act. participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See *yusmi'u* at n. 13 on the previous page).

2. i. e., just as you cannot make hear those who are dead and in the graves, so you cannot make hear those whose hearts are dead because of unbelief and persistent sinning. قبور ***qubûr*** (pl.; s. *qabr*) = graves, tombs.

3. i. e., against Allah's displeasure and punishment for the wrong-doers. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:46, p. 1386, n. 3.

4. i. e., made you a Messenger. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 34:44, p. 1385, n. 2).

5. i. e., of Allah's pleasure and rewards for the righteous. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, giver of good news. See at 34:28, p. 1378, n. 6.

6. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:75, p. 1258, n. 9.

7. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 13:30, p. 776, n. 10).

8. يكذبوا ***yukadhdhibû***(*na*) = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal ***nûn*** is dropped because the verb is in a conditional clause preceded by *'in*. See at 35:4, p. 1390, n. 10).

9. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 34:43, p. 1384, n. 6).

10. زبر ***zubur*** (pl.; s. زبور *zabûr*) = scriptures. See at 26:44, p. 842, n. 2.

11. منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 33:46, p. 1354, n. 6).

ثُمَّ أَخَذْتُ	26. Then I seized[1]
الَّذِينَ كَفَرُوا	those who disbelieved.
فَكَيْفَ كَانَ	So how was
نَكِيرِ (٢٦)	My disapprobation?[2]

Section (*Rukû'*) 4

أَلَمْ تَرَ أَنَّ اللَّهَ	27. Do you not see that Allah
أَنزَلَ مِنَ السَّمَاءِ	sends down[3] from the sky
مَاءً	water[4]
فَأَخْرَجْنَا بِهِ	and We produce[5] therewith
ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا	fruits[6] diverse[7] in colours?[8]
وَمِنَ الْجِبَالِ	And among the mountains[9]
جُدَدٌ بِيضٌ وَحُمْرٌ	are streaks[10] white[11] and red,[12]
مُّخْتَلِفٌ أَلْوَانُهَا	different in their hues,
وَغَرَابِيبُ سُودٌ (٢٧)	and intensely[13] black.[14]
وَمِنَ النَّاسِ	28. And of men
وَالدَّوَابِّ	and beasts[15]
وَالْأَنْعَامِ مُخْتَلِفٌ	and cattle are diverse
أَلْوَانُهُ كَذَٰلِكَ	in colours likewise.
إِنَّمَا يَخْشَى اللَّهَ	There but fear[16] Allah
مِنْ عِبَادِهِ	of His servants
الْعُلَمَاءُ	the learned ones.[17]

[1] i. e., punished. أخذت **'akhadhtu** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 13:32, p. 778, n. 8).

[2] نكير **nakîr** = denial, disapproval, disavowal, disapprobation, rejection. See at 34:45, p. 1385, n. 8.

[3] أنزل **'anzala** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 22:63, p. 1068, n. 1).

[4] i. e., rains and snow.

[5] أخرجنا **'akhrajnâ** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 27:82, p. 1226, n. 11).

[6] ثمرات **thamarât** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 28:56, p. 1252, n. 8).

[7] مختلف **mukhtalif** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 16:69, p. 849, n. 2).

[8] ألوان **'alwân** (pl.; s. *lawn*) = colours, hue, complexion, shades. See at 30:22, p. 1296, n. 10.

[9] جبال **jibâl** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 34:10, p. 1371, n. 2.

[10] جدد **judad** (pl.; s. *juddah*) = river banks, streaks, ways.

[11] بيض **bîḍ** (pl.; s. *'abyaḍ*) = white.

[12] حمر **ḥumr** (pl.; s. *'aḥmar*) = red.

[13] غرابيب **gharâbîb** (pl.; s. *gharbîb*) = intensely black.

[14] سود **sûd** (pl.; s. *'aswad*) = black.

[15] دواب **dawwâb** (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See at 22:18, p. 1051, n. 8..16.

[16] يخشى **yakhshâ** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 20:3, p. 976, n. 5).

[17] Because they understand and reflect on Allah's creation and His favours and graces on His creatures. علماء **'ulmâ'** (pl.; s. *'âlim/'alim*) = knowledgeable, learned, erudite, informed. See *'alîm* at 34,=:26, p. 1377, n. 12.

إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,[1]
غَفُورٌ (٢٨) Most Forgiving.

إِنَّ ٱلَّذِينَ يَتْلُونَ 29. Verily those who recite[2]
كِتَٰبَ ٱللَّهِ Allah's Book
وَأَقَامُوا۟ ٱلصَّلَوٰةَ and duly perform[3] the prayer
وَأَنفَقُوا۟ مِمَّا and spend[4] out of what
رَزَقْنَٰهُمْ We provide[5] for them
سِرًّا وَعَلَانِيَةً secretly[6] and openly,[7]
يَرْجُونَ تِجَٰرَةً they hope[8] for a trade
لَّن تَبُورَ (٢٩) that will never perish.[9]

لِيُوَفِّيَهُمْ 30. That He may give them
أُجُورَهُمْ in full[10] their rewards
وَيَزِيدَهُم and give them more
مِّن فَضْلِهِۦٓ out of His grace.
إِنَّهُۥ غَفُورٌ Verily He is Most Forgiving,
شَكُورٌ (٣٠) Most Appreciative.[11]

وَٱلَّذِىٓ 31. And what We have
أَوْحَيْنَآ إِلَيْكَ communicated[12] to you
مِنَ ٱلْكِتَٰبِ of the Book
هُوَ ٱلْحَقُّ is the truth,

---

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:17, p. 1396, n. 6.

2. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:113, p. 200, n. 9).

3. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 35:18, p. 1397, n. 4).

4. i. e., in paying *zakâh* and in charity. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 25:67, p. 1158, n. 4).

5. رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 30:28, p. 1298, n.12.

6. سرا ***sirran*** = secretly, privately, confidentially, covertly. See at 16:75, p. 851, n. 9.

7. علانية ***'alâniyatan*** = openly, overtly, publicly, patently See at 14:31, p. 798, n. 12.

8. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 24:60, p. 1132, n. 2).

9. تبور ***tabûra*** (*u*) = she or it perishes, remains fallow (v. iii. f. s. impfct. from *bâra* [*bawr/bawâr*]. The final letter takes *fathah* for the particle *lan* coming before the verb. See *yabûru* at 35:10, p. 1393, n. 9.

10. يوفي ***yuwaffiya*** (*fî*) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to.The final letter takes *fathah* for an implied *'an* in *li* (of motivation) coming before the verb. See at 4:173, p. 322, n. 6).

11. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 34:19, p. 1375, n. 8).

12. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:63, p. 1174, n. 3.

مُصَدِّقًا	confirming[1]
لِّمَا بَيْنَ يَدَيْهِ	what is before it.[2]
إِنَّ ٱللَّهَ	Indeed Allah is
بِعِبَادِهِۦ	about His servants
لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾	All-Aware,[3] All-Seeing.[4]
ثُمَّ أَوْرَثْنَا	32. Then We made over[5]
ٱلْكِتَٰبَ	the Book
ٱلَّذِينَ ٱصْطَفَيْنَا	to those whom We chose[6]
مِنْ عِبَادِنَا	of Our servants.[7]
فَمِنْهُمْ	Then of them
ظَالِمٌ لِّنَفْسِهِۦ	some does wrong to himself
وَمِنْهُم	and of them some
مُّقْتَصِدٌ	follows the middle course;[8]
وَمِنْهُمْ سَابِقٌۢ	and of them some outstrips[9]
بِٱلْخَيْرَٰتِ	with the good deeds[10]
بِإِذْنِ ٱللَّهِ	by Allah's leave.
ذَٰلِكَ هُوَ ٱلْفَضْلُ	That[11] is the grace
ٱلْكَبِيرُ ﴿٣٢﴾	most grand.
جَنَّٰتُ عَدْنٍ	33. Gardens of Eternity[12]
يَدْخُلُونَهَا	they will enter.
يُحَلَّوْنَ فِيهَا	They will be adorned[13] therein

[1] مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 6:92, p. 428, n. 11).

[2] i. e., of the scriptures sent down previously.

[3] خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 35:14, p. 1395, n. 12.

[4] بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 19, p. 1397, n. 9.

[5] أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 26:59, p. 1173, n. 9).

[6] اصطفينا ***iṣṭafaynâ*** = we selected/chose (v. i. m. pl. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw, ṣufûw/ṣafâ'*], to be clear, pure. See at 2:130, p. 62, n. 4).

[7] i. e., the *'ummah* of Prophet Muhammad, peace and blessings of Allah be on him.

[8] i. e., between belief and unbelief, sitting on the fence. مقتصد ***muqtaṣid*** = one who adopts a middle course, well poised, balanced, on an even keel, frugal (active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straightaway, to go to see, to seek. See at 31:32, p. 1322, n. 9).

[9] i. e., outstrips others. سابق ***sâbiq*** (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See sat 9:100, p. 620, n. 7.

[10] خيرات ***khayrât*** (pl.; sing. خيرة ***khayrah***) = good things / deeds. See at 23:56, p. 1089, n. 7.

[11] i. e., the giving of the Book as inheritance.

[12] عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 20:76, p. 993, n. 5.

[13] يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ḥilyah*], to be adorned. See at 18:31, p. 923, n. 1).

مِنۡ أَسَاوِرَ	with bracelets[1]
مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ	of gold and pearls;[2]
وَلِبَاسُهُمۡ فِيهَا	and their dress[3] therein
حَرِيرٞ ٣٣	will be of silk.[4]
وَقَالُواْ	34. And they will say:
ٱلۡحَمۡدُ لِلَّهِ	"All the praise is for Allah
ٱلَّذِيٓ أَذۡهَبَ	Who has removed[5]
عَنَّا ٱلۡحَزَنَۖ	from us all sadness.[6]
إِنَّ رَبَّنَا	Indeed our Lord is
لَغَفُورٞ	Most Forgiving,
شَكُورٌ ٣٤	Most Appreciative.[7]
ٱلَّذِيٓ أَحَلَّنَا	35. Who has settled[8] us in
دَارَ ٱلۡمُقَامَةِ	the abode[9] of lasting sojourn[10]
مِن فَضۡلِهِۦ	out of His grace;
لَا يَمَسُّنَا فِيهَا	therein touches[11] us not
نَصَبٞ	any hardship[12]
وَلَا يَمَسُّنَا فِيهَا	nor afflicts us therein
لُغُوبٞ ٣٥	any exhaustion.[13]
وَٱلَّذِينَ كَفَرُواْ	36. And those who disbelieve,
لَهُمۡ نَارُ جَهَنَّمَ	they will have the fire of hell.

[1] أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 22:23, p. 1053, n. 6.

[2] لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 22:23, p. 1053, n. 7

[3] لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 25:47, p. 1152, n. 6.

[4] حرير ***ḥarîr*** (s.; pl. *ḥarâ'ir*) = silk. See at 22:23, p. 1053, n. 9.

[5] أذهب *'adh-haba* = he removed, caused to go away, took away, eliminated (v. iii. m. s. past in form IV of *dhahaba* [*dhihâb /madh-hab*], to go. See *yudh-hib* at 35:16, p. 1396, n. 4).

[6] حزن ***ḥazan*** = to grieve, to be sad. See at 28:8, p. 1233, n. 9.

[7] i. e., of the good deeds of His servants. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 35:30, p. 1400, n. 11).

[8] أحل ***'aḥalla*** = he settled, established, translocated, made permissible (v. iii. m. s. past in form IV of *ḥalla* [*ḥall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *'aḥallû* at 14:28, p. 797, n. 12).

[9] دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

[10] مقامة ***muqâmah*** = habitat, abode, place of residence, place of standing, lasting sojourn, raised, erected. See *muqâm* at 33:13, p. 1339, n. 7.

[11] يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 15:48, p. 817, n. 7).

[12] نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 18:62, p. 935, n. 3.

[13] لغوب ***lughûb*** = exhaustion, weariness.

They will not be done away	لَا يُقْضَىٰ عَلَيْهِمْ
with[1] so that they can die,	فَيَمُوتُوا۟
nor will there be mitigated[2]	وَلَا يُخَفَّفُ
for them its torment.	عَنْهُم مِّنْ عَذَابِهَا ۚ
Thus do We requite[3]	كَذَٰلِكَ نَجْزِى
every arch infidel.[4]	كُلَّ كَفُورٍ (٣٦)
37. And they will wail[5]	وَهُمْ يَصْطَرِخُونَ
therein: "Our Lord, take us	فِيهَا رَبَّنَآ أَخْرِجْنَا
out,[6] we shall act rightly[7]	نَعْمَلْ صَٰلِحًا
otherwise than what	غَيْرَ ٱلَّذِى
we used to do."	كُنَّا نَعْمَلُ ۚ
Did We not give you long life[8]	أَوَلَمْ نُعَمِّرْكُم
wherein could take heed[9]	مَّا يَتَذَكَّرُ فِيهِ
any that would take heed;	مَن تَذَكَّرَ
and there came to you	وَجَآءَكُمُ
the warner?[10]	ٱلنَّذِيرُ ۖ
So have the taste;[11]	فَذُوقُوا۟
and the transgressors will not	فَمَا لِلظَّٰلِمِينَ
have any helper	مِن نَّصِيرٍ (٣٧)

Section (*Rukû'*) 5

38. Verily Allah is	إِنَّ ٱللَّهَ
All-Knowing of the unseen	عَٰلِمُ غَيْبِ

---

1. يقضى ***yuqḍâ*** = he or it is spent, passed, ended, concluded, decreed, {followed by *'alâ,* he is done away with, exterminated, annihilated} (v. iii. m. s. impfct. passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:61, p. 415, n. 5).

2. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 16:85, p. 855, n. 11).

3. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 28:14, p. 1235, n. 10).

4. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. يصطرخون ***yaṣṭarikhûna*** = they wail, cry loudly (v. iii. m. pl. impfct. from *iṣṭarakha,* form VIII of *ṣarakha* [*ṣurâkh/ ṣarîkh*], to cry, to yell. See *yaṣṭasrikhu* at 28:18, p. 1237, n. 8).

6. أخرج ***'akhrij*** = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja,* form IV of *kharaja* [*khurûj*], to go out, to leave. See at 23:107, p. 1101, n.4).

7. i. e., according to the Qur'ân and *sunnah.* صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 34:37, p. 1382, n. 3).

8. نعمر ***nu'ammir***(*u*) = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from *'ammara,* form II of *'amara* [*'amr/'umr*], to love long. The final letter is vowelless for the particle *lam* coming before the verb. See *'umur* at 26:18, p. 1165, n. 10).

9. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara,* form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 20:44, p. 984, n. 12).

10. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:23, p. 1398, n. 4.

11. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 34:42, p. 1384, n. 4).

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ	of the heavens and the earth.
إِنَّهُۥ عَلِيمُۢ	Indeed He is the All-Knowing
بِذَاتِ ٱلصُّدُورِ ٣٨	of the secrets of the hearts.[1]
هُوَ ٱلَّذِى جَعَلَكُمْ	39. He it is Who made[2] you
خَلَٰٓئِفَ فِى ٱلْأَرْضِۚ	successors[3] in the earth.
فَمَن كَفَرَ	So whoever disbelieves,[4]
فَعَلَيْهِ كُفْرُهُۥۖ	on him will be his unbelief.[5]
وَلَا يَزِيدُ	And there will not increase[6]
ٱلْكَٰفِرِينَ	for the disbelievers
كُفْرُهُمْ	their disbelief
عِندَ رَبِّهِمْ	in the sight of Allah
إِلَّا مَقْتًاۖ	except in aversion;[7]
وَلَا يَزِيدُ	nor will there increase
ٱلْكَٰفِرِينَ	for the disbelievers
كُفْرُهُمْ إِلَّا خَسَارًا ٣٩	their unbelief except in loss.[8]
قُلْ أَرَءَيْتُمْ	40. Say: "Do you think of[9]
شُرَكَآءَكُمُ	the partners[10] of yours
ٱلَّذِينَ تَدْعُونَ	whom you invoke[11]
مِن دُونِ ٱللَّهِ	in lieu of Allah?
أَرُونِى مَاذَا	Show[12] me what is that
خَلَقُوا۟ مِنَ ٱلْأَرْضِ	they created of the earth;

---

[1] صدور ***sudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 29:10, p. 1268, n. 6.

[2] جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 33: 8, p. 1335, n. 5).

[3] i. e., successors to the previous nations who have been destroyed. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 10:73, p. 664, n. 2).

[4] كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 31:12, p. 1314, n. 9).

[5] i. e., the load of the sin of unbelief will be on him and he will be accountable for it.

[6] يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:1, p. 1389, n. 5).

[7] مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 4:22, p. 242, n. 9.

[8] خسار ***khasâr*** = to incur loss, to lose. See *khâsirûn* at 17:82, p. 900, n. 4.

[9] رأيتم ***ra'aytum*** = you saw, realized, thought of (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 28:71, p. 1257, n. 2).

[10] i. e., the partners you set with Allah. شركاء ***shurakâ'*** (pl.; *s. sharîk*) partners, sharers, associates. See at 34:27, p. 1378, n. 2.

[11] تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:13, p. 1395, n. 6).

[12] أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 34:27, p. 1377, n. 13).

أَمۡ لَهُمۡ شِرۡكٞ	or have they any share[1]
فِي ٱلسَّمَٰوَٰتِ	in the heavens?
أَمۡ ءَاتَيۡنَٰهُمۡ	Or have We given them[2]
كِتَٰبٗا فَهُمۡ	a Book so that they are
عَلَىٰ بَيِّنَتٖ مِّنۡهُۚ	on clear evidences[3] from it?
بَلۡ إِن يَعِدُ	Nay, there promise[4] naught
ٱلظَّٰلِمُونَ	the transgressors[5]
بَعۡضُهُم بَعۡضًا	one to the other
إِلَّا غُرُورًا ﴿٤٠﴾	except deception.[6]
۞ إِنَّ ٱللَّهَ يُمۡسِكُ	41. Verily Allah holds[7]
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن	the heavens and the earth lest
تَزُولَاۚ	they should cease to exist;[8]
وَلَئِن زَالَتَآ	and if they cease to exist
إِنۡ أَمۡسَكَهُمَا	there cannot hold them
مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ	anyone after Him.
إِنَّهُۥ كَانَ	Verily He is
حَلِيمًا	Most Forbearing,[9]
غَفُورٗا ﴿٤١﴾	Most Forgiving.
وَأَقۡسَمُواْ بِٱللَّهِ	42. And they swore[10] by Allah
جَهۡدَ أَيۡمَٰنِهِمۡ	their emphatic[11] oaths:[12]
لَئِن جَآءَهُمۡ	If indeed there came to them

[1] i. e., in the creation and running of the affairs of the heavens. شرك ***shirk*** = to share, partnership, polytheism, idolatry. See at 34:22, p. 1376, n. 6.

[2] i. e., the polytheists.

[3] بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:25, p. 1398, n. 9).

[4] يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 23:35, p. 1084, n. 9).

[5] i. e., the polytheists (note the context and also that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***zâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 26:209, p. 1198, n. 5).

[6] i. e., in assuring that the imaginary deities can do good or harm to them. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 33:12, p. 1339, n. 4.

[7] يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 22:65, p. 1068, n. 10).

[8] تزولا ***tazûlâ*** (*ni*) = they (two females) vanish, disappear, cease to exist, terminate (v. iii. f. dual. impfct. from *zâla* [*zawâl*], to cease to exist, disappear. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tazûla* at 14:44, p. 803, n. 11).

[9] So He delays inflicting punishment on the polytheists and gives them time to repent and seek forgiveness. حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

[10] أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 24:53, p. 1128, n. 3).

[11] جهد ***jahd*** = strain, effort, emphatic, earnest. See at 24:53, p. 1128, n. 4.

[12] أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 24:53, p. 1128, n. 5.

نَذِيرٌ	a warner,[1]
لَّيَكُونُنَّ	they would surely be
أَهْدَىٰ مِنْ	the better guided[2] than
إِحْدَى ٱلْأُمَمِ	anyone of the peoples;[3]
فَلَمَّا جَآءَهُمْ	but when there came to them
نَذِيرٌ	a warner,
مَّا زَادَهُمْ	it increased[4] then naught
إِلَّا نُفُورًا ﴿٤٢﴾	but in estrangement.[5]
ٱسْتِكْبَارًا	43. Showing arrogance[6]
فِى ٱلْأَرْضِ	in the land
وَمَكْرَ ٱلسَّيِّئِ	and plotting[7] evil;
وَلَا يَحِيقُ	but there encloses[8] not
ٱلْمَكْرُ ٱلسَّيِّئُ	the evil plotting
إِلَّا بِأَهْلِهِۦ	except its author.[9]
فَهَلْ يَنظُرُونَ	So do they await[10] aught
إِلَّا سُنَّتَ ٱلْأَوَّلِينَ	but the way[11] of those of old?
فَلَن تَجِدَ	Then you shall not find
لِسُنَّتِ ٱللَّهِ	in the way of Allah
تَبْدِيلًا	any alteration;[12]
وَلَن تَجِدَ	nor shall you find
لِسُنَّتِ ٱللَّهِ	in the way of Allah
تَحْوِيلًا ﴿٤٣﴾	any diversion.[13]

---

1. i. e., a Messenger. نذير **nadhîr** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. أهدى **'ahdâ** = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.

3. i. e., the Jews, Christians and others. أمم **'umam** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 29:18, p. 1271, n. 3.

4. زاد **zâda** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 33:22, p. 1343, n. 9).

5. نفور **nufûr** = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 25:60, p. 1156, n. 5.

6. استكبار **istikbâr** = to be arrogant, showing arrogance, to be proud (verbal noun in form X of *kabura*[*kubr/ kibar/ kabârah*], to be great. See *mustakbir* at 31:7, p. 1312, n. 11.

7. مكر **makr** = plan, ruse, plot, scheme, wiliness. See at 34:33, p. 1380, n. 5.

8. يحيق **yaḥîqu** = he or it encloses, surrounds, encircles (v. iii. m. s. impfct. from *ḥâqa* [*ḥawq*], to surround).

9. أهل **'ahl** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 29:31, p. 1276, n. 2.

10. ينظرون **yanẓurûna** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 33:19, p. 1341, n. 11).

11. i. e., the way they were punished and destroyed. سنة **sunnah** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 33:38, p. 1351, n. 11).

12. تبديل **tabdîl** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 33:62, p. 1363, n. 3).

13. تحويل **taḥwîl** = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl/hayl*], to change, to turn. See at 17:77, p. 898, n. 10).

أَوَلَمْ يَسِيرُوا۟	44. Do they not travel[1]
فِى ٱلْأَرْضِ	in the land
فَيَنظُرُوا۟ كَيْفَ كَانَ	and see how was
عَٰقِبَةُ ٱلَّذِينَ	the end[2] of those
مِن قَبْلِهِمْ	before them,
وَكَانُوٓا۟ أَشَدَّ	and they had been stronger[3]
مِنْهُمْ قُوَّةً	than them in power?
وَمَا كَانَ ٱللَّهُ	And Allah is not such
لِيُعْجِزَهُۥ	that there can baffle[4] Him
مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ	anything in the heavens
وَلَا فِى ٱلْأَرْضِ	or anything in the earth.
إِنَّهُۥ كَانَ عَلِيمًا	Verily He is All-Knowing,
قَدِيرًا ٤٤	Omnipotent.
وَلَوْ يُؤَاخِذُ ٱللَّهُ	45. And were Allah to take
ٱلنَّاسَ	to task[5] men
بِمَا كَسَبُوا۟	for what they acquire[6]
مَا تَرَكَ	He would not have spared[7]
عَلَىٰ ظَهْرِهَا	on its surface[8]
مِن دَآبَّةٍ	any carwling creature;[9]
وَلَٰكِن يُؤَخِّرُهُمْ	but He defers[10] them
إِلَىٰٓ أَجَلٍ مُّسَمًّى	till a term specified.[11]
فَإِذَا جَآءَ أَجَلُهُمْ	So when their term comes —

1. يسيروا **yasîrû**(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 30:9, p.1292, n. 7).

2. عاقبة **'âqibah** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:42, p. 1304, n. 4.

3. أشد **ashadd** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 30:9, p. 1292, n. 9.

4. i. e., baffle His plans and acts. **yu'jiza**(*u*) = he baffles, disables, incapacitates, frustrates, paralyzes (v. iii. m. s. impfct. from *'a'jaza* , form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizîn* at 29:22, p. 1272, n. 4.

5. i. e., immediately and without giving them respite to rectify and reform. يؤاخذ **yu'âkhidhu** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 18:58, 933, n. 8).

6. كسبوا **kasabû** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 18:58, p. 933, n. 9).

7. ترك **taraka** = he spared, left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:176, p. 324, n. 7).

8. i. e., on the surface of the earth. *zahr* (s. ; pl. *zuhûr*) = ظهر **ẓahr**(s.; pl. ظهور *ẓuhûr*) = back, rear, rear side, loin, spine, surface. See *ẓuhûr* at 21:39, p. 1023, n. 2).

9. i. e., anyone. دابة **dâbbah** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 34:14, p. 1373, n. 1.

10. يؤخر **yu'akhkhiru** = de delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. See at 14:42, p. 812, n. 8).

11. مسمى **musamman** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuww/ samâ'*], to be high. See at 35:13, p. 1395, n. 4).

then verily Allah is	فَإِنَّ ٱللَّهَ كَانَ
about His servants	بِعِبَادِهِۦ
All-Seeing.[1]	بَصِيرًۢا ٤٥

---

[1] i. e., nothing escapes from His knowledge and sight and He will take into account all acts of man, however minute, and will requite him for that. بصير ***başîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *başura/baṣira* [*baṣar*], to see). See at 35: 31, p. 1401, n. 4.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'IYAT IḤYAA' MINHAAJ AL-SUNNAH

ISBN 954 03695 6